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MORNING LIGHT

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PRAISE we the Lord!
Praise Him at peep of morning
(For He saith, "Let there be light!"),
And for holier dawn adorning
Brows of childhood pure and bright,
Oh, praise the Lord!

Praise we the Lord!
When early dawn-light, spreading,
Shines toward the perfect day,
And for light of knowledge shedding,
Forth His love on every ray,
Oh, praise the Lord!

Praise we the Lord!
When biting frosts and showers
Chill but stir the morning air,
Albeit youth's firstborn flowers
Shed to waste their fragrance rare,
Oh, praise the Lord!

Praise we the Lord!
When chills and storm-clouds fleeting
Yield to glorious noonday sun,
When hearts and lips are meeting,
And two tremble into one,
Oh, praise the Lord!

Praise we the Lord!
When on the still air weigheth
Heat and burden of the day,
And the soul, scarce hoping, prayeth,
Lest it perish by the way,
Oh, praise the Lord!

Praise we the Lord!
When shades of eve, descending,
Bless the work-day's fruitful close,
And angel voices blending
In earth's choir, foretell repose,
Oh, praise the Lord!

Praise we the Lord!
For night and the sweet morrow,
At dawn, at noon, at even,
In joy, in change, in sorrow,
For earth, life, death, and heaven,
Oh, praise the Lord!

MRS. HUME-ROTHERY.

THE COMPANIONS OF OUR LORD.

INTRODUCTORY.

OF all the men and women who have lived upon the earth, none fill a wider space in our thoughts and imaginations, or seem to have enjoyed greater facilities for learning what was true and doing what was right, than those who were personally intimate with our Lord Jesus Christ, when "the Word was made flesh and dwelt among us" (John i. 14). To have heard the teachings of Him who spake as never man spake (John vii. 46),—to have witnessed His mighty works of love and wisdom, and watched the face through which shone, in every expression, the fulness of Divine benignity and pity, may well appear the topmost height of human privilege and opportunity.

Indeed, it is easy to exaggerate the advantages of such personal acquaintance. For we know that the actual companions of our Saviour were by no means free from the common infirmities of our nature; and that, even as regarded the character and mission of their Master, on whom they continually attended, they shared many of the erroneous ideas which mingled with all Jewish expectations of the Messiah. Before their minds floated the illusion of an earthly conqueror, who should shake off the foreign bondage of the race of Abraham, and once again establish their temporal supremacy. Notwithstanding our Lord's emphatic and repeated teaching that the kingdom of God cometh not with observation, but is an engrafting of heavenly principles within the soul (Luke xvii. 20, 21); that the flesh profiteth nothing, and the spirit alone quickeneth (John vi. 63); that the Son of Man, according to prophecy (Isa. liii. 3), was despised and rejected, and would at length be crucified and slain (Matt. xx. 18, 19), they persisted in their dreams of earthly empire, and even strove in unseemly contention as to which of them should be the greatest in it (Luke xxii. 24), and fill the seats nearest to the throne (Matt. xx. 21). Having heard His express declaration, "My kingdom is not of this world" (John xviii. 36), even after He had died out of the world, and had risen from the sepulchre in His glorified Humanity, they wasted the very moments preceding His ascension in the vain inquiry, "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6).

Thus personal intimacy with the manifested God gave no immunity from the ordinary frailties of our nature; nor was it any safeguard against the grossest misconceptions of His character and providence. However great, therefore, may have been the privilege of dwelling with the Saviour when He walked the paths of Palestine

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eighteen centuries ago, yet richer is their blessing who, in our own prosaic era, experience His influence and presence in their souls. Removed from their bodily sight, He is in still closer fellowship with them, according to His saying, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20). For now that His Humanity is glorified and entirely Divine, it transmits in fulness all the graces of His Holy Spirit; which is His own spiritual presence in the heart and mind, inspiring heavenly affections and motives, and, as the need arises, recalling from the treasure-house of memory such sacred knowledges of truth as may be useful to purify the desires and to enlighten and guide the conduct. Our Lord gave assurance of this interior intimacy when He said of the promised Paraclete, "The world seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you" (John xiv. 17, 18).

Yet after all due precautions against an exaggerated estimate, we cannot but regard the companions of our Lord, viewed even from the low platform of literal history, as a remarkable and interesting class. Selected by unerring wisdom for the important work of laying the foundations, under the direction of the Divine Master Builder, for the entire fabric of Christianity, they undoubtedly possessed the necessary qualifications for such a task, and were distinguished by the reality and intelligence of their convictions, by ardent, loving zeal, and by the most unwearied self-sacrifice and devotion. Probably these qualities were more conspicuous during the disciples' later years than in their early period of pupilage recorded in the Gospels. For after they were enlightened and sanctified with the indwelling presence of their Lord by His Holy Spirit, they could understand His truth more clearly than while He was yet with them, and were strengthened to labour in His service more faithfully and wisely. Of the details of such labour we possess but scanty knowledge, the lives of the associates of Jesus subsequent to the dates of New Testament history being mainly shrouded in legends and tradition. The elements and groundwork of their characters are, however, sufficiently indicated in the inspired writings; and the hints afforded of the manner in which the Saviour trained them for their duties,—His firm yet tender dealing with their frailties, His loving, generous recognition of their virtues,—are full of the most beautiful and practical instruction.

Perhaps the first circumstance which strikes the natural mind respecting the companions of our Lord is the lowliness of their worldly station. When any mere man wishes to introduce new views, or inaugurate new modes of life and action, he seeks the favour and assistance of the great ones of the earth. When God Himself became incarnate in the person of Jesus Christ, in order to effect the deepest and most comprehensive changes ever wrought amongst mankind, He adopted means entirely different. With both worlds at His command, with absolute control over all human and angelic powers and dignity, He stooped to a position of humble poverty, that of a Nazarene carpenter, and drew His most intimate associates and instruments from the same obscure rank. Thus, "not many wise men after the flesh, not many mighty, not many noble, were called. But God chose the foolish things of the world to confound the wise; and the weak things of the world to confound the things which were mighty" (1 Cor. i. 26, 27).

And we may see several important reasons for this selection. Our Lord thus enforced, with most practical emphasis, the great truth that He looketh, not, like man, on the outward appearance, but upon the heart (1 Sam. xvi. 7); consequently, that in His sight, mental and moral fitness, even though associated with circumstances apparently unfavourable, are a sure warrant for adoption and approval. By the same means He declared that His kingdom was indeed "not of this world" (John xviii. 36), since otherwise it could never have dispensed with all that this world counts honourable and mighty. He likewise illustrated the universally inclusive embrace of His redeeming mission, showing that He came to save, not a class or section, but the whole human family, beginning at the foundation of the social scale, that the very least and lowest might feel and confess His sympathy, and, influenced by His restoring grace, might rise to a better and happier life on earth, and to a glorious immortality above. Moreover, the choice by our Lord of poor and humble folk for His companions exhibits the tender solicitude of His Divine providence for the freedom of the human mind. Coming, as He did, for purely supernatural and special purposes, He surrounded Himself with circumstances which left all at perfect liberty either to receive or reject Him. Had He appeared, as the Jews expected and desired, in the guise of a princely patriot and conqueror, the world might indeed have rendered Him its tribute of welcome and adoration; but it would have been an unreasoning and superficial homage. By manifesting Himself in a garb of simple lowliness, however, He depended solely on His rational and moral claims, and thus ensured for the Church He came to establish a deep and interior foundation,—not in the plaudits of a thoughtless crowd, dazzled by outward pomp and power, but in the heartfelt convictions of men who had espoused His cause in the face of contumely and danger, because they were satisfied of its justice and its goodness. For these among other reasons, therefore, the companions of our Lord were selected for the most part from the lower ranks of the social scale; a knot of illiterate, unfashionable, hard-handed working men and women. But strong in their fidelity to truth, and in the self-denying goodness which truth inculcates, they became a city set on a hill which could not be hid (Matt. v. 14),—a lamp, whose rays gradually diffused themselves abroad with inextinguishable brightness, because kindled from that "true Light, which lighteth every man that cometh into the world" (John i. 9).

But the companions of the Lord are interesting, not only from their personal characters and achievements, but as representing the principles of love and faith which must accompany the growth and operations of the divine life in the Church and in every soul. Indeed, the whole biography of Jesus is susceptible of this spiritual interpretation, and requires this individual application before its full significance and helpfulness can be discerned. While most real as a fact of literal history, the Incarnation thus possesses, in addition, a symbolical meaning, all its details being so recorded in Scripture, under Divine Providence, as to afford a type of processes to be internally accomplished in each heart and mind. Otherwise the benefits of the Saviour's redemption and salvation cannot be appropriated and enjoyed. Not what He did outside of us, but the work He perfects within us, is the ground of our immortal felicity; "Christ in you," as the Apostle declares, being "the hope of glory" (Col. i. 27). Indeed, all that He effected in the world without was done for the sake of this inward work, that He might remove the obstacles to its accomplishment, and enable mankind to understand its nature, and thus to co-operate in its completion. And all the incidents of His descent into the sphere of human conflict and experience by

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actual birth as a man have their spiritual parallels in connection with His corresponding presence in the microcosm of every soul.

What is thus true of the central figure of the gospel narrative is necessarily true likewise of the subordinate agents. If the bodily presence of the Lord in Palestine eighteen centuries ago symbolizes His spiritual presence at all times in the Church and in each of its members, the personal associates who accompanied His journeys, and, for good or ill, took part in His ministrations, must represent principles which now sustain analogous relations with His spiritual and internal work. Hence the subject of our Saviour's companions is full of interest and practical value. Their equivalents are living and acting in all our hearts and minds. The Virgin Mary, the Baptist herald, Peter, James, and John, Thomas and Judas, Mary, Martha, and Lazarus,—once alive on earth as actual men and women, and still living out their eternal destinies in the spiritual world,—are also existing within each of us. If the Lord's work is to prosper in us, it must be with their free consent, and by their active co-operation. In studying their lives, we explore the mysteries of our own wondrous being. Their frailties warn us of our weakness; their faithfulness strengthens our efforts to be true and constant; their successes cheer our hearts with the hope of our own final triumph.

JOHN PRESLAND.

(To be continued.)

IS IT WRONG TO WISH TO KNOW MORE OF HEAVEN?

NEVER in the past was knowledge so eagerly sought or so freely imparted as it is to-day. To-day the many know more than the privileged few knew yesterday. Yesterday wise men were dimly guessing at truths of which to-day our youngest students are sure. And they are sure, not about one thing, but about many things. Things of the olden time and of the new, things of the earth and of the sky, things of the body and of the mind, are all, to a great extent, things concerning which even the busy multitudes to-day have knowledge. Yet with all this increase of knowledge upon so many and upon such widely different themes, the knowledge of heaven seems to have stood still. In the past men have confessedly known little of heaven; and they seem compelled to confess that they know as little now.

Not only the multitudes who open no Bible and who enter no church; not only the thousands who are taught in Sunday schools, and preached to from pulpits; but men who are themselves the religious teachers—the honoured, and the rightly honoured teachers of the people—are dumb or inarticulate when little children ply them with truly childlike questions about the world that more than all things else excites the mind of unworldly childhood.

Where is heaven? They do not know. What is heaven? They cannot tell. How do angels look? Where did they come from? How did they get to be what they are and where they are? What are they doing? What do they think and see of the Saviour whom we worship? Do they ever help each other? and why don't they sometimes help us? To all these questions there is no reply. When shall we get where they are, and by what means? Our little ones who die in infancy—how do they fare when they leave our arms? And with such multitudes pouring into heaven every hour, will not God say soon, There is no more room? Nobody knows. Yet the desire to know is irrepressible and strong. And there is nothing to wonder at in that. Some day (and we know that the day may not be very far away) we shall hear earth's sounds and look upon earth's sights for the last time—we shall step away into another world in which we shall abide for ever; and is it then so passing strange that we should ask whether it is indeed inevitable that such a step must always be taken in the dark? And even now, whilst still in the fullest enjoyment of this world's life,—whilst least able to realize the nearness of the coming change, we cannot forget those who were with us once but who are with us no longer. We cannot but think of the wise and devout father or the gentle and patient mother, the brave brother or the tender sister, the faithful husband or the clinging wife, the frank and manly son or the quiet and thoughtful daughter, the revered teacher or the trusted friend, of whose departure from this earth we are most vividly certain just when we are perhaps scarcely certain of anything else. And we cannot think of these and of their departure without wishing, without craving, to know more of that blessed world of which we now know so little, and of which they now know so much.

Do we not indeed catch here some glimpse of the reason why the miserable, the enfeebling fallacies of spiritism have bound with a spell so strong such multitudes of generous hearts that thirst for knowledge as to the state, and the whereabouts, and the circumstances of those who have vanished from their sight, but who can never vanish from their memories? If we have refused to yield to the same sad spell, have we not burned with the same hot thirst? Hence may we not wisely ask, Is this thirst a diseased thirst? Is the desire to know more of heaven a wrong desire? Is this desire, this thirst, one that we should resolutely refuse to endeavour in any way, at any fount, to satisfy?

Undoubtedly there are many who promptly and emphatically answer, Yes. There are many—many who are good men and true—who believe that the wish to know more of heaven is wrong, and who are not slow to offer reasons for their faith.

They tell us that in this life our business is with the things of this life, and with those who are living in it still, and with no other persons and with no other things. They urge us to spend our strength in trying to discharge more fully our present duties, and to rejoice more heartily in present blessings. They remind us that this common earth is "full" of the riches of the Lord, and that this common earth-life has a meaning, and a glory, and a charm which some of those who strain their eyes to see beyond its borders are apt to miss. And there is undoubtedly in all this much of real as well as of apparent force. It is a good thing that men are beginning to recognize and to gratefully acknowledge that "the earth is the Lord's," that it "is full of His goodness," and that it is in very deed the everlasting resting-place of His resplendent feet. But is it true that to see all the beauty of the earth we must refuse to see any of the beauty of the sky? Do daisies veil their charms from all who will sometimes admire the stars? Must we, in order to remember that our Lord has a footstool, forget altogether that He has a throne? Is it not because He is an enthroned King that the place of His feet is made to be so glorious? Because I know something of the heavenly channels through which the currents of the Divine life flow, must I care less for the earthly vessels into which they finally pour? And must I inevitably regard less my present blessings and neglect more my present duties if I once chance to find that the blessings and the duties of earth are but the mortal shells within

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which are growing slowly the immortal blessings and the glorious uses of heaven? And if it be true that some, who think that they have caught a glimpse of the glory that lies beyond them, have missed completely the glory that lies around them and beneath their feet, may it not be that they have looked upon some phantom world of their own creation rather than upon that very real heaven where the humblest and the most industrious angels find themselves the most at home? These have gone astray from the path of simple duty, not because they really knew so much, but because they really knew so little, of heaven.

But this is not the only objection that is urged by those who would have us to believe that to wish to know more of heaven is wrong.

They tell us that God has been pleased in His wisdom to keep the doors of heaven closed and the faces of His earthly children veiled. God has told us nothing about heaven, and therefore it is wrong to wish to know. This is supposed to settle the whole matter. And so it would if it were only true; for all would agree that it could not be wise to force a door which had been closed,—to rend a veil which had been woven by the hand of that Wisdom which never errs. But is it true that God is enamoured eternally of veiled faces and of fastened doors? The Divine Humanity is *the* door,—the door into all things, the very greatest and the very least; and is *that* a door that is always closed? Is it not rather a door through which the pasture-seeking sheep of God can "go in and out" to find it? Short and swift (speaking according to the flesh) was the earthly life of Jesus; but was it "finished" until "from the top to the bottom" the veil of the temple had been "rent in twain"?

Did any blind man ever cry to Him for sight, and go back to his unillumined home again with his eyelids sealed fast as ever and with the Saviour's praises of blindness clamouring at his ears? Was it darkness that received the *first* divine benediction? or light that trembled beneath the first curse?

No! He, the Infinite Seer, and the Infinite Light, is neither the Author nor the Patron of sightless eyeballs or of starless nights. The darkness calls us its father, not Him. The veils are woven by our fingers, not His. We have but to lay our eyes beneath His fingers, and they will see. We have but to cry to Him for the morning, and there will be no more night. But the cry must be a living cry, not the corpse of one. It must spring into utterance from the inmost love and through the outmost life. And if we now will but *thus* cry to Him for power to see, in His light, that world which is our fatherland, and His throne, we shall soon be sure that the wish to know more of heaven is *not* wrong, because it will be a wish that He in His wisdom has satisfied.

C. H. WILKINS.

THE ATONEMENT, AND POPULAR NOTIONS REGARDING IT.*

IN rising to say a few words on this occasion, I think I cannot do better than commence my remarks with a few general observations as to the character and objects of that young and promising Society whose third anniversary we celebrate to-night. And, in the first place, perhaps you will allow me to say what the Auxiliary New Church Missionary and Tract Society does NOT do. It does not confer upon its associates any great, or learned, or gaudy titles,—no, not even the initial letters, those English hieroglyphics, after their names, as fellows of the A.N.C.M.T.S. Nor do we give to them any large salaries for services performed. Our means are extremely limited, for we have no handsome income derived from investments in the funds, in Turkish, or Egyptian, or Honduras bonds, or better still, in the New and Reduced Three Per Cents. No, my friends, we have nothing of that kind. We depend for our subsistence from day to day, like the humble sparrow, on those crumbs which a kindly Providence so mercifully provides for us; and if there is any friend here to-night generously inclined who has a five or a ten pound note to spare, or even a single, solitary, modest, and unobtrusive-looking sovereign, I need not tell you with what feelings of inexpressible delight it will be received by our treasurer.

But, my friends, notwithstanding these disadvantages, I think I can safely say, without indulging either in exaggeration or flattery, that I know of no institution in connection with our Church where there is such an amount of good and useful work performed at *such a very trifling cost* as that done by your Auxiliary Society. Through its means thousands of tracts have been distributed, and letters and books by the hundred have been written and forwarded to many public writers, both to those who have expressed sympathy with our views and the reverse. And this work is carried on, not in the spirit of him who seeks to compass sea and land to make one proselyte. On the contrary, we say to all, These are our books, they contain our views. We cannot force you to believe as we believe, nay, so sacred in our sight are the right of private judgment and the liberty of conscience, that we would not force you even if we could. But as God has given you the faculties to think and judge for yourselves, we ask you fairly to consider our views, so that when you come to pass an opinion and verdict upon them, you may be the better able to obey the Divine injunction of judging righteous judgment.

My friends, it is not for the members of the Auxiliary Society to say that they have succeeded in the work they have undertaken. But if they have not attained success, their object is such a very laudible one that they at least deserve it. And if they have not succeeded, I am also sure it has not been from the lack of the services of a very excellent secretary. Of him I will not say much, but what little I am going to say implies a very great deal. As a secretary, Mr. Elliot, junior, is a worthy son of a worthy sire; and what renders his services all the more acceptable, he throws around them that graceful air of unassuming modesty, ever esteeming the work of others of far greater value and consequence than his own.

Well now, my friends, as I have already hinted, we have had occasion to communicate with many public writers, calling their attention to the doctrines of the New Church. And it having been announced in the newspapers that the Rev. Mr. Dale of Birmingham, a well-known and leading Nonconformist minister, would deliver a course of lectures in London on the subject of the Atonement, a letter was sent him, together with a copy of the Rev. Chauncey Giles' little book on that subject, and a tract written by the late Rev. John Hyde of Manchester. And, it being understood that Mr. Dale was to reply to all and sundry objections that could be urged against the orthodox view of this question, he was kindly requested to answer, point by point and paragraph by paragraph, the arguments contained in Mr. Hyde's pithy

* A speech delivered at the third anniversary of the Auxiliary New Church Missionary and Tract Society, held at Argyle Square Church, on October 31st, 1877.

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tract. I regret, however, to say that our letter to Mr. Dale elicited no response. Now, considering that our communications have, I will not say always, but have generally, received the most courteous attention from public men of all shades of opinion,—from authors and editors, from Unitarians and Nonconformists, from High Church and Low Church, and Broad Church and No Church, nay, even from Convocation and the Bishops themselves,—we could not but feel a little disappointed that Mr. Dale should have allowed our communication to remain unacknowledged, and our arguments unanswered.

But perhaps his silence arose from the fact that his correspondent sent him too hard a nut to crack, or perhaps it was because he was so deeply engaged in the study of his *own* side of the question that he had no time for the study of *ours*. Or perhaps it was because the communication did not come from a quarter sufficiently high and exalted. Had it come from a *bishop*, I have not the shadow of a doubt but that it would have received Mr. Dale's most prompt and condescending attention. But alas, my friends! it did not come from a bishop. It only came from a humble but intelligent member of your Auxiliary Society, for whom I am truly sorry to say there is at present no immediate prospect of an elevation to the Episcopal bench; so that Mr. Dale, no doubt considering the obscure and insignificant quarter from whence it emanated, felt that he was justified in suspending for once the usual courtesies of polite and civilized literary society.

But, my friends, if Mr. Dale has not replied to our arguments, suppose we devote a few moments to-night to the consideration of one or two of his. He tells us in his book that this doctrine of the vicarious sacrifice and substitution has been handed down to us for the last eighteen hundred years, with an almost unbroken unanimity, and that it has been the refuge of the penitent and the joy of the saint.

Now, my friends, in examining this statement we will not appeal to religious passion and prejudice, but we will endeavour to examine it in the calm, clear light of reason and common sense, aided by a brief reference to the genuine teaching of the Divine Word and the facts of ancient ecclesiastical history. And in the first place allow me to ask, Is Mr. Dale aware that the reason he urges on behalf of this doctrine is almost identical with that which has been urged on behalf of many of the most exploded religious errors both of past and present times. For eighteen hundred years, or perhaps even a great deal longer, mankind have been taught to believe that this vast universe of ours, with its countless suns and moons and stars and planets, was created in the course of six literal days. The dogma is as old as the hills. It has been handed down to us by the wise men in the Church with an almost unbroken unanimity; but, in the face of the facts of recent scientific discovery, I ask you, Is it true?

Again, for many generations our ancestors were taught to believe that this earth of ours was a flat plain, round which the sun and moon and all the starry heavens revolved; and any son of the Church who had the manly courage to dare to call in question the wisdom and scientific knowledge of his spiritual mother was subjected to pains and penalties specially provided for his heresy. The dogma was old; it had the authority and unanimity of the Church in its day, but I ask you, Is it true?

Again, for generation after generation, the great dogma —shall we say of Papal Infallibility?—no, because what claims to be *the Church* has not yet ripened into the full fruition of unanimity on the subject;—but for generation after generation the great dogma of the personality of the devil has been handed down to us, and in certain quarters of late, with a pious reverence, a tenderly care, and a watchful solicitude, as if it were the most precious relic and heirloom of the human family. The dogma has grown hoary with age. It has had, and still has, the authority and unanimity of the fathers, ancient and modern, Protestant as well as Catholic, to recommend it; but with all these in its favour, does it follow that it is a Divine truth and not a popular fiction? No, my friends; if antiquity and the unanimity of priestly authority afford any use to these old dogmas, it is like the use which the ivy performs to the old castle walls, by rendering them all green and wildly fresh without, but hiding from view the ruin and decay within.

But, my friends, is it a fact that this dogma is eighteen hundred years old? The origin of this, like that of many others of these old religious ideas, has become, I will not say lost, but so obscured by the mists of antiquity, that men have taken it quite for granted that it had its origin from the Founder of Christianity; and yet nothing can be more contrary to the fact than that. Our Lord never taught any such idea. You will nowhere find it in the Sermon on the Mount, nor in the Lord's Prayer, nor in any single one of those beautiful parables which He spoke: on the contrary He teaches the very reverse, as any child can prove by a reference to that most beautiful of all His parables, the parable of the Prodigal Son.

Again, the Apostles never taught any such idea. What they taught is concisely expressed in the words of the Apostle Paul, "God was *in* Christ reconciling the world unto Himself,"—a very different thing from saying, as Mr. Dale says, that God and Christ are two separate and distinct Divine Persons, and that the office of the one is to appease the wrath and anger of the other—to change a being whom the Bible tells us is Unchangeable, and who requires no changing; in whom there is neither variableness nor shadow of turning, who is the same yesterday, to-day, and for ever.

From whence, then, has this extraordinary idea come? And here I must make the melancholy confession that, when I read in Mr. Dale's book page after page of learned lore, all culled from the ancient fathers, and marshalled in battle array in defence of the poor, irrational and unscriptural old dogma, I could not but feel that he had for the moment abandoned the sacred cause of religious progress, and taken to the profession of the religious antiquarian.

From whence has the idea come? Why, it was first proclaimed to the world about three hundred years after the death of Christ by Athanasius, and during those three centuries the early Christian Church had, as was Divinely predicted she would, "left her first love," and had declined from her primitive simplicity and purity, and become contaminated and corrupted and dishonoured by the introduction of errors and spurious additions. And amongst these were, first, the great error of dividing God into three separate and distinct Divine Persons, and next, the separation of faith from charity, and religious belief from a life of godliness and righteousness.

But, my friends, if the heresy of Athanasius was bad, that which was introduced by Gregory of Nyssa, another of the ancient fathers, was even a great deal worse; for he made it out that the atonement was made and the ransom paid, not to God the Father, as maintained by Mr. Dale and modern theologians, but to the devil himself; and this gross and monstrous, even blasphemous, absurdity continued to be taught in the Christian Church for centuries afterwards. Yet, notwithstanding this fact staring him in the face, and admitted in his own

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book, Mr. Dale still continues to talk about that wonderful thing called "unbroken unanimity."

My friends, these were dark and terrible ideas, and the times that gave them birth were well named the dark ages, when darkness covered the earth, and gross darkness the people; but the dark ages have gone, let us hope never more to return, and a new age, bright with hope and promise for the future of mankind, is now dawning on the world. And one of our duties as disciples of that new age is to proclaim again those great truths which our Lord announced on His First Advent, amongst which are, first, the undivided unity of God, as revealed in the Person of our Lord and Saviour Jesus Christ; and next, that men are saved from sin and its terrible consequences, not simply by believing that our Lord died on Calvary eighteen hundred years ago;—that, my friends, is a great religious and historical fact, pregnant, in what it accomplished, with the most vital importance to all the human race, past, present, and to come; but merely as a fact it can be believed by the devil and the infidel, as well as by the saint and the Christian;—but by that living faith which consists in the full acknowledgment of our Lord as the God of heaven and earth and the Divine Head of the Church, united with a loving obedience to His Divine commandments, those eternal laws of spiritual health and life, the first of which is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbour as thyself."

These, with many others, are the great and sacred truths which it is alike the duty, as well as the glory and privilege, of the New Church to rescue from oblivion and to restore again to mankind. It is related of Isaac that he dwelt in the Valley of Gerar, and digged again the wells which his father Abraham had dug, but which the Philistines had closed up. And they were to him, and to his children and household and flocks, wells of springing water giving health and strength. And in like manner those wells of Divine Truth which our heavenly Father sunk in His own Divine Word are again, under the human instrumentality of Emanuel Swedenborg, being dug and opened up, and uncovered from the dirt and the dust and the ecclesiastical rubbish which ages of religious Philistinism have heaped upon them; and if men will but go to these, and drink of their pure and sacred waters, they will be to them and to their children and to their children's children, for generations to come, the wells of Divine and living truth, imparting health and strength, and life and beauty, both in time and in eternity.

ROBERT JOBSON.

AMID THE CORN.

By the Author of "The Evening and the Morning."

I.—THE CHRISTMAS PARTY.

CHAPTER I.

"He went through the corn-fields."

IT might be thought that a much more suitable title for these papers would be "Amid the Snow." The snow is everywhere. The ample farm-house in which I am located is snowed up to the very doors. The broad, dazzling flakes have been falling these three days. The hedgerows, as seen from the window of the room where I am standing, are simply white ridges in the wide waste. The very trees are trees no longer. All the delicate beauty of their outline is obliterated, and they are simply white blotches against the lowering sky.

But within we care nothing for the weather. Who cares for frost and snow at Christmas? They give a zest to everything. They make the viands that crown the board more enticing and the roaring fire more genial, while our indoor games are the more delightful for the knowledge that the snow and the wind and the darkness are having a rare time of it abroad. This morning Harry Thomson and Willie Morse have made an effort, in the company of our host, to penetrate through the waste to the mere, in the mad hope of being able to enjoy an hour's skating, while I have stayed at home, and, dazzled alternately by the cold blaze of the snow without and the warm glow of the fire within, have withdrawn into a cosy corner and fallen into a reverie.

How long I remained in this condition I am unable to say; but I know that I was pleasantly aroused from it by one of the pleasantest faces that ever gladdened a human heart. The face belonged to Hettie Mayflower, who opened the door and dashed into the room, supposing it to be empty, and was first startled and then delighted to find me present.

"Why, Mr. Romaine," she cried, laughing, "I thought you were out with the others amid the snow."

"No, my dear," I answered, smiling in return; "to tell you the truth, I have been amid the corn."

"Amid the corn," she said, opening her blue eyes with admiration and surprise; "why, what do you mean, Mr. Romaine? Has Mr. Freeheart taken you into his granary?"

"Oh dear no!" I returned; "to the best of my belief these limbs have not borne me beyond the threshold this bitter morning."

"O Mr. Romaine," she answered, "you are such a funny man! I am sure you mean something ridiculous by it. Do tell me!"

Now I may say that I was greatly interested in Hettie Mayflower. She had in that lovesome little body of hers such a simple, affectionate heart, and so childlike yet intelligent and reverential a mind, that she had entirely won me to love her. Be not so fast, dear reader. My love for her was that which Jesus commended to us all. It was the love of the Christian disciple. She was engaged to Willie Morse. He was a thoroughly good fellow, but he had been fascinated by the shallow scepticism of the day, and if he had any religion, it consisted in the worship of Nature. Hettie herself, though she attended her parish church, was to a large extent indifferent to religion, and it was with her a mere matter of routine; so that, apart from Willie and her friends, she had nothing on which to fix the simple affections with which her heart was brimming over.

So I thought I had an opportunity for a little impressive conversation. When, therefore, she asked me to tell her what I meant, I said if she would sit down I would expound my riddle.

"Are you going to be serious, Mr. Romaine?" she asked, with a half satirical smile.

"Yes, dreadfully," I answered, smiling in return.

"You are not going to preach me a dreary sermon, are you?"

"No I am not. I am going to take you where I have been this half-hour or more. Without leading you into Mr. Freeheart's granary, I will take you amid the corn."

Regarding me with a curious and puzzled but amused look, she sat down.

"Now Hettie," I said, "is there anything in the world so pleasant as love?"

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"Well, Mr. Romaine," she answered, "you certainly should know."

"I believe there is nothing so pleasant," I continued; "and I think you and Willie are of my opinion."

Hettie was exceedingly red.

"Now," I went on, "there is some one who loves you much better than Mr. Morse."

"Really"— she began.

"Not so fast," I said, interrupting her; "it is in His Presence that I have been amid the corn. Don't you remember that beautiful story told in the Gospels in which Jesus is represented as walking with His disciples through the corn-fields? The disciples, you know, plucked the ears, and, rubbing them in their hands, ate the kernels."

"Yes, I have read that."

"It is a beautiful little pastoral poem, full of sweetness and freshness. You may discern in it the clearness of the Judæan skies, the glowing landscape, the wonderful figures in the foreground filling the picture with life. You, with your great love of poetry, Hettie, should be able to appreciate this little living sketch."

"It is very beautiful in its suggestiveness, Mr. Romaine," she observed; "but how have you been there?"

"Do you ask me how?" I asked, looking at her very expressively.

"Ah, I see!" she suddenly exclaimed. "You have been going back in your mind all those years, and to that distant place, and you have been there, as you say, in spirit."

"Not quite so, Hettie. To be with Jesus we need not go back nearly two thousand years, nor need we mentally to wander to the Judæan hills and plains. Don't you know that He said, 'Lo, I am with you alway, even unto the end of the world'"?

"Oh yes—of course, in that way."

"Well, then, He has been present with me in this room, and I have been with Him through the corn without stirring from my seat."

Hettie was now looking at me with awakened interest, and this was occasioned as much, perhaps, by my manner, which was as slightly tinged with solemnity as possible, as by the thoughts that I had presented to her.

"You have heard about eating the bread of life, have you not?"

"Oh yes; but I don't understand it one bit."

"You know of course that you have been the subject of mental as well as bodily growth. There was a time when your mind was ever so small, and when your friends had to feed you with ever such little crumbs of knowledge."

"O Mr. Romaine, I understand you now; you are such a funny man!"

"Not at all, Hettie. I am a very serious, sober old file. You would be surprised to hear that the Bible is a large cupboard or storehouse filled with the bread of life, and that you may go to it and get from it the food on which your soul may grow."

"I have never thought of that."

"And I daresay you never thought that the Bible is a garden full of celestial blossoms which you may wear upon your heart, and far less that it is a corn-field where you may wander with Jesus and pluck the ears and rub them in your hands and eat?"

"Such an idea never entered my head," said Hettie, looking half amused and half serious. "I suppose, then, Mr. Romaine, you have been reading the Bible? Is that what you mean?"

"Not exactly. I have been reviewing some of its Divine laws. I have been in a meditative mood, and in this mood Jesus has been leading me from field to field, and at length I plucked an ear, and when you came in I was rubbing it in my hands and preparing to eat."

Hettie laughed a timid little laugh. She scarcely knew what to make of my remarks. Seeing, however, that she was interested, I went on.

"Now, Hettie, we have had two days of very innocent and very happy revelry. Do you know what we have been celebrating in this merry, jocund manner?"

"Yes, Mr. Romaine, of course—Christmas."

"And at Christmas we commemorate the most solemn and momentous event that ever transpired in the history of the world. We commemorate the rescue of mankind from the jaws of death. We celebrate the reaching down of the Divine Hand from heaven to smite, as it were, Hell in its face, and drive it from the prey on which it was battening."

Hettie's eyes were now stretched to their utmost, and she was perfectly serious. Her mouth, however, had just been parted as if she were about to utter a protest.

"Stop, Hettie," I said; "I know what you are going to say. You are going to say that I promised I would not give you a dreary sermon, and I shall keep my promise. I only want to ask you whether, now that we are snowed up in this out-of-the-way place, and considering that we are celebrating the birth of the 'Holy Thing' into the world, we might not devote a little of our time to the investigation of some subjects worthy of the wonderful occurrence heralded to mankind by angelic songs. Besides, you know, we may convert Willie, and would not that be a comfort?"

"O Mr. Romaine," she exclaimed in a frightened tone, "let us have no horrid arguments, Willie is so hot!"

"We will have no horrid arguments, my dear, only a little pleasant reasoning and some wise reflection. While the others are abroad, let you and me begin."

"Oh, I cannot reason a single bit."

"Don't underrate your capabilities, my dear. We are all rational beings, and we can all reason. Now you know what I said about the corn-fields. They are the regions where our spiritual food stands. They are spread abroad by the power of God, and stocked by His love for our welfare. They are the books of the Divine Word. You understand?"

"Certainly, Mr. Romaine,—so far."

"Well, then, the ears of corn are the Divine facts, laws, principles, with which the Word is stored."

"Yes; I understand so much," said Hettie, now very serious and attentive.

"Do you think you could stretch forth your hand and pluck one of the ears?"

"Oh dear no!" said Hettie, looking down at her taper fingers, and smiling.

"I don't mean that hand, Hettie," I replied, laughing.

"I have no other."

"Why, yes," I answered; "you have grasped the fact that the fields through which Jesus leads us are the books of the Divine Word, and that its laws and principles are the ears of corn standing in it, have you not?"

"Yes."

"You have got hold of those ideas?"

"I think I have."

"Well, then, how do you suppose you could *grasp* anything and keep *hold* of it, if you had not a hand to do it with? You see you have one hand more than you thought, and that it is larger and will hold more than you expected?"

Hettie was now quite interested, and so she laughed

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a good-humoured laugh, and said she was a very stupid little thing not to have understood before.

"You are not at all stupid, Hettie, but very intelligent. Let the ear that we pluck be this one which we have been so long looking at: 'And it came to pass on the second Sabbath after the first, that He went through the corn-fields; and His disciples plucked the ears of corn, and did eat, rubbing them in their hands.'* Have you got it?"

"I believe so."

"Now let us rub it in our hands, so as to get the kernel from the husk. Our Sabbath-days, Hettie, are not merely our Sundays, but all occasions when we are in a quiet, peaceful, meditative mood. Then Jesus is with us. Then He can lead us into spiritual conditions in which we can discern around us abundance of Divine food for the nourishment of our immortal nature. Then we must exercise that power with which we grasp any fact to rub off its external covering and arrive at its inner substance. The Historic Fact that Jesus walked with His disciples in Judæa, and that they ate the corn as they rubbed it in their hands, is the outward husk; but the Spiritual Fact that Jesus walks with us now, and that we may inwardly eat of the Divine food, is the corn. 'What is the chaff to the wheat, saith the Lord?' We must peel the orange, you know, to luxuriate in its sweet juice. We must break the shell to reach the nut. We must rub off the husk to find the grain. We must draw aside the veil to discern the inner glory. So, in relation to the Word, we must cast aside the outward form that we may rejoice in the inward reality."

I paused, for I feared Hettie would think I was preaching her the sermon she so much dreaded. She was, however, so seriously attentive that I proceeded.

"Hettie," I said, "my old friend, your father, was what is called a Bibliolater, and I know he taught you to read your Bible."

A tear glistened in Hettie's eye.

"I fear you have not thought so much of it since he left us; but you know there is in it much about tabernacles, altars, lamps, sacrifices, incenses. These, my dear, are only the chaff. Christ, whose birth the Church now celebrates, and whose mighty work for us we have been commemorating only with frivolity,—Christ, the Tabernacle of God, the Altar of our worship, the Lamp of our souls,—Christ, the great Sacrifice, the Spirit that burns and makes the incense of the heart to fume upwards,—Christ, who is the Substance of all laws, all forms, all ceremonies, all customs, all observances,—is the Wheat, the True Bread, of which, if a man eat, he shall live for ever."

Hettie was deeply affected, partly, I believe, by my reference to her father, whom she had lost when she was about twelve years of age, and partly by the serious facts I had put before her.

"It was only yesterday you were talking to me of the mystical meaning of some portions of the 'Holy Grail.' I have been speaking of the Great Poem written by the Author of this glorious universe. When you told me that you thought there was some deep meaning in Tennyson's verse, and asked me to help you to understand about Merlin's chair and Percivale's adventures, in which all things beautiful and solid fell into dust as he approached them, you asked me to rub off the chaff and offer you the grain."

"O Mr. Romaine," said Hettie enthusiastically, "you are so clever!"

"Not at all. If Tennyson's word has a figurative or kind of inner meaning, what shall we say of the Word of Him who made the earth and framed the marvellous soul of man?"

Before Hettie could answer me, we heard the tumultuous barking of Mr Freeheart's dog; and presently he came dashing past the window, and was followed by three figures so thickly encrusted with snow that they looked more like the hideous effigies which boys form for pastime than human beings. Hettie and I ran to the door in response to Mr Freeheart's lusty shouts, and in a minute we were all engaged in freeing the adventurous skaters from their icy covering preparatory to ushering them into the warm and glowing room.

* Luke vi. 1.

ITEMS OF INTEREST.

Mr. Gunton has returned from a missionary tour in Scotland in which he has visited nine towns and delivered thirty-one lectures. There were not only good audiences for the most part, but fair reports in many of the public papers, and sufficient interest in Cupar-Fife to call forth a lecture in reply. The *Dundee Advertiser* was also good enough to publish three-quarters of a column of extracts from Emerson's essay on Swedenborg, also one or two apt cuttings from the biography by Dr. Garth Wilkinson. There are several theological embroglios going on in Scotland at present, and among noted men in connection with them the Rev. G. Gilfillan and the Rev. F. Ferguson are prominent. Mr. Gunton met both gentlemen, and had some pleasant and instructive conversation with them. Both are well acquainted with much of our literature, which no doubt has helped to form that liberalism of mind that is so vigorously attacking the grim defences of Calvinism.

It will be pleasant news to the members of the Church generally to learn that the Rev. C. H. Wilkins has received, and has accepted, a call to Manchester. Thus, at last, a successor has been found for the pulpit occupied by the Rev. J. Hyde, and one who will ably maintain the reputation which Peter Street had under him for pulpit oratory.

The Rev. J. Presland, of Argyle Square Church, has been giving a series of discourses on the "Friends and Foes of Israel," in which correspondentially he treated of the spiritual principles which help or hinder the Christian in his journey towards heaven, the spiritual Canaan.

Our items of information are cut very short this week in consequence of press of other articles; but the deficiency will be made up in our next number.

BEGINNINGS.

A NEW YEAR'S ADDRESS TO THE CHILDREN.

IN beginning the new year, I think you will be interested to hear a few words on beginnings in general, and to receive a few hints about some beginnings which it is quite as desirable for you to make as it is for the year to make a fresh one. Is it not very good of the year to make a fresh beginning, thus promising us another cheerful spring, and pleasant summer, and ever-enjoyable autumn, with its fruits and holidays? Now, in many things, which may be very useful to ourselves or to others by and by, the beginnings are, like those of the year, by no means pleasant or easy; and if we wish to find out what they will lead to, we must look a very long way ahead to see the good they will do and the pleasure they will bring.

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All good beginnings are hard: they seem always to make their appearance in winter. You have often been told that we all are much more inclined to please ourselves rather than to please others, to be selfish rather than to be generous, and to gratify ourselves, even though in doing so we were to pain and injure others. Now, if you try to make a fresh beginning,—if you try to wish your brothers and sisters to share with you, or even to have the whole of the first pleasure from any new toy or any new book you may get,—such a beginning you will find to be almost as unpleasant as the beginning which the year has. You will find that a number of storms are sure to attend such a beginning; and if they do not injure you, they, at anyrate, will make you uncomfortable and unhappy. They are, however, like the year in so far as they lead to happier times, to seasons when the sun shines brightly, when the air is warm and pleasant, and the flowers and the trees look their loveliest, and the birds are warbling sweetly. And the after-enjoyment, the after-happiness, must be ever kept in mind to enable us to bear up, because it will lead us to pleasanter times, though it is very unpleasant for the passing moment.

But it is by no means the year only which has a beginning; everything has, and each of us has several after the grand one which we generally call our birthday. Some beginnings have special names, and the beginning of the life of every little child as a human being is called its birth. But although the year begins in such a cold part of the year, the real beginning of the life of the year—its birth, in fact—is in the spring. Spring, then, is the best name for the beginning or birth of the year. In it, you know, all the plants and trees put forth leaves and begin to grow. The seeds we have set, and from which the finest flowers of the year will blossom by and by, rise above the ground, and everything looks fresh and bright, tender and infantile. These all make their beginnings at this time.

But though everything then looks so nice, things do not seem useful. It seems as if everything were pretty, and as though everything were enjoying itself; but most of the things of the spring-time seem to be in the baby stage; and although babies are not very useful themselves, they are very interesting and pretty. They are always useful to us by making us love them, and they do us good when they make us do good to them; for to try and amuse them, and to keep them laughing and smiling and crowing by laughing and smiling and crowing ourselves, is very good for us. But this only shows us that in being kind to others we are always being made by that very action better and happier ourselves.

Now, in the spring-time the world seems to be to a great extent in the baby state; thus the trees have new branches and fresh leaves, and some few in late spring have blossoms, but you don't see any fruit. In the fields thin little blades are springing up, but you cannot find any grain. In other fields, in early spring, you find the farmer busy turning over the ground in long lines with the plough; you may perhaps see him laying down much chemical manure, which has been brought a long way, and for which he has paid a large sum of money, and by and by he goes over the ground very carefully and scatters his seed, and finally he turns the earth back upon it.

Now, if you can imagine any one seeing this work done for the first time, can you not tell at once what he would say? He would say that the farmer was a foolish fellow to turn up the ground in that absurd manner,—that there *must* be something wrong with his intellect to bring other earth from a long distance and actually to pay money for it, in order to spread it over the ground. But the worst comes last, for this man takes good grain —ay, the best which can be had,—he throws it away and after that puts himself to the trouble of covering it up. Why, it is downright waste to use the good grain so; it might have been ground into flour and baked into bread and cakes; but, instead of making it useful so, this madman, whom people call a farmer, actually puts himself to great pains to bury it. And not only that, but not content to bury it all in a heap with the least possible trouble to himself, he gives himself seemingly the greatest possible trouble to spread it as widely and as evenly as he can over quite a number of fields before he covers it over.

Now, if one saw this early operation of spring-time for the first time, such remarks would be perfectly natural. Well, but even the youngest of you, if you heard some one say so, would be able to tell him that it only seemed to be foolish because he did not know anything about autumn; and you would go on to tell him that the farmer was planting his seed in order that it might grow, and that it might bring forth more and be multiplied perhaps a hundred-fold; that everything he did was to make it grow up as favourably as possible; that all the things he did for it were the most sensible things he could do, although to one not knowing the laws of growth, and ignorant of their being only a preparation for a gathering afterwards, in a long time, they seemed to be the maddest. His tearing the earth open in order to bury his seed was a perfectly sober act, because the very one which best suited the ends he had in view.

Now what do we learn from all this? Can you tell? *We* all have, a spring-time as well as the year. In fact our lives and the lives of all men are like a year with its four seasons, beginning with spring when everything becomes living, and ending with winter when everything seems to die, just as we ourselves seem to do at the end of our life on earth; but, like the flowers, we make another beginning in another spring; unlike the flowers, however, our second spring-time—our fresh beginning, our new birth—is into the spiritual world, where for ever after summer and autumn seem to be blended with a never-ceasing spring.

Now, the spring-time of our lives is the time when the sowing goes on in us. And the pains which the farmer takes to prepare his ground and to scatter his seeds, and to guard them carefully, and by and by to take up the weeds, all go on for us and in us. All that you are learning at school, and in your Sunday classes, and from your parents and elder brothers and sisters at home, and from your playmates, are seeds sown in your mind, which will by and by spring up and bear fruit after their kind. Now, particularly at school, you are often tempted to say, What is the use of my learning this? Why should my father wish me to learn this dry subject? Now, in saying so you do not foresee the harvest of good things which all the seeds which are being planted in you are intended to bring forth. Your whole life is only *one* year, you have not had an autumn yet, and, like the one who saw the farmer for the first time, you think much of the pains taken to sow the seed in you apparently without an object. Trust your parents, however, who have seen both seed-time and harvest, both spring and autumn. They know much better than you, and in sowing every kind of seed give them the utmost help in your power. They know the seed they are sowing will be useful. A farmer does not sow one kind of seed only, but many kinds; but if his fields are suitable for a special kind, he sows most of that. So is it with us; we have often minds in which the seeds of a particular kind of knowledge will grow better than others, and that should be sown most

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plentifully, so that the fruits from it in a life of usefulness thereafter may be obtained. Seeds of truth of a special kind are sown in the soils of your minds every Sunday, in Sunday school. If these take root in you, they will spring up and bear never-withering leaves, and blossom and fruit like beautiful plants, because they are spiritual, and things spiritual, if we cherish them, never die in our spiritual gardens.

But spring is even more important than you yet suppose. For the year has only *one* spring. If we let it pass in our lifetime it never returns again. If we neglect to learn in our school-days, we cannot learn so easily afterwards; our spring-time for learning will not return again. So that it is not only important to plant good seed, but it is equally so to do so at the right time. We can only reap what we have sown; we can only gather good and useful grain when we have taken pains to sow good and useful seed; we cannot even get a different grain from what we have sown. A farmer does not expect to gather potatoes if he has planted turnips, nor wheat if he has planted rye. But the lazy man who has planted nothing does not reap nothing simply: he certainly gathers in nothing *good;* but he finds that the fields of his mind have produced a most abundant and most deep-rooted crop of weeds and tares.

You thus see it takes us some trouble to learn what is true, and to make it grow. It is certainly very beautiful and useful after it has grown, giving life and pleasure to all around us as well as ourselves: the happiness of the farmer is in his crops of grain and vegetables and fruit. His greatest happiness is in their abundance and in the excellence of their quality. And in the same way so should ours. A crop of weeds tangled and overgrown even when they look pretty, which they generally do not, does not feed any one: weeds are unfit to support life, and many of them would, on the contrary, if they were eaten, cause death, or at least much pain and suffering.

So you see our spring-time,—our youth,—has much to do with the after-season of our life, and in this way illustrates a saying of which you will hear more as you grow older, that the beginning qualifies all that follows. How important it is, therefore, that all our beginnings should be well looked to. Within the grand beginning of the year, or of our life, there are perpetual new beginnings: every day in the year, and every state in our life is a fresh one. Let us therefore look narrowly at each beginning, that we begin rightly. The story of the man who began the day unpunctually, and who throughout the day found himself always just too late, and who ended the day as he had begun it, with much annoyance to himself because he had found it impossible to overtake the lost time with which he had begun it, is true also of our spiritual days. May we always begin each of our spiritual days punctually by seeking the Lord's Presence and counsel; His Presence in prayer, and His counsel by reading a portion of His Holy Word!

JAMES SPEIRS.

SUNDAY SCHOOL LESSONS FOR JANUARY.

Date.	Text for Repetition.	Subject.	Chapter for Reading.	Lesson.
Jan. 6.	1. Rev. xvii. 14. 2. Gen. i. 26.	1. The Leper Cleansed. 2. Adam and Eve in Eden.	1. Luke iv. 16-32. 2. Gen. ii.	1. Matt. viii. 1-4. 2. Gen. ii. 7-24.
,, 13.	1. Rom. ix. 5. 2. Ezek. xviii. 20.	1. The Centurion's Servant healed. 2. The Fall.	1. Luke vii. 1-18. 2. Gen. iii.	1. Matt. viii. 5-13. 2. Gen. iii. 1-13, 22-24.
,, 20.	1. John xiv. 9. 2. Ps. cxxxiii. 1.	1. Peter's Wife's Mother. 2. Cain and Abel.	1. Luke iv. 33-44. 2. Gen. iv. 1-15.	1. Matt. viii. 14, 15. 2. Gen. iv. 1-15.
,, 27.	1. Isa. xxxv. 4.	1. The Devil cast out. 2. Catechism.	1. Matt. ix. 20-38.	1. Matt. viii. 16, 17.

*** Two plans of lessons are given to suit those Societies which have school both in the morning and afternoon. These have been prepared by the London New Church Sunday School Union, and will be used in Palace Gardens Church, Buttesland Street Society, and elsewhere. Teachers are invited to furnish any hints which may be useful in carrying out the plan of concerted lessons. That teachers may have ample time to prepare themselves on the basis of the notes we supply, we begin by furnishing them for two Sundays.

THE LEPER CLEANSED.

January 6, Morning.—The Lord's miraculous cures typified those He would do for us. We are all spiritually diseased. Some men may have the spiritual disease represented by leprosy, which is profanation. This is a terrible and generally incurable disease; but when the Lord is worshipped sincerely, and cried to with the whole heart, in the way this leper did, the Lord can, and He will, cure us. Of course no man who had been cured of any disease by a physician would continue to act the life which had produced it; so we must go to the priest, and offer the gift commanded by Moses. We must take special care of our life thereafter, and trust, not in ourselves, but in the teachings of the Divine Word.

ADAM AND EVE IN EDEN.

January 6, Afternoon.—Their state represented the state of the most ancient people; the Garden of Eden, the high state of wisdom in which man was; the trees, the different qualities of perception of truth which he possessed. The river which parted into four represents the different degrees of intelligence which he then enjoyed. The tree of life in the midst of the Garden meant living the Lord's life; and the tree of the knowledge of good and evil was the freedom to do what was wrong which man possessed, but from which he was to refrain. All the animals and birds, which Adam named, typified the affections of goodness and truth he possessed. Everything was good, because man was: evil beasts and birds represent the evil affections and false thoughts of fallen man, and did not then exist.

THE CENTURION'S SERVANT HEALED.

January 13, Morning.—The servant was cured by the Spirit of the Lord, which is independent of space and time. Palsy is a state in which the hands and feet cannot be used, and signifies spiritual powerlessness, which is cured by the Lord's Presence, and the Lord's Presence is always to be had by those who have faith in His Omnipotence.

THE FALL.

January 13, Afternoon.—The fall of man was caused through a temptation of the serpent, which typifies our senses. And when we trust what they tell us, we often go wrong. The senses tempted Eve, who, like all women, represents our affections, and only Adam through her. He represents, like all men, our understanding. We never do wrong first in what we believe, but generally through what we love. Anything pleasant which we know we ought not to do is the forbidden fruit which our senses tempt us by our love for it to do. We incline to think that it *is* right, though before doing it we had thought differently.

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CHAP. VIII. Free-determination. A man, during his abode in the world, is held in the midst between heaven and hell, and thus on a spiritual equilibrium, which constitutes Free-determination. . . . If men were destitute of Free-determination on spiritual things, it would be possible for all men throughout the whole world, in a single day, to be induced to believe in the Lord; but this is impossible, because nothing remains with a man which is not freely received.

CHAP. IX. Repentance. Actual Repentance consists in a man's examining himself, knowing and acknowledging his sins, supplicating the Lord, and beginning a new life . . . examining not only the actions of his life, but also the intentions of his will.

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No. 5.—Vol. I. SATURDAY, FEBRUARY 2, 1878.

THE CREED OF THE NEW CHURCH.

BY the Divine mercy of the Lord I propose to write a series of chapters in elucidation and defence of the principal doctrines of the New Church. The foundation, and, so to speak, the texts of these chapters will be supplied by the Creed contained in the Catechism officially adopted by the General Conference of the New Church in Great Britain, and printed in their first Liturgy, which was published in 1828. The Order of Baptism likewise refers to the same document; the parents and friends of the infants baptized receiving the charge, "Let them become well acquainted with the Word of God, and learn by heart the Lord's Prayer, the Ten Commandments, and, in due time, the Creed of the New Church."

The author of the composition is unknown, but most probably it was the joint production of the numerous and able Committee which prepared the Liturgy of 1828; and it certainly presents within a brief compass, and in language of dignified simplicity, the chief doctrines of the New Jerusalem. The Creed is as follows:—

THE CREED OF THE NEW CHURCH.

"I believe in One God, in whom is a Divine Trinity; who is a Being of infinite love, wisdom, and power; my Creator, Redeemer, and Regenerator: and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in a glorified human form.

"I believe in the Sacred Scripture as being the Word of God, or the Divine Truth itself; which is the fountain of wisdom to angels and men, and is able to make me wise unto salvation.

"I believe that, if I would be saved, I must shun all evils as sins against God, and live a life according to the Ten Commandments.

"I believe that when I die as to my natural body, I shall rise again in a spiritual body, and shall be judged according to my works; and that, if I am good, I shall go to heaven, and become an angel, and be happy for ever; but if I am wicked, I shall go to hell, and become an infernal spirit, and be miserable for ever.

"I believe that Now is the time of the Second Coming of the Lord, and of the commencement of the New Church called the New Jerusalem."

CHAPTER I.

THE GODHEAD.

"I believe in One God, in whom is a Divine Trinity; who is a Being of infinite love, wisdom, and power; my Creator, Redeemer, and Regenerator: and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in a glorified human form."

GOD IS ONE.

BELIEF in God forms the centre and foundation of every religious system, and, according to its truth and purity, or superstition and grossness, determines the quality of such system, and the lives and characters of its professors. For the conception each one forms of the Deity inevitably supplies his standard of right and wrong, and thus, to an incalculable extent, underlies and directs his entire conduct. This is implied in the declaration of the inspired Word that "all people will walk every one in the name of his God" (Mic. iv. 5), the profound wisdom of which is confirmed alike by history and observation. The worshippers of Moloch and Ashtaroth were cruel and profligate; those who adored Jupiter and Juno, Mars and Hercules, were haughty and warlike; while the votaries of Venus and Bacchus were sensual and gluttonous. And still, throughout heathendom, a similar correspondence binds into an organic unity of cause and effect, action and reaction, the attributes of the false divinities ignorantly honoured, and the characters of their misled devotees; the idolaters of deities sanguinary, bestial, or unclean, always reflecting those evil qualities of which they have exalted the personifications to the chief place in their regard. All, therefore, who desire true usefulness and blessing, must diligently seek a clear and just estimate of God, as the only foundation of genuine righteousness and secure peace.

Yet it is painfully apparent that upon this all-important subject the opinions of Christendom are widely and irreconcilably divided. For many centuries, during which men were content to receive their religious creeds on authority, confession was made with tolerable uniformity in the doctrine established by the Council of Nice in 325 A.D., which described the Deity as "three Persons and one God;" the Father, Son, and Holy Spirit being affirmed as each separately and independently Divine, and yet as comprising in their aggregate, not three Gods, but One. Within a comparatively recent period, however, the human mind has been wonderfully roused from the torpid, unintelligent acquiescence of past ages, and now scrutinizes very closely, and with daring originality, this and many other dogmas formerly accepted with submission. But unhappily the theories most favoured by the new schools of theology, while removing some difficulties of the Trinitarian hypothesis, introduce others equally or even more questionable. To escape the obvious paradox of the phrase "three Persons and one God," many keen reasoners incline towards an estimate of the Saviour so merely humanitarian as entirely to deprive Him of Divine honours. And since this dethronement can only be effected by denying or explaining away much emphatic testimony of the Scriptures, it adds to the violence inflicted on the Lord's Divinity this further most dangerous assault on the belief in any genuine revelation. Yet serious as are these negations, no one can deny their extensive influence on contemporary religious opinion, and, what is especially to be noted, among many whose brilliant abilities and honesty of conviction and motive it would be presumptuous impertinence to doubt. In fact, wherever Christian thought is most free, and the noble desire for a faith based on rational assurance is pursued with the greatest ardour, we observe an anxious, almost agonized inquiry respecting the person and character of God.

In response to this inquiry, then, the New Church invites attention to a doctrine concerning the Deity which unites whatever is true in both the systems to which allusion has been made, while avoiding alike their intellectual and their biblical dilemmas; which, to the Trinitarian reverence for the Divine Redeemer, and for the Sacred Scriptures as indeed His Word, adds the rational clearness of Unitarianism, with its consistent assertion of the fundamental truth that in essence and in person God must be One.

And let no one decline such an investigation from an idea that, in subjects so extremely holy, the "dim religious light" of mystery is more favourable to true humility and reverence than an effort to obtain intellectual satisfaction at the possible cost of the destruction or modification of opinions previously cherished. To do so would surely be to ignore some of the plainest and most forcible teachings of the Divine Word, which, so far from exhibiting ignorance as a sacred state, conducing to humble veneration, continually asserts it the privilege and duty of every true member of the Church to attain

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us. He desires that we should abstain from sin, which is our bane and misery, and so should be saved."

"Why," said Lilian, in a kind of scream, "you deny the whole Bible! Does not God condemn when He says, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels?" *

"And that reminds me, Lilian, that I have something to add to the remarks I made this morning, when conversing with Mr. Morse on the subject of the chaff burnt with unquenchable fire. Hettie has told you all about it?"

"Yes, and I think you might have spent your time better than in endeavouring to learn mysteries you were never intended to know."

"Well," I said, "we shall see. Now, Mr. Morse, it is said, 'He will throughly purge His floor.' The first idea to rub off there is that associated with any natural place or possession. Doing that, we find beneath a spiritual possession—God's floor. What is that?"

"The spirit of man?" said Hettie, inquiringly.

"Precisely so. The soul of man is God's floor. Not to be too precise, let us say the conscience."

"Ah," said Hettie again, "to purge the floor is to 'purge the conscience,' as Paul says; or, in other words, to purify the soul."

"Quite right," I continued. "Now we have to rub off the natural ideas of wheat and chaff, and we find beneath them the ideas, on the one hand, of enduring spiritual substance, and on the other of worldly frivolity. These things are mixed together in the same soul. There are in us solid useful thoughts and affections, and vain, light, and useless ones. It is for our good that they should be separated. To accomplish this 'His fan is in His hand.' What is the fan?"

My hearers were now strictly attentive, Lilian with a kind of protest on her pretty face, which was kept in some degree of subjection by Hettie, who held her cousin's hand and soothed her ruffled feelings. No answer, however, was given to my question.

"The fan is the Word that directs the operation of the Spirit, which like a strong wind comes in some unexpected hour, or on some unlooked-for occasion, and blows through our souls, separating in our perceptions our dead frivolities from our living substances."

"'Purge your conscience from dead works,'" murmured Hettie. "Purging the floor from the dead chaff is the same as purging the conscience from dead works."

"Yes," said Lilian; "it may be so; but it is 'the blood of Christ' which Paul says is to purge the conscience."

"And the blood of Christ is the same as His life, breath, truth entering the depths of our corrupted nature to cleanse it. Now, one word more. The wheat is gathered into the garner; the chaff is burned with unquenchable fire. The solid substance of goodness and truth is preserved and garnered in our immortal part, while our loose trivialities all vanish from our experience in the blaze of a holy zeal for virtue kindled in our bosoms. Now there is something here for you to eat. Though we have much of the chaffiness of the world, if there be also within us the fruitful wheat of the kingdom of God, He will purify us from it and save us. Is not that fact calculated to nourish us and give us Christian strength?"

"I certainly never looked for such an out-of-the-way interpretation to be put on words which appear so plainly to teach something else," said Willie. "If you explain everything in that way, there is an end to the whole matter. I, however, cannot accept the explanation. Besides, what do you say to the tares bound into bundles and cast into the fire?"

"Precisely the same. The wheat and the tares grow together in the same mind. The one spring from good seed sown by the Divine Man; the other from evil seed sown by the enemy. In the great harvest of eternity the tares, which are our worthless thoughts and affections, are separated by those truths which are God's servants, and consumed by that love whose fires nothing can ever quench."

"Waller again," said Hettie, laughing. "This is what he says,—

> 'Till *love* appear we live in anxious doubt,
> But smoke will vanish when that flame breaks out;
> This is the *fire* that would consume our dross,
> Refine and make us richer by the loss.'"

"Thanks, Hettie; I did not know that Waller was so divine a poet. I am the more obliged because it reminds me of another passage. But that, Willie, is in the objectionable Jew Book: 'For He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness' (Mal. iii. 3). You see fire and its purifying effect is associated with Divine force and its purifying effect. The fire is to purify the sons of Levi, that they may offer unto the Lord an offering in righteousness. In other words, the fire is to perfect them and make them happy. So the fire is to purify us from our chaff, and consume all our spiritual rubbish."

Even Mr. Freeheart and Mr. Thomson had been interested listeners during this colloquy. Mr. Morse was not at all excited. Lilian had become a little mollified, while Hettie had deeply enjoyed and appreciated the conversation. Unbeliever as Mr. Morse was, Hettie had evidently risen in his estimation by the intelligence she had exhibited, and the sweet spirit she had displayed. He was proud of her, and his pride had a new source of gratification.

"Well," he said, "I candidly admit you have got the best of it this time; but I am not sure you would have been so successful but for this audacious little puss, who has most unaccountably gone over to the enemy."

"I don't know," said Mr. Freeheart, as if Hettie had only just finished her reading, and showing the principal thought that had occupied his mind all through our conversation, "I don't know, but I think I should have let them in if *I* had been behind the gate."

"And so should I," repeated Mr. Thomson with added emphasis, "and that's flat!"

After this we had some more music, some more songs, and some more anecdotes, and as a conclusion Mr. Morse insisted upon Hettie's giving us the remainder of the unfinished poem. The ghostly monotony with which she read the magnificent lines in which the king addresses the humbled queen had an overpowering effect upon us all; and when she came to the lines,

> "Lo! I forgive thee as Eternal God
> Forgives: *do thou for thine own soul the rest*,"

every heart was thrilled, and a tear sparkled even in Lilian's eye.

* This passage will be fully considered in Chapter V.

CANON FARRAR ON ETERNAL PUNISHMENT.

(*Continued from page* 45.)

IN setting forth the views of the New Church upon the subjects discussed in the three sermons, we may premise that the New Church teaches, as a fundamental article of her faith, that "God is love,"

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and must therefore necessarily reject all those blasphemous notions which describe the Lord as being in any sense pleased or satisfied with the punishment of the sinner either in this life or the life to come. That Divine mercy which prompted the redemption of mankind is ever the same,—in the Father of Lights there is neither variableness nor shadow of turning. "The Lord is good to all, and His tender mercies are over all His works." Swedenborg says ("Heaven and Hell," No. 545), "Some persons have believed very confidently that God turns away His face from man, rejects him, and casts him into hell, and that He is angry with him on account of his evils; and others go still further, and affirm that God punishes man, and brings evil upon him. They also confirm this opinion from the literal sense of the Word, in which expressions occur which appear to sustain it. . . . True doctrine declares that the Lord never turns away His face from man, never rejects him, never casts any one into hell, and is never angry. Every one whose mind is in a state of illustration perceives this, when he reads the Word, because God is goodness itself, love itself, and mercy itself; but goodness itself cannot do evil to any one, nor can love and mercy cast man out, because it is contrary to their very essence, and therefore contrary to the Divine Nature." And further, in No. 547 he says, "Evil in man is hell within him, for whether we speak of evil or of hell it is the same thing. Now, since man is the cause of his own evil, it follows that he casts himself into hell; for the Lord is so far from casting man into hell that He delivers him from hell, in proportion as he does not will and love to be in his own evil."

So far as these sentiments refer to the Lord's dealings with man in this life, we suppose that those who share the sentiments of Canon Farrar would agree with them. Why not carry the same principles into the subject of the Lord's dealings with man in the life to come? The idea that the love of God is changed, and that He becomes a relentless persecutor or tormentor of wicked men immediately they leave this world is, of course, a heathenish notion. If the wicked enter into punishment or torment it is none of the Lord's preparing, but the measure of their own iniquity. "Hell," says the Canon, "is a temper, not a place;" and where the evil temper is, whether in this life or in the future, there is hell, there is the experience of the inevitable punishment of sin. "Why is all this? Because God inflicts it on man? No, but because man inflicts it on himself," etc.

In considering this question we must, of course, take into account the operation of human freedom. Man is spiritually a free agent, whom the Lord never permits to be tempted beyond his power of endurance, and who has placed in his hands the power of choosing between good and evil. The Lord is ever anxious to *persuade* man to choose the good, but He will not *force* him so to choose. Only upon this theory can we reconcile the existence of sin and misery *in this world* with the Love of God. Man is rebellious against the Lord, but still the Lord loves on, still the Lord is anxious to deliver man from evil; "*He delivers him from hell in proportion as he does not will and love to be in his own evil.*"

Here is the gist of the controversy. It can scarcely, we think, be contended that God permits man to remain in sin *here*, and forcibly changes him hereafter. The change from hell to heaven, if it takes place at all, must be a voluntary change on man's part. How is this change to be produced? The Scriptures are utterly silent as to the existence of any moralizing power to change the state of the wicked after death.

Without appealing to rigid creeds formulated from phrases which belong to imagery and poetry and emotion, what is the SPIRIT of Scripture teaching upon this point?

Take, for example, the parable of Dives and Lazarus. We agree with the Canon that scriptures of this kind are not to be understood as teaching the existence of material or physical torments, but how are we to understand it if not as teaching that the life here determines the life hereafter? Again, take the passage quoted in the sermon on sin and its punishment, Mark ix. 47, 48. We admit freely that the Lord's words have "no affinity with that repulsive and ill-disguised hatred which says, 'Believe this, or you will find yourself in a lake of inextinguishable fire;' we admit that the expressions used are metaphors and parables. But granting all that, the point of the metaphor certainly seems to us to be not only, as alleged by the Canon, "that the most painful physical agony and the worst physical mutilation is a less anguish, and a more preferable loss, than that shame and corruption which are the inevitable consequences of sin," but further, that without repentance the shame and corruption are interminable. This is the evident teaching of the Divine Master. Is it true? And if it is true, where is the warrant for teaching that repentance may be found beyond the grave? We know that repentance is possible in this world, and seeing that, "there is in human nature—we all know it—an element of the gambler, there is a willingness to take the chances of things; a willingness to run a risk, however uncertain," we would ask, *Is the idea of deferred repentance* LIKELY TO BE TRUE? To turn the Canon's argument upon himself, "It is falsehood which is always dangerous, but truth never;" *therefore, if the teaching of the possibility of repentance beyond the grave is a dangerous doctrine* (dangerous to morality and spiritual life), IT CANNOT BE TRUE!

We must not be too sentimental upon this matter, but at every stage of the inquiry ask, Is it true? Is it true that sin exists in the world? Is it true that sin and its punishment are inseparable, like cause and effect? Is it true that the Divine love is universal? Is it true that man can refuse to be blessed by God in this life? Is it true that man MAY for ever refuse the proffers of Divine mercy? If we answer these questions in the affirmative, it follows that it is sinful to depict God as the Author of human misery, and that it is dangerous to contend for the possibility of universal salvation hereafter.

Far be it from us to judge any man; sufficient for us to know that death works no sudden change in *our* spiritual nature. While in this world God's saints have the kingdom of heaven within them, and the reprobates have hell within them—heaven is the assembly of the saints, hell the aggregation of the reprobates. The love of goodness and truth and duty qualify for heaven, the love of evil and falsity and disobedience qualify for hell.

If, as the Scriptures lead us to believe, a separation of the evil from among the just takes place in Hades (the first and intermediate home of the dead), the very fact of such a separation produces a hell, a kingdom of evil and darkness. The gathering together of the legions of the wicked ones—those who have deliberately sinned against the light—is in itself a merciful provision of the Most High. Better for the good, ay, and better for the evil too, that there should be no forced mixing of the evil and the good, and that each soul should be at liberty to choose its own company. The good would naturally choose the society most congenial to their states, and the evil would do likewise. Says the Canon, "So long as we are evil and impure and unloving, so long where

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we are is hell, and where hell is there we must be; and when all the world dissolves, and every creature is purified whom God's love can purify, then all places shall be hell that are not heaven," and the teaching is undoubtedly sound. Equally true is it that "so long as we continue to harden ourselves, so long it is not God who is kindling for us His avenging tortures; but it is we who, by our own impenitence, are cutting ourselves off from Him, and destroying and ruining ourselves." If the Canon is right in these statements as to the origin of the punishment of sin (and we believe he is perfectly right), then it follows further, that if man hardens himself for ever he must be in hell for ever, and God will not be keeping him there; and THEREFORE *the doctrine of eternal punishment does not necessarily reflect upon the character of God.*

We do not regard this doctrine of eternal punishment as in any way "dear and precious and comfortable," but, Is it true?

While sympathising with the way in which the Canon deals with "the hallelujah of exulting anathemas," we must protest against it being supposed that all those who believe in the doctrine of endless punishment do so from narrow conceptions of the nature of God. The fact that sin and punishment go together does not militate against the perfectness of divine love; if he could prevent the misery without encouraging sin he would doubtless do it. The great desire of the Lord is to save us from sin, not merely from the punishment that follows sin, but from the sin itself. Punishment is permitted to teach us what a horrible and debasing thing sin is, and the doctrine of punishment is (or should be) preached for the same purpose, and to warn us from tampering with sin; and that doctrine of punishment which tends most powerfully to awaken men to a sense of their danger, and to the nature of their duty, must be the *truest.* To abstain from sin on account of its punishment is to abstain from a very low motive, but unfortunately we must appeal to lower motives first, and not only show what sin is, but what it does, to the end that man may be warned to flee from the wrath to come. Even the good Canon must have felt this very keenly when, after speaking of the terrible consequences of sin, he said, "My brethren, will you now say, 'I will go on in sin, and it does not matter?' Most terribly, most awfully it does matter. You may be saved, indeed, at last, *if* God will save, not from Him and from His wrath, but from yourself and your own self-destruction, but even then, there is a sense in which it is awfully true that our millenniums may depend upon our moments; and though God's infinite love may be able to save you, yet, alas it may be only as a brand is plucked, half consumed, out of the burning, as a shepherd tears out of the mouth of a lion two legs and the piece of an ear. Do not think that repentance is easy, and do be sure that the longer repentance is delayed the less easy it is, and the more terrible are the consequences of that delay." We completely acquit the Canon of any desire to encourage sin, for the prospect of ultimate salvation, "IF *God will save,*" is by no means a bright one, as it is here explained, nor is even that much at all certain, "*God's infinite love* MAY *be able to save you.*" This quotation, we think, establishes two points: (1) that it would be spiritual suicide for us to postpone the seeking after salvation until after we have left this world, in case God may NOT be able to save them; and (2) that the doctrine of the ultimate salvation of all cannot have much if any Scripture foundation, or the Canon (whose learning and intellectual powers are proverbial) would have been able to speak a little more positively.

Upon the whole, we have enjoyed the three sermons immensely. They breathe a robust sentiment, and will do much towards clearing the air of many of those God-dishonouring views which are yet far too prevalent concerning the wrath of God, hell-fire, and such like topics. The sermons would have been perfect gems if they had contained no references to *eternal* punishment.

SEDAN.

THE DIFFUSION OF NEW CHURCH TRUTHS.

IT is always pleasing to find New Church truths in what are commonly called Orthodox circles, and there are signs on almost every hand that something beyond and beneath the literal sense of the Word of God is looked for in the present day, when the traditional interpretations based upon that sense have been so rudely shattered. Not less significant is the evident desire of modern preachers to supply the want according to their best lights. On the 8th inst. the Rev. Henry Ward Beecher, writing to the editor of a Presbyterian journal to correct certain misstatements as to his doctrinal views, says, "For twenty-five years, in printed volumes, as well as from the pulpit, I have preached and printed, in every conceivable form, the truth of the inspiration of the Sacred Scriptures, the existence and government of God, the doctrines of the Trinity and the Divinity of Christ as very God, the universal sinfulness of man, the atonement of Christ, the doctrine of a change of heart, the efficacious influence of the Holy Spirit in regeneration, and the doctrine of retribution both here and hereafter. It is true that the question of the nature of suffering, the object of penalty, and the question of its duration, I have discussed with such light as I had, *denying that all the light had yet broken out of Holy Scripture* on various points that it contained. My working sympathies go with the evangelical orthodox ministry. I refuse to be held to consistency with any dogmatic system of theology of the past. I am with Calvin and against Calvin; I am with Arminius and against Arminius; I am with Episcopacy and against Episcopacy; I am with the Roman Church and against it,—my object being not to build or to defend any system of theology or government, but to bring men near to God, and build them up in holiness of life." It will be noticed that Mr. Beecher makes use of the sentence, "the doctrines of the Trinity and the Divinity of Christ as very God," a sentence which is amply expressive of the New Churchman's creed as to the Trinity, a Trinity that centres in the Lord Jesus Christ, though, doubtless, Mr. Beecher's explanation would be widely different to this. He is at one with ourselves, however, in the importance he attaches to goodness of life.

Mr. R. W. Dale, M.A., of Birmingham, has been delivering on the other side of the Atlantic a series of exceedingly able and vigorous lectures on the duties of the ministry. Throughout he impressed upon his hearers the truth that the Spirit which inspired the Holy Word still breathes through the actions of the good and true on earth. He showed how the history of the children of Israel and the records of the New Testament constitute a revelation of the ever-living God; and warned those whom he was addressing against the assumption, in their treatment of the Holy Word, that God has ceased to be active in the affairs of men—an assumption utterly subversive of religious faith. "Divine acts," he remarked, "are no less Divine because they do not happen to be recorded in the canonical scriptures,—we

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are not to be mere religious antiquarians;"—a declaration which recalls to every New Church mind one of Swedenborg's oft-quoted declarations that "all religion has relation to life, and the life of religion is to do good." Following up these lines of thought—an example of the silent diffusion of the principles we have at heart—the religious newspapers of the day frequently dwell on the separation of the essence of religion from its form, as illustrated in the lives of men who seem to close their eyes to the progress of their neighbours in the higher life and light of practical Christianity. Thus, in a recent article in the *Glasgow Christian Press*, the writer averred that "men are too ready to distinguish between morality and religion. With many, religion consists in belief and ceremonies, while practical morality is either neglected or relegated to secular affairs. While on all practical subjects Churchmen allow differences of opinion, on fanciful and indifferent ones they are apt to insist on unity, both of opinion and practice. Religion is thought to be purified according as it has nothing in it that relates to our ordinary business. Great social and moral movements pass over the world almost without the notice of the Churches, being carried along by politicians, business men, and newspaper writers. The Churches have rarely anything to say about war, and, although the peace of mankind is the principal part of their mission, they let that question be principally determined by politicians. *We need a religion that affects common personal habits and business more*, and not that affects things which do not concern mankind. *Religion is unfortunately too much divorced from real uses.* A minister with sterling common sense, who meets the approval of business men and enforces religious duties on business principles, is apt to be regarded as irreverent and unecclesiastical. The Church and common sense are not yet thoroughly reconciled. Theology and business do not 'see eye to eye.' The children of darkness are all wiser in their day than the children of light. And so, in general, there is a divorce between religion and practical morality. Philanthropy has largely been carried on outside the Church. The anti-slavery movement, the movement against disfranchisement and political inequality, the movement against intemperance and cruelty to animals, the movement against capital punishment and in favour of prison reform, the movement against war and in favour of international arbitration, all have sprung up and been carried on as secular enterprises, and largely in opposition to the Churches. In other countries it has been the same. Liberal progress of whatever kind—liberty of conscience, the rights of the lower classes—all have proceeded outside of the Churches, and without their sympathy. The Churches insist too much on divorcing themselves from common duty, while at the same time they pretend to monopolize all morality."

Many other extracts to the same purport might be given from current literature of the same stamp. We may conclude with just one other, from the work of a clergyman of the Church of England, in reference to the Creation, as an instance of a departure from the old standards of orthodoxy. In "Philosophy without Assumptions," by the Rev. Thomas Penyngton Kirkman, M.A., F.R.S., just issued by Messrs. Longman, the author says, "God in the beginning made all things, not *ex nihilo*, but out of nothing but Himself," a truth, for which Swedenborg contended long ago, and without in any sense becoming involved in Spinoza's doctrine that creation is necessarily of one substance with the Creator.

SPES GREGIS.

FAULT-FINDING.

NOTHING is much easier than fault-finding. It is a habit which very often develops into a species of monomania, and engenders a general dislike to everything and everybody.

It is a very different thing from genuine criticism. Criticism demands the exercise of nice judgment, as the consequence of a close examination. Fault-finding can be entered into most thoroughly after a mere skimming of the subject. Criticism takes into account all sides of a question. Fault-finding is only on the look-out for flaws.

An habitual fault-finder cannot be said to have a very pleasant time of it, for he lives in the perpetual effort to prove that everything and everybody are just as they ought not to be, that "whatever is, is wrong." We see the species cropping up everywhere, with a persistence worthy of a better vocation.

The POLITICAL FAULT-FINDER is equally busy whichever party is in power. He claims a vested right to always be in opposition. He could settle any political subject without trouble, if he could only have *his* way for a short time. He knows more about the requirements of every department of government than any Secretary of State. The Chancellor of the Exchequer ought certainly to take a few elementary lessons in Political Economy. The wrong man is always chosen to be Premier, and, of course, he always fills the other offices with wrong men. Things need putting to rights. The Tories move too slowly, the Whigs are too timid, and the Radicals are in too great a hurry. Members of Parliament who steadily vote with their party are "party hacks," those who often give an independent vote are perfectly unreliable. Whether the wheels of the legislative car move slowly or rapidly, they are always moving in the wrong way, or at the wrong time. But ask the political fault-finder to give *his* ideas as to how things ought to be done, and you will generally find either that his ideas are wholly impractical, or that he is in utter ignorance as to the subject about which he is finding fault. He reads his paper (it may be the *'Tizer*, or it may be *Reynolds*), and jumbles up in his mind measures and localities, and events and men, so as to arrive at such a glorious confusion of ideas, that though, for instance, he can talk glibly of the Black Sea, and the Dardanelles, and the Suez Canal, and our Indian Empire, he has not the remotest notion of their relative geographical position.

The SOCIAL FAULT-FINDER bears a great family likeness to his political brother. He comes out "strong" upon the topic of social inequalities, the tyranny of capital, the folly of working men, the artificial state of society, luxurious living, absurdity in dress, etc. He rarely, if ever, offers a practical suggestion for getting the wrong things put right, and is seldom inclined to lend a hand towards the carrying out of needed reforms projected by other people. Indeed, he is generally prepared with numerous reasons, at a moment's notice, not only against allowing things to remain as they are, but also against any and every scheme that may be propounded for their amendment.

The RELIGIOUS (?) FAULT-FINDER.—He is the most intolerable specimen of the race. Just listen to him as he holds forth to his wife, while waiting for dinner, after Sunday morning's service. "'How did I enjoy myself?' Oh, about as well as usual. In the first place, the service had just started as I got there, and I know it was barely time. I don't like to see such haste, it looks as if the minister was in a hurry to get finished. 'What about the

singing?' Oh, *as usual*, the choir sang two anthems—they might think the church was a music-hall or a concert-room. I don't care so much for making the service a duet between the parson and the choir. I like congregational singing, I do. 'What about the sermon?' Oh, it was all very well in its way, but it was too long, much too long, forty minutes at the very least. And then it was too elementary, not sufficiently defined in its doctrinal position. It might do for strangers, but Mr. —— should remember that we old members ought to be studied occasionally—we cannot always have such milk-and-water sermons as we have had lately."

Probably the following week he would speak in some such strain as this, "Well, this is really getting past bearing. The whole congregation were kept waiting until three minutes after the time, as if the minister was not ready to begin at the proper time. I count such unpunctuality is a very bad example to set before the people. 'How did the singing go?' Why, of course, we have to provide a lot of music for a choir that is too lazy to use it. Actually, only one anthem *again*. We shall get down to nothing but hymns and chants soon I expect, and if so, I shall certainly give up my pew, for if there is one thing more than another that I enjoy it is good singing. 'Was the sermon any better?' It was much too short, it only lasted about thirty-two minutes. And, besides, it was much too abstruse a subject to be dealt with from the pulpit—a regular old-fashioned, dry, doctrinal discourse. It was not too deep for me, but our minister always seems to forget that we generally have strangers present, and they cannot digest such strong meat."

This sketch is not a caricature, but a fair portrayal of the inveterate fault-finder. He is a subject easy to describe, but very difficult to deal with. The only way of exterminating the nuisance that we can suggest, is for every one to set his face against the habit on principle. To remedy existing abuses is an object that should enlist the sympathy and co-operation of every true man and woman—to find fault is only a very bad habit.

RELIGION AND BUSINESS.

(*Continued from page* 35.)

WE attribute the present low state of business morality to the doctrinal and practical divorcement of religion from daily life.

Religion has been too frequently regarded as standing upon a distinct plane from secular affairs, as a train of thought and feeling running in a groove altogether apart from the pathway of our everyday life; and hence it has failed to exert its due influence upon business and social affairs. This has been in many respects an unfortunate mistake, tending at once to the depreciation of the value of religion and to the lowering of the standard of conduct in secular matters. As we understand the subject, religion has an intimate connection with every deed and thought and affection belonging to man, and though heavenly, nay Divine, in its origin, may exert a powerful influence on the affairs of earth. *Abstract* religion is just about as capable of benefiting the soul as abstract food and clothing are of benefiting the body. Mere Sunday profession is not religion, any more than mere asseveration of honesty now and then precludes the possibility of stealing. Religion is a matter of being and doing, rather than of thinking and saying. Its purpose is to make men pure, and to this end it must enter into and cleanse the thoughts of the mind, the affections of the heart, and the deeds of the life. We cannot enter into any pursuit or condition where religion cannot help us; its province is universal and its sphere of energy absolutely unlimited, and nowhere may its benign power be more usefully displayed than in business matters. Do not mistake us. We do not advocate cant or parade, or what is called sanctimoniousness; we do not mean that a man of business should fall down on his knees and repeat a long prayer (or a short one) before concluding a bargain, or that he should call the Name of God to witness that he is speaking honestly. These do not constitute religion. Such displays of religious pedantry are as often the cloak of hypocrisy as of piety. We plead for the religion of life.

The possession of religion is manifested by love to God and man; and we love God and man, when we do justly, love mercy, and walk humbly with our God. This the Lord requires of us *always*. The business man who without parade professes himself to be a religious man,—who, in the manufactory, the warehouse, or the workshop, strives in all his dealings to do unto others as he would that others should do unto him, and who is as anxious to prevent his customer being misled as he is cautious to save himself from being cheated, whether in quality, price, or weight, is a powerful preacher on Christian evidences. Every business transaction should be for mutual benefit, and he who tries to trade with that end in view brings his religion into his business.

The Bible protests very emphatically against roguery in business, and against the idea that self-aggrandizement should be regarded as the sole end of business. The Israelites were strongly cautioned against using unjust weights and measures: "For all that do such things, and all that do unrighteously, are an abomination unto the Lord" (Deut. xxv. 13-16).

In later times the Prophet Amos very strongly reproved the tendency to take advantage of the poor, and that absorption in business that begrudges the time needed for religious exercise (Amos viii. 4-6), while the Saviour Himself confirms the teaching of the prophet (Luke xii. 15-21). It is not enough that a man should spare a couple of hours to attend Divine Service on Sundays, as if that were a fulfilment of religious duty. A man cannot square off the account between himself and his God by paying his quarter's pew-rent and attending church when he has nothing to do in the way of posting his books or writing letters. It is well that business affairs should be diligently attended to, but the Scriptures couple this duty with others equally useful and important. Says the Apostle Paul, "Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord" (Rom. xii. 9-11). This is the true ideal of a business man, very different from the picture generally present in our mind when we hear that "Mr. A. is a sharp man of business, with a keen eye to the main chance."

If religion had its proper place in business arrangements, there would at once be a cessation of that desire of overreaching, of that all-absorbing hurry to "only get money, no matter how," which mars at once the pleasure and the harmony of business relations to a very considerable extent.

It ought to be that religion and business should be accounted as firm allies, and that customers should be able to say, "Mr. B. is a religious man, and *therefore* I can take his recommendation, and be certain that he will offer me ample value for my money." True religion always produces this; and if we fail to find honesty and truthfulness manifested in our daily dealings, it is

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because we are without religion—having a name to live, but being really dead.

Let the readers of *Morning Light* try the experiment that their light may so shine before men that their good work, being seen, may redound to the glory of God and the honour of his Church. D.

THE PARABLE OF THE TREES.

IT was the fall of the year. In the Kingdom of the Trees, all the stately old families, the Lindens, the Beeches, and the Sycamores, had changed the tints of their summer attire, and now vied with each other in their garb of richest autumnal splendour. A tempestuous time had prevailed of late, that had severely affected some of the minor families, the Walnut tribe especially; and it had been rumoured—the Lindens heard it from the Larches, who whispered it confidentially to the Oaks—that the Ashes also had suffered disastrously. And indeed their leafy garments were apparently so much the worse for wear that the report seemed well founded. So the old Trees that were still rich in verdour shook their heads, and rustled their leaves with melancholy satisfaction.

One poor Walnut Tree, that had suffered cruelly from the recent storm, chanced to be in close proximity to a lordly specimen of the Oak tribe, and solicited from it a kindly shelter; but the Oak refused, saying, "Why should I concern myself about your welfare? it is quite sufficient for me to look after my own. If I have survived the recent storms uninjured, why should not you?" "Alas," said the Walnut, "my constitution is weaker than yours. Our king will soon visit us, pray screen me, for I am unworthy of his presence." "Cease to importune me further," cried the Oak; "I shall render you no assistance."

Now the good King of the Forest had the faculty of being invisibly present in all parts of his domain, and he overheard the plaintive appeal of the Walnut so unfeelingly repulsed by the Oak. That night he gently touched the branches of the Oak with a hoar frost. The Oak shivered, and terror-stricken felt its leafy covering, upon which it had so vaunted itself, falling away from it, until at length its condition was no better than that of the despised Walnut Tree. It then realized the truth that its leaves were not its own, but had been the free gift of the good king. In its fallen estate it looked down upon the shrivelled remains of its former grandeur, and said, "Alas! how constantly am I reminded of my vanity and hardness of heart! I am indeed rightly punished for my selfish indifference to the sufferings of the Walnut Tree." Then the king, seeing the changed demeanour of the Oak, had compassion on it, and in time hid the tell-tale leaves from the sight of all, under a canopy of snow. By and by, he sent the birds as messengers to proclaim to the Oak the glad tidings that its period of probation was over, and in due season it was restored to all its pristine beauty and strength.

J. C. B.

REVIEW.

Authority in the New Church. By the Rev. R. L. TAFEL, A.M., Ph.D. London: James Speirs.

THIS book is certainly the most complete collection of passages from the Writings relating to the subjects of which it treats that has ever been published. In our opinion this constitutes its great value. It is the work of a most diligent investigator and compiler. The student of these subjects will here find invaluable assistance. A little encyclopædia of materials is here put into his hand, and when he has gone over all these passages, he begins to realize how vast and complicated a problem is thus presented to his mind. The inspiration or illumination of Swedenborg (call it what you like) is then seen to be by no means a thing that can be settled in an off-hand sentence, or by the aid of clever guesswork. Only those who have deeply studied it can even begin to experience a dawning of the real truth into their minds.

The majority of New Churchmen have a very distinct idea and belief that Swedenborg was somehow Divinely assisted in the composition of his works; but as to the precise manner of that assistance they know very little. Perhaps they don't much care to know. We have his books, they may say, and what does it matter how they were produced? That will make them neither better nor worse. If, however, anybody *does* care to know, this book of Professor Tafel's will certainly help him. In saying this we do not, however, mean that it will settle every question that may arise in his mind in relation to the illumination of Swedenborg. No book could do that at the present time. We are as yet only on the threshold of the study of this subject. We are only now beginning to understand and to investigate this vast and complicated problem. Swedenborg's preparation for his office lasted his whole life; from his earliest childhood till his death. It is evident, therefore, that the subject is as yet only just beginning to be grappled with.

In such a case it becomes us all to be modest and cautious; any attempt to dogmatize in our present state of comparative ignorance would be very unsafe. There are, indeed, certain central points upon which we are all agreed. These we all see in clear light. But the boundaries of the subject are still shrouded in a mist which, in the distance, deepens into darkness. It is into this mist that Professor Tafel has advanced and, in the industrious manner which is so characteristic of all his works, has endeavoured to clear a portion of it away. But the work of such a pioneer, however laborious, must necessarily be tentative and preparatory. Such is the character of the work before us. The author himself has probably regarded his work in this light, for he has given us no definitions, nor has he presented us with any logical or connected argument. He seems to have looked more to the passages he quotes from Swedenborg than to his own argument, and to have forced his argument to go in any direction to which the passages before him seemed to lead. As for definitions, he has left the reader to gather his own; he has allowed the passages from Swedenborg to give the definitions that his readers require. He has therefore not really committed himself to any very well defined positions. The careful reader will see that it is impossible to discover what Professor Tafel's own opinion on certain debatable points really is. Take, for instance, the term inspiration. In his running commentary on the passages quoted, the author makes use of some expressions and of some statements that, at first sight, seem to be very strong and definite. The title of the longest chapter is "The Nature of Swedenborg's Inspiration." In this chapter we find the following statements. "Swedenborg was inspired by the Lord in writing the doctrines of the internal sense of the Word of God. . . . Swedenborg was *internally* inspired" (p. 70). "The Lord endowed him with inspiration by inserting him into the society of angels" (p. 140). "The inspiration of the Lord must have been continued even into the very words that

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Swedenborg wrote" (p. 136.) These statements commit the author to these three successive positions: first, that Swedenborg was inspired; second, that he was Divinely inspired; third, that he was verbally inspired. These positions, at first sight, seem to involve much. But really, in the undefined state of the term "inspired," as used by the author, in themselves they involve very little.

We propose to examine this one point in a little detail. This will be more useful than an attempt to go over all the vast range of thought covered by the book before us. It will also tend to do more effectual justice to Professor Tafel, and will tend more to set him right with his readers than any other course that lies open to us.

"Swedenborg," says this book, "was inspired." So is every man. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding" (Job xxxii. 8). The word rendered inspiration here is נִשְׁמָה (*n'shaumauh*), which is rendered "*breath*" in the well-known passages, "God breathed into his nostrils *the breath* of life" (Gen. ii. 7); "Let *everything that hath breath* praise Jehovah" (Ps. cl. 6). To inspire means to breathe into; an inspiration is a breath. In the original languages of the Word, "wind," "spirit," and "breath," are all expressed by the same term. When God made man He breathed into his nostrils the inspiration of life. Every man is therefore inspired from his birth. He is inspired with the inspiration of the Divine Life. "The inspiration of the Almighty giveth them understanding." Our doctrines teach us the same thing. They teach us that every affection and every thought is inspired into us either from heaven above, or from the opposite direction. But it may be said that this is using the word in an unusual sense, and that, in common parlance, the word inspired is restricted to the sacred writers of the Word. This, however, is not the case. It is not a fact that this term is so restricted. It is used in many other ways. Poets are often said to be inspired. We speak of "the inspiration of the scene," of a "happy inspiration." To claim, therefore, that Swedenborg was inspired is to claim nothing; if the term be left undefined, it is quite without any special meaning. It means nothing in particular. No one, therefore, need take issue with Professor Tafel for saying that Swedenborg was inspired, especially in view of the fact that Swedenborg undoubtedly himself says that he was. Let us not quarrel with each other about nothing. Let us be sure that we understand each other's meaning before we condemn each other's opinions.

But the author of this book claims that Swedenborg was *Divinely* inspired. He was inspired by the Lord. So is every good man. Every good man is Divinely inspired. "Jesus breathed on His disciples, and said unto them, Receive ye the Holy Spirit" (John xx. 22). The Lord does the same now on all His true disciples. Swedenborg says that it is the Divine Truth flowing into men which is here called the Holy Spirit (9818). Every true disciple is, therefore, like Swedenborg, filled with the Spirit of the Lord; he is filled with the Holy Spirit, according also to the Lord's promise, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him" (Luke xi. 13). Whoever will ask his Heavenly Father may have the Holy Spirit given him, and may thus be Divinely inspired. We say, then, that there is a sense, and that a Divine one, in which every good man is Divinely inspired. So also was Swedenborg. But it may be urged that Professor Tafel has not used the expression in this sense. That, however, is precisely what he has not told us. He has not told us in what sense he uses the expression, "Swedenborg was inspired by the Lord." So long as this is the case we have, therefore, no right to accuse him of holding any extravagant opinion,—any opinion, that is to say, which in our opinion is extravagant.

But Professor Tafel has committed himself to the *verbal* inspiration of Swedenborg, and to his being verbally inspired by the Lord. Supposing that he has, which we think is the case, the committal does not really amount to much. Every good man is verbally inspired by the Lord. "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but *the Spirit of your Father which speaketh in you*" (Matt. x. 19, 20). The Holy Spirit, therefore, sometimes speaks the very words which we utter. *We* don't speak them. It is, therefore, again evident that there is a sense, and that a Divine one, in which every good man is verbally inspired by the Lord. But does Professor Tafel make the statement that he does make in that sense? Of this we cannot be sure, because he has not expressly told us; but we do know this, that in support of this apparently strong statement, he has quoted a passage from Swedenborg in which Swedenborg teaches that verbal inspiration is the gift of every man. Professor Tafel's statement is based upon *S. D.* 2799, and if anybody will take the trouble to refer to that passage and read it in full, he will find that Swedenborg is there speaking of everybody. He there says what amounts to the statement that everybody is verbally inspired. To claim verbal and Divine inspiration for Swedenborg, therefore, without a special definition of what constitutes verbal and Divine inspiration is to claim nothing.

Such appears to us to be the modest and cautious position which Professor Tafel here really occupies. While laboriously accumulating the materials for future judgment, while keenly investigating the scope and meaning of these materials, he really commits neither himself nor his readers to any well-defined position. We refer to the outlines of the position, for these are what define all positions. He therefore imposes on us no clearly-defined theory of his own; and to impute to him a belief in any extravagant theory would be quite unfair.

In taking this somewhat defensive attitude we have been guided by the fact that Professor Tafel's book seems to have been greatly misunderstood by many among us. And we do not wish to conceal the opinion we hold that this is partly owing to the rather aggressive style in which it is written. We think it is a pity that this is the case, as tending to excite needless opposition, and thus to destroy the usefulness of what is really a great and valuable, and also, to intelligent students, a deeply interesting book. In a work going over such a wide extent of ground it would be wonderful indeed if there were not some points where every reader will fail to see the force of the author's arguments; but upon the whole, every careful reader of the book is certain to have his conceptions of Swedenborg's inspiration illuminated and exalted, as well as to some extent defined. And he may perhaps not feel less grateful to the author that he has allowed him to obtain that exaltation and definition of his mental conceptions rather from a general view of many statements of Swedenborg himself than from any set definitions of the author's own. To have our faith increased in anything that is good and true is always a great blessing to us. The greater our faith in Swedenborg is, the more good he can do us; and so long as our faith in him is a real and genuine faith,—a faith, that is to say, such as the author of this book himself inculcates

therein, and is not a mere blind reception of his teaching into the memory only, which he (Dr. Tafel) would be the first to deprecate,—so long as our faith in Swedenborg is an intelligent faith and an innocent faith, the man who is the means to us of increasing that faith must ever be regarded by us as a valued friend and helper. We have all of us great need that our faith in Swedenborg should be increased, and, we may add, our faith in everything else that is good and true. To be able to have faith in anything good and true is a Divine blessing; not to be able to have it is a great calamity. If Swedenborg, as all New Churchmen believe, is a teacher sent from God, it must be a blessing to us that our faith in him should be increased; for if our faith in him *is* increased, it is certain that our works will be increased too, and we shall *read him more* than we have done heretofore. And, in our opinion, this is the only way in which the "authority" of Swedenborg can be really enhanced. The student of Swedenborg can alone recognize Swedenborg's authority, for the authority of Swedenborg is the authority of goodness and truth. It is that authoritative voice which ever speaks infallibly to good hearts and sound understandings,—the voice of goodness speaking what is true. This is truly Divine authority. It is the Lord speaking. If any man can read and study the writings of the New Church and not be able to hear the voice of Divine authority, we may fairly conclude that nothing that we can say or do can make him hear it. The great use of the book we are reviewing will be that it will increase our reverence for the Writings, and thus lead us to study them more than we have done, and *thus* cause us to see and recognize more and more of their Divine authority,—of the authority and of the blessings that are contained in all goodness and truth. J. F. POTTS.

ITEMS OF INTEREST.

"To whom God gives employ He gives understanding" is a Russian proverb that suggests a lesson in the manner of those deduced from so many proverbs by Archbishop Trench. We know also that into the knowledge respecting every occupation of life there is influx from the spiritual world, and thence perception; and it must necessarily be so in a still greater degree where the Lord has gifted a man by birth with talents in any given direction; or in words which fell from the lips of M. Gounod recorded by a friend, "Where God has given a man a mission He has pledged Himself to furnish him with everything needful to carry out that mission."

In beginning a New Church service of worship in any country but an English or German speaking one, there is always a difficulty experienced from the want of the necessary liturgical forms, and though that may be got over by having a translation made for the use of the minister from one of the English or German liturgies which have been printed, still the necessary hymns for the congregational singing are harder to provide. For this requires some talent in the construction of rhyme, if not the possession of the poetic faculty itself, and also that the work be printed. This want in the service of the New Church in the Swedish and Norwegian languages the Rev. A. T. Boyesen has lately made an effort to supply by writing a small collection of hymns. He has also composed suitable tunes for each. The collection is published under the title "Davids-Harpan. Sju Andliga Sånger."

The Christian Apologist, a quarterly review, contains in the number for January an article entitled "Swedenborg's Interpretation of Scripture," which is chiefly noticeable for its kindly feeling towards our views rather than for a masterly treatment of them. Möhler is quoted as calumniating Swedenborg, and refuted in a passage from the *True Christian Religion*. Then several passages are quoted from *The Evening and the Morning* to show what we believe respecting the nature of the Garden of Eden, and of heaven and hell; and finally, the question is discussed as to whether the visible Church can fail in its mission. It ends by saying: "We repeat that we believe a study of Swedenborg would put a powerful weapon into the hands of the clergy against not a few sceptical arguments which mainly are a result of the materialism which is so fashionable in the religious world at present."

At the Quarterly Meeting of the Palace Gardens (Kensington) Society on Tuesday, January 22, twenty-six new members were received. After the consideration of several topics relating to the conduct of the services in the Church, the subject of Confirmation was discussed, the general opinion being that it was desirable to adopt a service for introducing young people into the Church; but as the time then remaining was very short, it was decided to ask the Committee to arrange for a special meeting for its further consideration.

We are accustomed to misrepresentation at home, but it seems to be occasionally bestowed on us even in the colonies. In reply to a statement in *The Weekly Advocate*, a Wesleyan paper published in Sydney, New South Wales, the Secretary of the small Society there disclaims the charge of spiritism which had been made in its columns. He writes: "New Church people are accustomed to slander, especially to the slander of being termed spiritists, even while the New Church teaches emphatically that spiritism is from hell, and as tangible a factor (ignore it as people may) in the world's history at the present day as any evil that is in existence from hell." The *Advocate* in reply says, "A blunder is not a slander. The first is unintentional, and the second is intentional. We regret that we should have printed even the blunder, and offer our apology. . . . We are glad, however, to hear such a vigorous protest against the wretched spiritism of the age."

We have recently received the first number of a little periodical called *The Leaflet*, which it is proposed to issue every two months for the use of the Derby Society. From its pages we learn that the members of that congregation have no reason to complain of the lack of opportunity for manifesting their zeal for Church work. Besides the regular Sunday services and school, a Mutual Improvement Society meets every Tuesday, a Teachers' Preparation Class every Thursday, a Choir Meeting every Saturday, and a Coffee Meeting and Band of Hope shares Wednesdays between them. We sincerely hope that at the Annual Meeting to be held on the 10th February the Committee's Report may show that the Derby Society is in as prosperous a condition as *The Leaflet* would seem to indicate.

The Editor of the "Classified Directory to the Metropolitan Charities" reports the total amount received during the year 1876-7 as reaching the grand total of £4,651,132, an increase of £536,283 on the income of the previous year. Considering the widespread commercial depression during the past year, and the magnificent effort made on behalf of the Indian Famine Fund, this large increase of contributions for charitable purposes is a very satisfactory evidence that the growth of national charity is trying to keep pace with the growth of national wealth.

On Tuesday, January 22, 1878, at a public dinner held in the Foresters' Hall, Brightlingsea, Mr. R. Francis (Parish Churchwarden), on behalf of the subscribers, presented to the Rev. J. Deans a gold locket, bearing on one side a representation of an oyster brood, and on the reverse the following inscription:—"Presented by the Colne dredgermen and their friends (with a purse of £25) to the Rev. J. Deans, in recognition of his services in defending the Blackwater, January 22, 1878." The Blackwater is an open dredging ground, probably the finest in the world, and from time immemorial the inhabitants of Brightlingsea, and the other villages on the banks of the Colne, have earned a considerable portion of their livelihood by dredging in that river. Application having been made by three Limited Companies for grants of over 3000 acres of the bed and foreshore to be appropriated as private property, the dredgermen appointed a Blackwater Defence Committee, of which Mr. Deans was elected honorary secretary. In this capacity Mr. Deans enlisted the active support of influential public bodies in the county of Essex, and ultimately became so well versed in the subject that he was appointed as a deputation to the Board of Trade upon the subject of general legislation for the Oyster Fisheries, and succeeded in procuring important modifications. Matters having thus far progressed satisfactorily, when the date was fixed for the holding of a Board of Trade inquiry at Colchester to consider the three applications, it was determined not to employ counsel, but to leave the conducting of the dredgermen's case in the hands of the honorary secretary. The inquiry lasted nine days, and despite a little chaffing about the Law and the Gospel, Mr. Deans was allowed all the privileges of counsel, and treated with the utmost courtesy by the score or so of barristers and solicitors engaged in the case. The result of the inquiry is not known yet, but the presentation was made to recognize (to use the words of a gentleman of great experience at fishery inquiries) "the able manner in which he conducted the case, and the masterly speech he made on the occasion." The Vicar (Rev. A. Pertwee, M.A.) presided at the dinner, which was attended by about seventy persons, representing all shades of religious and political opinion.

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The opportunities of which any one can, whenever he is aroused to an interest in Swedenborg, avail himself to read his works are increasing very quickly indeed. No free library originates without having a prompt offer of some or all of the Theological Writings. The recent grants from the Swedenborg Society have been to the Public Free Libraries at Aston, Basford, near Nottingham, Bulwell, near Nottingham, and Galashiels. To the first a complete set of the theological and philosophical works has been given, to the others a selection of the theological works.

Under the auspices of the Missionary and Tract Society, Mr. Gunton has just delivered a course of four lectures (January 22nd to 31st) in the Lecture Hall of the Camden Road Church, on the Trinity, the Word, Salvation, and Heaven and Hell. The weather was unfavourable, and the attendance not large, but it showed the signs of a successful course in increasing from night to night. The most interesting feature was the questions addressed to the lecturer at the end. The habit of receiving and answering questions from strangers enables a missionary to enter into the states of the inquiring minds of the present day, and to meet them more fully and satisfactorily than could be done by any other system.

The Rev. Dr. Tafel has begun a course of Sunday evening sermons, in Camden Road Church, on Correspondence, the Key to unfold the Divine Wisdom contained in the Sacred Scripture. The first lecture was on the general question, What is Correspondence? and the second on Fire and Light, and their spiritual equivalents. The course will be continued by other topics intended to illustrate the relation existing between spiritual and natural things.

It will no doubt interest our readers to know that the speech delivered by Mr. R. Jobson at the Annual Meeting of the Auxiliary New Church Missionary Society, and published in the columns of the first number of our paper, has been reprinted in a separate form. The author has added to it six pages of notes, the whole forming a very pithy and popular tract of sixteen pages, under the title, "The Doctrine of Substitution, whence is it? from Heaven or of Men?"

The *Southport Visitor* (Jan. 24) contains a long account of the town written by the Rev. W. B. Hayden, and copied from a New York journal to which he had contributed it. As one of our pleasant watering-places, it may be useful to quote a portion of it for English friends who do not know it otherwise:—"This town bears a relation to Manchester, Liverpool, and the other cities of Lancashire, something like that which Brighton does to London; it is their most convenient watering-place. It is comparatively a new place, its recent growth having been rapid, and, with the adjoining town of Birkdale, contains some 35,000 or 40,000 inhabitants. Having a remarkably mild and dry climate for this region, it is a favourite winter as well as summer resort, being much patronized by invalids of every description, as well as by persons of means and leisure, who have unoccupied time on their hands to dispose of. Though situated four hundred miles further north than Quebec, it still enjoys a winter temperature about like that of Richmond, Va., seldom having frost enough to make ice or keep snow lying on the ground. Built on a low sandy plain, eight or ten miles in extent, there is running along its western front a beach of so gradual a slope to the sea that the distance between high and low water marks is fully three-quarters of a mile. The two towns are very finely laid out, with broad, and in many instances, straight streets, which are remarkably neat and clean. The land is owned in four large estates, which circumstance affords facilities for uniformity of arrangement. The houses generally are required to be placed forty feet back from the sidewalk, while those on the main street, three miles long, have a reservation of eighty feet in front of them. This arrangement renders the city a very beautiful one, as these yards are to a great extent filled with shrubs and flowers, while great width is thus given to the streets. Its modern character, with the absence of cathedrals, old buildings, or ruins of any kind, imparts to it an aspect more like our American cities than is common on this side. It is, too, a temperance city, gin palaces and drinking palaces being prohibited; while 'Portland Street,' 'Maine Law Terrace,' and the 'Court of American Inventions,' with a stall of 'Boston Notions,' are among the names here which serve to remind us of things on the other side. The public buildings are very fine, and facilities for the better kinds of amusement exist; a public library, art gallery, with spacious botanical or summer gardens, and winter gardens, enclosed in a crystal palace, a favourite resort in stormy weather, where are found many beautiful plants and rare exotics, with large aquarium, aviary, skating rink, a double line of bazaars, with frequent concerts, bands of music, etc. The salubrity of the climate and the quiet character of the population have caused it to become a noted educational centre, there being, we are told, about two hundred private boarding schools here, this number, however, probably includes those of the School Boards. Consequently the streets and thoroughfares are filled with children and young people. Churches and chapels of modern construction abound, those of dissenting bodies being very numerous, dissenters probably forming a majority of the population."

For some years it has been the custom of the New Church Society in Saltaire to celebrate the anniversary of the birth day of Emanuel Swedenborg on the evening of the twenty-ninth of January. This year they met as usual, and went through a very interesting programme. Mr. Senior, of Saltaire, gave an account of his reception of the heavenly doctrines, and related some anecdotes respecting Swedenborg; such as how he published his writings at his own cost, to show the strangers present that he did not write and publish for profit, as most authors do. Mr. Stephenson, the colporteur, then spoke on the subject of Scripture correspondence in a clear and lucid manner. Mr. John Preston, of Gilstead, explained some New Church doctrines to the audience; after which, mugs were handed round to every one in the crowded room, and the friends, going round with large pitchers, filled the mugs with hot tea or coffee, which was followed by a liberal service of buns and cakes. After this the children recited some hymns and poems, and sang a number of appropriate songs. The delighted company separated about midnight.

Those of our readers who have perused a recent work by Mr. John Nevil Maskelyne (of Maskelyne and Cook, Egyptian Hall, London), would notice with regret the assertion in its pages that "'Modern Spiritualism' is a direct outcome of the teachings of that 'prince of mystics' Emanuel Swedenborg, acting upon the impressionable minds of the Shakers of New Lebanon and Wateroliet, N.Y." We are glad to learn that, in consequence of representations made by the Auxiliary Society, Mr. Maskelyne, although adducing the reasons which had led him to the opinion thus expressed, very courteously disclaimed any intention of passing any censure upon the members of the New Church, and stated his willingness to withdraw the passage in question from future editions of his work. There are other authors who might, with advantage to their books, follow the course thus pursued by Mr. Maskelyne with so much courtesy and good feeling.

SUNDAY-SCHOOL LESSONS.

THE TWO BLIND MEN RESTORED TO SIGHT.

February 17, *Morning.*—Blindness represents the want of the spiritual intelligence respecting the things of heaven and the Church; for the understanding is the eye of the soul, and, being double, represents the understanding both of goodness and truth. The two blind men following Jesus means that they were made sensible of their want of spiritual understanding, and that the Son of David, God manifested in the flesh, was able to have mercy upon them, and to open their spiritual eyes and give the spiritual sight they desired. By Jesus coming into the house is to be understood His Divine influx into His Church; and the two blind men following him into it signifies spiritual communication with Him by means of that influx. His inquiry as to their belief in His power to do this and their reply affirm their full conviction in His Divine power to open their spiritual sight and give a right understanding of what is good and true. By Jesus touching their eyes is meant His communication by influx with the understanding. By according to your faith be it unto you is meant that spiritual sight is according to a right belief in the Divine Omnipotence. Their eyes being opened means the imparting of spiritual understanding according to their belief.

ABRAHAM.

February 17, *Evening.*—Jehovah appeared to Abram in his old age, telling him who He was, and commanding him to walk before Him and be perfect; that there should be a covenant between them, and that He would multiply him exceedingly; also altering his name to Abraham, and promising the land of Canaan to him and to his seed after him. God manifests Himself to us when we obtain knowledge of Him. Abram's age shows his advanced state of regeneration. God has Himself to tell us who and what He is. He at the same time commands us how we should walk before Him—instructs us as to our manner of life in the covenant between Him and us, which is the real title of the Bible. God multiplies the good man exceedingly in his works. The change of name signifies the alteration of his nature by regeneration; and his possessing the land of Canaan that he has become fitted for heaven.

DEATH.

On January 29, at Dyke Nook, Accrington, Mr. Joseph Barnes, aged 66 years.

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MORNING LIGHT

A NEW-CHURCH WEEKLY JOURNAL.

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No. 7.—Vol. I. SATURDAY, FEBRUARY 16, 1878.

AMID THE CORN.

By the Author of "The Evening and the Morning."

I.—THE CHRISTMAS PARTY.

CHAPTER IV.

"But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."

I HAD not long retired to rest on the evening of the conversation detailed in the preceding chapter when I was aroused by a confused noise of voices beneath my window in the yard below. I lay for a moment and listened, and presently hearing the shouts of Mr. Freeheart and Mr. Thomson I leaped from my warm bed and looked forth. The snow had ceased falling, the moon was up, and the scene was of the most dazzling description. I easily distinguished the burly form of our good host, and also that of Mr. Thomson, while several men were there with rakes and forks, and one had possessed himself of a long ladder. I tapped at the window and asked what was the cause which had so excited them. Mr. Freeheart shouted that I had better keep in bed, and that I should know all about it in the morning. I scarcely need say that I was very glad to comply with the good farmer's request, and I was soon fast asleep.

On going down the next morning I found all the family in the kitchen trying to comfort a poor old man and woman who were wailing bitterly and wringing their hands. Mr. Freeheart and Mr. Thomson were issuing orders to the servants to provide for them all sorts of possible and impossible foods and drinks, which by some strange infatuation they seemed to think a balm for every woe. Miss Lilian with a very solemn look was telling the unhappy old people that they might now see the importance of seeking the Lord while it was yet time. Hettie was kissing the old lady and weeping, while Willie stood helplessly by, a monument of unavailing pity. I saw all this at a glance as I entered the room.

"Why, Hettie, what is amiss?" I asked, glancing round at the strange scene.

"Oh, Mr. Romaine," she said, "do say something to comfort these poor folks, whose only son was drowned in the mere last night."

Here was an explanation of what I had witnessed from my bedroom. I subsequently learned that, after the cessation of the snowstorm, the son of the aged couple, a lad of about eighteen years of age, had gone with some others to the mere, and, a portion of the surface having been sheltered by overhanging trees, the ice was thin and he had fallen in and been drowned. The dripping body now lay in an adjoining room awaiting an inquest.

"My good friends," I said, taking the old lady's hand, "you must calm your distress."

"Ah, sir," she said, "I could make myself happy if I only knew he was safe."

Lilian, who had made way for me, shook her head and sighed.

"Why," I said, putting my hand on the old man's shoulder, "your son has found the better land before you."

"Ah, but he wor that ungain, sir!" he began.

"What, do you think he was too ungain for the great love of his Father in heaven to protect and cherish him?" I asked gently and half-reprovingly.

Lilian again sighed and shook her head, while Hettie drew closer and wept more copiously than ever.

"I'm afaared, sir," said the old man, "that he wor that ungain that he could have favour with neither God nor man."

"Limit the favour of man if you please," I said, "but, my poor fellow, you must not limit the favour and friendship of Almighty God. You forget what He has told you. Do you ever read your Bible?"

"I am nowt of a scholar, sir, but I haar Mr. Robins, and my missus sometimes raad it to me."

"Then ask your missus to read to you this in Isaiah (xlix. 15): 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.' You, my good friend, will sooner forget your son than will his Father God. Don't you know that Jesus is kind even to the unthankful and to the evil?"

The old lady took my hand and kissed it, saying to her husband, "It be quite true, John; quite true."

Lilian thereupon sighed a very self-conscious, combative sigh, and walked away as if she wished to wipe from off her soul any responsibility in my utterances. Willie followed her as if he considered it was not for him to have any part in the amiable delusion with which I was seeking to impress them. Hettie, however, stayed with me as I sat down and strove to give these forlorn souls the assurance that Jesus, who never repelled the most vile below, would not turn from the prodigal son seeking his Father's home above. After a short time I succeeded in making them more happy and resigned; and Mr. Freeheart and Mr. Thomson having surrounded them with bodily luxuries sufficient for half a score stalwart men, we left them in the care of the servants, and went in to breakfast.

As soon as we sat down Mr. Morse said, "You spoke very confidently just now, Mr. Romaine. Your views, however, strike me as embodying what ought to be in the Bible, but which unfortunately is not."

Hettie murmured that she feared I was rather too confident.

"Why, Hettie," I answered, "I am not more confident than every clergyman of your Church when he commits the bodies of all sorts of persons to the earth 'in sure and certain hope of the resurrection to eternal life.'"

"No, but you are both wrong," said Lilian.

"Now," I said, opening my Bible which lay on the table before me, "I will read you a portion of Scripture."

I then read the story of the Jewish people murmuring at the report of those who were sent to spy out the land of Canaan, and especially these verses: "Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me, doubtless ye shall not come into the land concerning which I swear to make ye dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."*

When I had concluded, Mr. Morse said, "You could not better have proven my point about the vindictive character of the Jew God. I see in that narrative none of the beauty and mercy which you ascribe to the Deity of the Old Testament. To my mind we have there an expression of the old sentiment of anger and revenge."

"Perhaps, Willie," said Hettie, "we have here an ear of corn that requires rubbing."

"Certainly," I replied. "I perceive in this, Mr. Morse, an expression of the infinite mercy of our Father. Observe, *all* His children murmured against entering the Promised Land, but, notwithstanding their murmurings and unwill-

* Numb. xiv. 29-31.

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ingness, He determined that at least one-half of them should possess it, the younger half."

"I don't see that point exactly," said Willie.

"Don't you? Well, you have no difficulty in perceiving that all who were over twenty years of age were made responsible for their perversity, but that all who were under twenty years of age were saved from its last penalty."

"That is perfectly plain," said Hettie.

"But it has nothing to do with the Christian plan of salvation," said Lilian; "young and old are only saved by the blood and merits of Jesus through faith."

"Ah, I see, Lilian," I answered, "you would reduce all Scripture to one or two sentences of the Apostle Paul, which sentences I am afraid you very imperfectly understand. All Scripture given by inspiration of God is profitable."

Lilian was a little huffed, and proceeded with her duties at the table without making any other answer than the lifting of her eyebrows, as if she thought it were deadly to "reason" as well as to "do."

"Now, Willie," I proceeded; "you notice that it is said that Jehovah sware to make all the children of Israel to dwell in the Promised Land. They, however, refused to second His determination, and thus they did not attain to that blessed place and condition. Now the obvious lesson is, that God's desire and determination is that all souls should reach and dwell in the Heavenly Canaan."

"Stop!" said Willie; "here is an outrageous assumption. You assume that Canaan signifies heaven."

"I assume that the Israelites were typical of the Church, the true Israel of God, and that their journeyings in the wilderness toward Canaan are typical of the journey of life toward the golden goal of existence."

"In other words, Willie, Mr. Romaine thinks," said Hettie, "that Canaan was a type of heaven, and that the difficulties with which the Jews met in the wilderness are typical of the tribulations through which we reach the kingdom."

"Thanks, Hettie. And now I ask you, Mr. Morse, whether you do not think there is something peculiar in the history of Canaan. It is wrapt in an atmosphere of mystery and marvel. It was the cradle of the race. The three great patriarchs were interred within its boundaries. The bones of Joseph were carried thither to be buried. Most of the wondrous events of the Old Testament are associated with it. It was the birthplace of Jesus; the scene of his life, death, and resurrection. All the glowing predictions of the Biblical seers have relation to the land of Canaan. The reason is, because it stood naturally in a relationship to the Jews, which is analogous to the spiritual relationship in which the heavenly regions stand to us."

"If you think so I won't dispute the point," said Mr. Morse.

"Now observe," I continued, "those among the Israelites who were under twenty years of age did not perish in the wilderness—they were 'brought in' to the land flowing with milk and honey."

Hettie clapped her little hands with joy and excitement. "I see it all, Mr. Romaine," she exclaimed; "those who die under twenty years of age are not condemned like their elders. Why, you have rubbed off all the chaff at once, and we have got the pure good to eat."

Willie regarded Hettie with some little amazement, but there was mingled with the look which he bestowed upon her no small amount of gratification and tender affection.

"Well," I said, smiling to observe her earnestness, "you have leaped to a conclusion somewhat suddenly, but you are not far off the truth. You are to notice that, according to what is written in Numb. i. 2, 3, none under twenty years of age were held by God to be 'able to go forth to war.'"

"Why, they enlisted my brother before he was eighteen," said Mr. Thomson, pausing for a moment to look at us across the table.

"And some of the boys at Waterloo," said Mr. Freeheart, "were little more than seventeen."

"Exactly so," I answered; "our laws are framed according to human expediency; the Jewish laws were given by God, and were framed according to heavenly or Divine order. The reason why none under twenty were held to be fit to go to war was, because that age denotes a state of maturity and rationality, and God holds none able fully to fight with lust and passion till they are in full possession of all their mental powers, and are entirely equipped with spiritual weapons and girt with the whole armour of God."

"Then you mean, Mr. Romaine," said Hettie, "that all who die before they have attained a full state of maturity are received into heaven."

"I do mean that, Hettie, and I don't dispute that a state of maturity comes at about the twentieth year. Some persons suppose that God is hard, and has fenced heaven around with such impossible conditions that few can attain it. But, my dear, it is the other way. God has made it hard for any one to be lost. He made us all for the better land. He takes care while society is evil that many shall die in infancy, and all of these He takes to Himself."

"Ah," said Hettie, interrupting me, while a soft calm light stole into her sweet face as she raised her hand and declaimed with a touch of tenderness which nothing could surpass—

"'My Lord has need of these flowerets gay,'
The reaper said and smiled;
'Dear tokens of the earth are they,
Where He was once a child.

They shall all bloom in fields of light,
Transplanted by my care;
And saints, upon their garments white,
These sacred blossoms wear.'"

Mr. Freeheart and Mr. Thomson both laid down their knives and forks, and listened with rapt attention to these beautiful thoughts. Lilian, even, was a little touched and overcome.

"I have told you so, Lily, times and often," said Mr. Freeheart; "the Lord holds her safe in His keeping."

Mr. Freeheart had himself lost an infant; Lilian, however, made no response.

"Of course," said Mr. Thomson, "they all go to heaven; there's not a doubt of it."

"And not these only," I continued. "Not merely do many die during infancy, but many die during their boyhood or girlhood, before they come into the possession of the powers of mature manhood and womanhood, and these also enter the Canaan of bliss. Think of it, Mr. Morse. Only those who, being in the possession of all the powers which would enable them to overcome their spiritual enemies, and who refuse to exercise those powers for their own good, fail to attain the blessedness which God desires they should enjoy."

"It's a pleasant picture," said Mr. Morse, "and I am not disposed to spoil it, especially as Hettie is so mightily pleased with it. I think, however, you have had to strain the sense of the passage you have quoted in order to complete it."

"Not at all," I remarked. "There is a natural warfare and a spiritual warfare. The foes that keep us out of the Land of Promise are those of our own household, the 'lusts that war in our members,' as Paul says."

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"Or as Longfellow says again," exclaimed Hettie—

"'I have read in the marvellous heart of man,
That strange and mystic scroll,
That an army of phantoms, vast and wan,
Beleaguer the human soul.'"

"Let her alone," I said, as Mr. Morse turned a look of mock reproof toward her; "she ripples over with waters from the Heliconian rill. In the soul there is an army of 'lusts' or 'phantoms.' These oppose our progress in the pilgrimage of life. If we have all God's gifts about us in their strength and fulness we are held to be able to go forth to war and are responsible; but if we have those gifts only in a weak and imperfect or half-formed condition we are held to be unable to go to war, and thus are not responsible. Hence, all over twenty years of age among the Israelites were held responsible, and perished in the wilderness, while those under twenty years of age were held irresponsible, and, being helpless, were admitted into the Promised Land."

"If what you say be true, Mr. Romaine," said Lilian, "I want to know what is the use of the Gospel. If we can only get to heaven by fighting for it, I want to know what becomes of God's scheme of salvation."

"I did not know, Lilian, that there was any 'scheming' in the onward flow of Divine Mercy and Heavenly Order. The use of the Gospel is, that through it Christ is the Captain of our salvation, and that it gives us the Sword of the Spirit, clothes us in the panoply of heaven, and infills us with strength for the battle. Not only are infants and immature youths saved, but so also are those who exercise their gifts and powers aright, and, becoming victors on earth, are ranked with the crowned and happy victors in heaven. In fact, none are lost excepting those who, by the abuse of their gifts, *have so ingrained evil into their natures that it cannot be eradicated without destroying their entire being.*"

The thought of the ghastly thing not far off us, and of the unhappy condition of the aged parents, had saddened our feelings and subdued our voices. It had even affected the appetites of Mr. Freeheart and Mr. Thomson, who, before I had finished the above remarks, had risen from the table and gone out. When Hettie, Willie, and I went into the kitchen we found them already there. Mr. Thomson, who, I scarcely thought, had listened to our conversation, was explaining, in the simplicity of his heart, and with a choking voice, to the parents of the "ungain" youth the Gospel according to Numbers which I had been endeavouring so imperfectly to preach.

THE *CHURCH QUARTERLY* ON THE SPIRITUAL CLAIMS OF THE CHURCH OF ENGLAND.

IN the January Number of the *Church Quarterly* there is a curious article on "The Spiritual Claims of the Church of England," the object of it being to prove that the Church of England is THE CHURCH.

The writer states that 154 different religious bodies have certified their places of worship to the Registrar-General, all of which (except Jews and one or two more) lay claim to be Christians,—many allege themselves to be THE CHURCH. A plain man finds a difficulty to decide on these rival claims, and the purpose of this article is to lay down rules for his guidance.

"No one is bound to inquire into every claim, to examine the belief and practice of each sect, before making a choice. . . . The first rule that common sense suggests is that very small societies, which sprang up only the other day, whose founder is still alive or but just dead, may be left out of the reckoning at the outset; not because they are small, new, and obscure, for that was once true of the whole Christian body, but because there have been millions of good Christians many hundreds of years before these societies were founded, and, therefore, it is quite certain that they were not wanted formerly, and very likely that they are not wanted now." We must confess that we cannot see the logicalness of this reasoning, since the same summary mode of dismissal might, with equal propriety, have been used when the whole Christian body was small, new, and obscure, or at the introduction of Christianity into new countries. From this general condemnation of new sects the writer exempts "such of them as say they have something *new* to tell us from God, some *fresh* revelation of His will (as a few do say), may fairly ask to have their title-deeds and proofs looked into."

By the use of "the clearing processes" the writer reduces the number of sects entitled to be inquired into down to two groups—the Church of England, the Church of Rome, the Presbyterians, Baptists, Independents, or (as they now prefer to call themselves) Congregationalists, Moravians, Quakers, Methodists, and Unitarians in one group; and in the other, "the Swedenborgians, Mormons, and Irvingites, who lay claim to a new message or revelation." Without noticing those remarkable differences between the Church of England and the other religious bodies in the country, which the writer admits do *not* prove that it is the Church of God in this country, we pass on to notice the reasons alleged for regarding the Church of England as THE CHURCH. How are the claims of the Church of England to be examined? "To the law and to the testimony, etc.," says the writer. The answer is a good one so far; but what follows. "In the first place, the Bible tells us plainly that God set up a visible Church with known officers and definite laws, and revealed it to the Jewish nation through the agency of Moses. . . . Out of this Jewish Church, as the germ, the Lord Jesus Christ formed His new Church of Christian believers." We have read in the Book of the Jewish Church being a type of the Christian, but never of its being its *germ*. The Christian Church is a distinct Church, founded on the Lord Jesus Christ and His teachings. The genius of the two Churches is not at all alike—the germ of Judaism was external obedience, the germ of Christianity is internal love. If, therefore, the spiritual claims of the Church of England are based upon the fact that she has been formed from the Jewish Church as a germ, she is NOT the new Church of Christian believers, notwithstanding that she is "visible," and "has her own officers."

THE CHURCH "is one, and one only;" "has only one creed." "It is a sin to disobey this body." "Its doctrines, laws, and even customs, may not be departed from at any man's pleasure." It is very difficult for outsiders to recognize in these marks a description of the Church of England, which, though nominally one, is divided into three very distinct sections, possesses three creeds, whose officers are set at defiance, and whose laws and customs (if we may credit either the *Church Times* or the *Rock*) have been departed from to a very large and deplorable extent. Surely the Church of England has wholly forgotten the charge of the Apostle (quoted by the writer of the article as a mark of THE CHURCH), "I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." The High Church and the evangelical sections are far more separated from each

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other on important matters of doctrine than the great bulk of Dissenters are from each other; and the divisions in the Church are so notorious that the Archbishop of Canterbury characterized the actions of the extreme Ritualists as "a conspiracy against the doctrines, discipline, and practice of our Reformed Church." The statement concerning the 160 sects, "They have no unity of faith, for they contradict one another's teaching in every particular; their officers and ministers are rivals and competitors, not colleagues in the same service; their customs and traditions are unlike; they actually take pride in their divisions, instead of regarding them as sinful," is quite as true of the parties within the Church of England as of the sects outside her pale; and it is equally clear that this state of things "is not in the least degree like the sort of Christianity which our Lord set up and St. Paul preached." When the Rev. R. O. T. Thorpe objects to the Revs. R. R. Bristow and J. Going presenting candidates for confirmation at his Church on the ground, as stated in his explanatory letter to the Bishop of Rochester, that he could not be joined with them in any ministerial act, it is somewhat illogical to urge that Dissenters cannot belong to the Church of Christ because of their divisions, and that the Church of England *is* THE CHURCH because of her unity.

The True Church, it is stated, may be known from counterfeits by the same marks as those which betokened the first converts made on the Day of Pentecost. "They were baptized, and they 'continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayer.'" The Quakers do not baptize at all, and the Unitarians do not use the Scripture formula, therefore they are at once struck out of the list previously given. "Next, there must be agreement in the Apostles' *doctrine*, and this strikes out all sects which go outside the Bible, and have a private revelation of their own, like the Swedenborgians and Mormons, whose doctrine is in many respects new, and cannot be traced back for any long time. For it is quite clear that no doctrine which cannot be found in the Bible, nor in any book more than a hundred years old or so, can be part of the *Apostles'* doctrine, seeing that the last survivor of the Apostolic body died nearly 1800 years ago." From a previous extract it will be seen that the writer admitted that Swedenborgians "may fairly ask to have their title-deeds and proofs looked into," because we say we have something new to tell, whereas, in this last extract, the very fact that we say we have something new to tell is brought forward a sa sufficient bar to our claim to be considered a church.

But the writer is evidently not altogether satisfied with having disposed of the Swedenborgians in such a summary manner, for he subsequently devotes "a very few words" to dispose of us again, as if he thought he would be more secure if

> "Thrice he routed all his foes,
> And thrice he slew the slain."

"As regards the Swedenborgians, who avow themselves to be a 'New Church,' and therefore make no *historical* claims whatever, they have not even the quasi-miracles of Irvingism to produce on their behalf; besides which, they have departed far more widely from ancient Christian doctrine, being heterodox on the Trinity, the Atonement, the Resurrection, and the Second Advent, in all which particulars, except the first, their tenets are new, while their view of the first is a reproduction of ancient Sabellianism. Much of Swedenborg's teaching is, no doubt, mere ingenious and innocuous speculation, by no means devoid of suggestiveness; but, so far as it claims to be a revelation, it is another gospel, and one which can adduce no testimony in its favour. And it entirely lacks the necessary tokens either of Divine approval or of general suitability to the spiritual needs of man. It has existed now for nearly 100 years, for just ninety as a separate organization, since its meetings for worship began in 1787; and yet its numbers only reach about 10,000 in all the world, almost exclusively confined (like the Irvingites) to a lower middle-class stratum of society in England and America, thus being a mere class religion of a single race, not a Catholic faith for the whole world; nor does it exhibit the least vitality in growth, and must therefore be regarded as a complete failure."

Before proceeding to examine these statements concerning the New Church, we would just make one or two observations on the contention of the writer concerning the Church of England. To us as outsiders there is always a great difficulty in determining what are the doctrine and practices of the Church of England. Are the Doctrines those laid down in the Prayer Book as a whole, or only those presented in the Thirty-Nine Articles? Are the practices those of the High Church Party, or those of the Low Church? Is the real Church of England the Church as by law established? However these questions may be answered, we find, as a matter of fact, very great divergence both in doctrine and practice. Upon many points doctrines are held which are vehemently protested against by one section, and maintained with great tenacity by another section. Indeed, her maintenance as a national Church depends upon the permission of a very great latitude in opinion and in ritual. Prosecutions for heresy and illegal practices are not unknown, and the greatest difficulty is often felt before the lawyers can determine the requirements and demands of the united (?) Church.

At page 294 it is spoken of as "The Church of God *in this country;*" at pp. 291-2 the writer says, "Most foreign religious bodies in England, such as the Greek Church and the German Lutherans, which undertake to look after their own countrymen alone, and do not try to make converts here, may be practically left out of account;" and again, p. 308, "This Church, then, represents *to all English citizens* the original society set up on earth by our Lord Himself, not as being the whole of that society, but the particular portion of it which, in the course of Divine Providence, was permitted to root itself in, and spread over this land of England." From these extracts it would appear, when taken into connection with the general argument of the article, that THE CHURCH may be one thing in one country, and another thing in another country; and that though THE CHURCH in Germany, and THE CHURCH in Greece, and THE CHURCH in England, may be very different in doctrine and in ritual, we have no need to trouble our heads about that. Talk about *new* doctrines! Where in the Word can we find any such geographical or political divisions of the Church of Jesus Christ? Though we are told that "the plain fact, which people who talk in this way (*i.e.* about going straight to the Bible) do not understand, is that God most certainly did not intend people to pick and choose their religion for themselves out of the Bible," we prefer the truly catholic teaching of the Apostle Peter, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." The logical end of the argument of the *Church Quarterly* is, that a German member of THE CHURCH in Germany, on being naturalized as a British subject, ceases to belong to THE CHURCH unless he joins the Church of England!! D.

(To be continued.)

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IS THE WORLD IMPROVING?

THOUGHTS ON THE TIMES.

TO many observers things appear gloomy at home and abroad. If we look at home we can find distress, misery, crime, and want as plentiful and as grievous as ever. If we look abroad things seem worse and worse. There is war—bloody, remorseless, and vindictive, with unusual horrors in its train. Like the worst wars that have hitherto scourged the earth, this has on both sides a religious phase. Christianity and Mohammedanism are cutting each other's throats with an utter abandonment to the work, and the world stands round watching the fray with eager eyes and absorbing interest. Every variety of feeling is developed; from that which ruled the spectators in the gladiatorial contests of old Rome, to that of the mere politician, who takes interest in such struggles only so far as his theories or schemes for dynastic questions may be served or injured. Over the whole surface of this refractory planet we may readily find evidence of evil, wickedness, and sin. But are we hence to conclude that the world is getting worse? That Christianity is a name alone, and not a reality? Shall we strive to see in these events the fulfilments of prophecies which, if only thus worked out, would make the Word of God a mere mundane heap of predictions of no more value than Merlin's or Zadkiel's? Or shall we not try to see rather the hope of better things to come—a promise and not a curse? The present age has a vast and most remarkable difference from any that has preceded it. There is almost as ready and quick a perception of what is doing in any part of the world to-day as an individual has of what is going on in any part of his own organism. In former days, on the contrary, we scarcely knew what was passing in our very midst so readily and truly as we now know the conditions and daily actions of the most distant affiliated or alien countries. This at once marks the difference between a state of health and a state of disease. Compared with the present, former ages were like the state of a paralytic whose limbs may be burnt or lopped off and he not know it by any quick sensation, whose members are in no way moved or directed by his will or intellect. To-day this is different. The heart of this country pulsates with generous throbs for the pain and suffering of other members of the cosmos. The brain of the nation thinks over the best means of checking or mitigating the sorrow, and is kept well informed by an increasingly healthy nerve system of the state of things all round. By our nerves of sensation and of volition we feel and we act at once while our eyes and ears gather their varied information wherever needed. As then the knowledge of evil is the first step to its cure, so the perception of all these things acts similarly, and, awakening a horror for its existence, sets us to work to stamp it out. War in itself is the outbirth of evil, which may exist unknown and fester more dangerously in secret, but brought into act works its own cure and clears the system. In days gone by war and crime and misery were really far more common, but we knew them then only when we were ourselves the sufferers. Our interest in the rest of the world was far less and of a more selfish kind. A tale of terror such as we have had so much of lately would under similar circumstances have been an old story before it reached us, and have affected us rather with the sensation of an exciting novel, dying off readily, than with the desire and power to make ourselves of use at once and effectually. We feel sure that the world is truly progressing in good, and these miseries will only serve to teach us how the better to avoid like ones in the future. We ought to be thankful to see the real genuine benevolence of thought and feeling evoked continually into active operation, whether it be for a famine in India, a war in Turkey, or sickness and poverty in our own more favoured country.

DEATH OF THE POPE.

ON Thursday, February 7th, at fifty-seven minutes past four in the afternoon, Pope Pius IX. passed into the spiritual world at the age of eighty-five. He will be remembered as the last Sovereign Pontiff of Rome and the First Infallible Pope. As Bishop of Romagna and Cardinal Ferretti he was one of the most popular men in Italy; but he had not been long seated in the chair of St. Peter before it became evident that the system he represented was incompatible with that sympathy with liberal ideas which he had formerly entertained. Driven from Rome by the Garibaldians, he was only recalled from exile by the success of the French arms at the storming of the holy city. From May 1850 to 1870 he only maintained the semblance of temporal power by the help of foreign military force; and when the French troops were withdrawn in 1870 Rome opened her gates to the King of Italy.

Personally Pius IX. won the hearts of most of those with whom he came in contact by his kindly and sympathetic manners, though he clung with amazing tenacity to the cherished idea of Papal supremacy.

In preparation for the election of his successor all the foreign cardinals have been summoned to Rome.

The next Pope will have a difficult part to play, for the signs of the times plainly indicate that the pretensions of Rome can no longer be allowed by the nations of the earth.

THE *CHARING CROSS MAGAZINE* ON SWEDENBORG.

THE *Charing Cross Magazine* for February contains a short paper by E. C. Clarke on "The Theological Teaching of Swedenborg." The writer says:—"Emanuel Swedenborg was the most voluminous, not to say one of the greatest, of theological writers. Few, however, of those who profess to take an interest in theology are well acquainted with his numerous and ponderous works. Perhaps their very vastness has been an obstacle to some; but the chief reason why they have been so little read is that they were opposed to the religious thought of the day. Still, the number of those who read them increases every year, and their influence on religious thought is becoming appreciably greater.

"We do not propose glancing at the whole of Swedenborg's works, but only at his last and crowning one, entitled 'The True Christian Religion.' This book contains fourteen chapters, the first of which treats of God the Creator, the second of the Lord the Redeemer, and the third of the Holy Spirit and Divine Operation. These three chapters, together with the memorabilia, extend over one hundred and eighty-three pages. The gist of their teaching is that there is *one* God in essence and in person, and that Jesus Christ is that God: that the Trinity is not a Trinity of persons, but of essentials, which make one God, as soul, body, and operation make one man. A Trinity of persons would be a Trinity of Gods, which is opposed to the Scripture statement 'The Lord our God is one Lord.'

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"We are unable to see how any one can differ from Swedenborg respecting the sole Divinity of the Lord Jesus Christ. For if there be but one God, which the Scriptures teach, and to which reason assents, and Jesus Christ be God, He must be the only God, the Almighty, the Creator, the I Am." Having given a brief summary of the remaining chapters of the book, the writer enumerates the five classes into which Swedenborg divides his readers, and concludes by transcribing his (Swedenborg's) rules of life, which he says "were no *mere paper rules.*"

THE COMPANIONS OF OUR LORD.

I. The Virgin Mary.

AMONG the personal associates of our Lord Jesus Christ, the Virgin Mary naturally occupies the earliest, if not the foremost place. The indispensable instrument of the Incarnation, by whose maternal function Jehovah Himself assumed the human nature, she fills a position absolutely unique amongst women for the supreme dignity of its infinite uses. No doubt she was fitted for her destiny by special qualifications of character, and by the overruling control, from her earliest infancy, of the Divine Providence. For if the whole race of mankind needed the preaching of Elias, lest the coming of "the great and terrible day of the Lord" should smite the earth with a curse (Mal. iv. 5, 6); and if the mission of the Elias Baptist required that, throughout his life, he should be "filled with the Holy Spirit" (Luke i. 15); how much of preparation was essential for her who was to be mother of the Son of God!

Yet of the details of this preparation we know nothing; for although tradition supplies a biography of her early years full of legendary fables, the inspired Word is entirely silent. That she was of the lineage of David seems an imperative inference, but is nowhere expressly stated; both the genealogies of Jesus (Matt. i. 1-17; Luke iii. 23-38) tracing His descent, not through the mother, His only actual human parent, but through her husband Joseph, His legal father. Still, the assertions, alike in prophecy, gospel, and epistles, that "Jesus Christ our Lord was made of the seed of David according to the flesh" (Rom. i. 3), are so clear and emphatic as to leave no doubt that through His mother He did really inherit the rights and characteristics of the royal house. And this conclusion is strengthened by the fact that when the angel announced her coming maternity, and declared that the Lord God should give unto her Son "the throne of His father David" (Luke i. 32), she, while fully comprehending that her conception would be miraculous, and without human intervention (ver. 34), raised no question as to this part of the message.

Two reasons required that the Saviour should possess this lineage; the first spiritual and representative, the second literal and actual. As the ideal Jewish king and conqueror, David appropriately typified the Divine "King of kings and Lord of lords" (Rev. xix. 16), whose arm, mighty to save, should bring salvation (Isa. lxiii. 1, 5); and according to the flesh he was therefore His most fit progenitor. But beyond this cause, which is based on the correspondence between things natural and spiritual, there was a positive necessity that Jehovah should assume a humanity possessing tendencies towards all those violent and disorderly passions of our fallen nature which characterized the house of David. For David was of the tribe of Judah, which sprang at its very fountain from a shameful incest (Gen. xxxviii.); and the records, both of the tribe in general and of its royal family in particular, include some of the saddest crimes which stain human history. Yet it was necessary, to the completeness of the Divine work of redemption, that Jehovah should take upon Himself a manhood inclined towards all these evils. That He might save mankind at its lowest, He assumed humanity at its lowest; the First became the Last (Isa. xliv. 6; Rev. i. 11), in order to redeem and rescue all. For the Humanity of Jesus, inheriting through the mother all the perverse dispositions of the basest human nature, lay open to temptation from the entire powers of darkness, and thus provided a battlefield on which to encounter the whole forces of hell. Hence the consoling and helpful truth, "We have not a High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin" (Heb. iv. 15); for "in that He Himself hath suffered, being tempted, He is able to succour them that are tempted" (Heb. ii. 18). Our Lord's inheritance, through Mary, of the proclivities to wrong concentrated in the race of David and of Judah, was thus essential to the completeness of His redeeming work. His human nature necessarily included these dispositions, or it could not have admitted a fulness of temptation; and without a full temptation His victory would have remained imperfect, and the promised deliverance "from our enemies and the hand of all that hate us" (Luke i. 71) could never be achieved.* Carefully distinguish, however, between the liability to wrong and actual guilt. There is no sin in the fact of an evil tendency, but only in a weak compliance. If manfully opposed, a frail inclination simply disciplines the character, and strengthens its power for goodness. Our Lord Jesus Christ always and perfectly resisted, and thus, while "in all points tempted like as we are," He remained entirely "without sin" (Heb iv. 15).

And in a less degree the same appears true of the Virgin Mother. Though inheriting the characteristic qualities of the stock of David and Judah, and constituting the medium for their necessary transmission to the humanity assumed by Jehovah, we have every reason to regard her as free from their active influence and defilement. All that is recorded of her exhibits a meek mind and a pure heart, such as befit her important office in the history of the universe.

But how grossly has the Church of Rome erred in affirming that the Virgin Mary was free from hereditary frailty! The dogma of her immaculate conception, ascribing to her not only a superhuman clearness from actual guilt, but a nature miraculously incapable of sin, is fatal to all just comprehension of the Lord's work of redemption. To conquer our spiritual enemies He needed to meet them face to face in the warfare of temptation; and to experience temptation a nature was required which lay open to the assaults of hell. So that to interpose between the Lord's Humanity and His significant pedigree from the stained race of David and Judah, a mother incompetent to transmit the heritage of a real human character, is to undermine at its very foundation the entire purpose and mode of Incarnation. That Mary became pure by the new birth of regeneration appears evident from everything we read of her gentle disposition and blameless conduct; but that, in its original state, her mental and spiritual constitution included susceptibilities to every evil, was a necessary condition for her exalted function.

Besides her descent from the house of David, we learn

* For the spiritual truths involved in the pedigrees of our Lord, *see* the Rev. W. Bruce's *Commentary on the Gospel according to St. Matthew*, pp. 1-13.

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respecting Mary that she had a sister with the same name as herself, who eventually became the wife of Cleophas, Clopas, or Alphæus (John xix. 25); and that she was related by marriage to Elisabeth "of the daughters of Aaron," wife of the priest Zacharias, and the mother of John the Baptist (Luke i. 5, 36). When first mentioned in the New Testament (Luke i. 26) she was living in the despised Galilean city of Nazareth (John i. 46); and, as the affianced bride of Joseph, she was probably spending the year interposed by Jewish custom between betrothal and marriage at the house of her parents, and in the comparative seclusion usual in such circumstances.

Amid this season of quiet, then, so favourable to meditation, she heard the message for which through weary ages every daughter of Israel had been waiting; that from her should spring the Messiah who would repair the mischief of the Fall by bruising the serpent's head (Gen. iii. 15). The Angel Gabriel, sent from God, greeted her as "highly favoured" and "blessed among women," since, by the overshadowing power of the Highest, of her was to be born that Holy Thing which should be called the Son of God (Luke i. 26-35). To confirm this promised miracle, he told her that her cousin Elisabeth, "in her old age," was also about to become a mother; "for with God nothing shall be impossible" (vers. 36, 37). Mary's answer shows a beautifully meek submission: "Behold the handmaid of the Lord; be it unto me according to thy word" (ver. 38). Her next act, however, implies a character of prompt and daring energy: she "arose in those days, and went into the hill country with haste," a distance of more than eighty miles, "into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth" (vers. 39, 40). Receiving from her kinswoman convincing proof of the truth of all that she had heard (vers. 41-45), she sang her grateful praises in that New Testament Psalm which the Church will always prize as one of its most precious songs; and which, founded according to the letter on the hymn of Hannah at the birth of Samuel (1 Sam. ii. 1-10), exhibits a mind richly stored with a knowledge of Scripture, and a heart profoundly sensitive to the Divine goodness (vers. 46-55).

After staying with her cousin for about three months Mary returned to her home at Nazareth. Here her condition aroused in her betrothed husband inevitable suspicions, until, being instructed of the facts by the angel of the Lord, he took her to his own house (Matt. i. 18-25). Shortly afterwards, in obedience to a decree of Augustus Cæsar levying a general tax, Joseph and Mary, for the purpose of enrolment in the official census, travelled about seventy miles to their paternal city of David, Bethlehem, where, according to prophecy (Mic. v. 2), the Lord was born, and there being no room in the inn, was laid in a lowly manger (Luke ii. 1-7).

With its usual reticence as to the details on which a merely human author would enlarge most fully, the Word of God relates nothing of the Virgin Mother's emotions at this fulfilment of her hopes. Respecting the vision of the angels to the shepherds of Bethlehem, it is simply stated—but with what measureless significance!—that "Mary kept all these things and pondered them in her heart" (Luke ii. 8-19). Fruitful indeed in food for meditation were the events of that wondrous infancy! When offering for her purification the pair of turtle-doves (ver. 24), which, from poverty, she was allowed to substitute for the lamb required from wealthier worshippers (Lev. xii. 8), what exultation would stir within her at the benedictions of the aged Simeon and Anna! what solemn awe at the venerable prophet's warning to herself, "Yea, a sword shall pierce through thine own soul also!" (Luke ii. 25-38). But as yet the griefs of the Man of Sorrows (Isa. liii. 3) had not begun to wring His mother's tender heart. Rather would she rejoice at the accumulating proofs of Messiahship which clustered round His cradle. For besides the Jewish witness of the shepherds and of Simeon and Anna, the same testimony was borne by representatives of whatever was most august and purest in the Gentile world. "Wise men from the East," Persian magi, among whom lingered traditional remnants of the most ancient religion and philosophy that had existed upon earth, led by a miraculous star, came to Jerusalem, seeking "the King of the Jews," and, passing unnoticed the royal court of Herod the Great, offered their worship, and laid their tribute of "gold and frankincense and myrrh," at the feet of Mary's infant son (Matt. ii. 1-11).

Biblical critics and astronomers have toiled, with much ingenuity and labour, to explain the star which guided these pilgrims on their journey. Literally, it seems to connect itself with Balaam's prophecy: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Numb. xxiv. 17); and it is quite possible that some memory of this and other predictions survived in the distant East, which was Balaam's own country (Numb. xxii. 5). No doubt, however, a star was mentioned in his prophecy, and was actually employed in connection with the Incarnation, because it symbolizes a knowledge of truth, and of Him who, being the Truth itself (John xiv. 6), is described as "the Bright and Morning Star" (Rev. xxii. 16). And the failure of attempts to account, on principles of natural science, for the star seen by the wise men, is most likely due to the probability that it was not a natural creation at all, but a spiritual phenomenon,—a star of the spiritual firmament, perceived by the magi with the eyes of their spiritual bodies, and rightly interpreted by them, according to their traditional acquaintance with its representative significance, as a type of the exalted knowledge of which they were in quest.

But the visit of the wise men, while gladdening Mary's heart with its magnificent testimony to the nature and mission of her Babe, occasioned also her first maternal anxiety. For Herod, enraged and alarmed at the thought of any king of the Jews besides himself, that he might destroy his supposed rival in earliest infancy, "sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (Matt. ii. 16). Warned by a dream, therefore, Joseph "took the young Child and His mother by night, and departed into Egypt" (vers. 13, 14), the boundary of which, according to the divisions of the Roman provinces existing at the time, lay distant from Bethlehem about sixty miles. There the family remained until the death of Herod a few months later; when Joseph, fearing lest Archelaus should complete the murderous project of his cruel father, removed his household from Judæa to Galilee, and fixed his home at Mary's former city of Nazareth (vers. 19-23).

And now occurs an interval of nearly twelve years, the record of which is condensed into the brief but suggestive statement, "The Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him" (Luke ii. 40). Our natural affections are ready to lament the silence of Scripture upon themes so interesting as the Lord's infancy and childhood. We would gladly know more of the tender particulars in which He must have shared so closely the experiences of our common humanity: especially should we rejoice to sympathize with Mary's loving wonder as the character of Jesus gradually unfolded, and gave earnest of fulfilling the

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marvellous assurances which accompanied His birth. But these desires are ungratified: partly, perhaps, lest their satisfaction should occasion in our thoughts concerning Him a familiarity inconsistent with the reverence due to His Divinity; but also, we may reasonably conclude, because childhood is not the season for public conspicuousness, but for private preparation for the work of life. The reserve of the New Testament respecting our Lord's earlier years is thus a forcible rebuke to the aim at precocious development, and the impatience of gradual progress, so characteristic of much modern education. He doubtless passed through the usual incidents of a real infancy and childhood, and Mary felt on His account all the precious cares and exultations of maternal love; but in the letter of the Word these details are withheld, as if to teach us, by the Divine example, that a youth spent unobtrusively in quiet thought is the most orderly precursor of a truly noble manhood.*

JOHN PRESLAND.

(*To be continued.*)

"GATHERED TO HIS PEOPLE."

(Gen xxxv. 29.)

THIS remarkable expression is used in reference to the death of Isaac. Surely a *very* remarkable expression. What people were they that Isaac was gathered to? It may very probably be thought by some that the statement refers to Isaac's burial. His father was in the grave, and he was going to join him there. His bones were to be laid beside his father's bones. But this is a very material idea, and it is besides evidently not the meaning intended, because Isaac's burial is spoken of as a distinct thing. *That* is mentioned afterwards. It is first said that Isaac was gathered to his people, and then that Esau and Jacob buried his body. It was the same with Abraham, as we read in the twenty-fifth chapter of Genesis: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah" (Gen. xxv. 8, 9). This cave was in the land of Canaan; but Abraham's people had all been buried in Syria,—so that in this sense he was *not* gathered to his people. It is quite evident that the expression can have no reference to any reunion of old bones in the grave. Besides, as in Isaac's case so in Abraham's, burial is spoken of as a distinct and subsequent circumstance. He was gathered to his people *before* his remains were consigned to the tomb. There are, in fact, three circumstances mentioned as having occurred in succession in the cases both of Abraham and of Isaac. First they died, then they were gathered to their people, and then their remains were buried. Moreover, the expression "gathered to his people" is not confined to these two cases. It is applied also to Ishmael, as we likewise read in the twenty-fifth chapter of Genesis: "These are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost, and died, and was gathered unto his people" (ver. 17). You see it is equally said of Ishmael that he was gathered unto his people, although he died far away from all his natural relatives in the land of Havilah or Arabia, and was there buried.

It is also said of Jacob when he died that "he gathered up his feet into the bed, yielded up the ghost, and was gathered unto his people" (Gen. xlix. 33). Aaron was also said to be gathered to his people, and so was Moses. Indeed, it is said of Moses three times, *i.e.* in three different chapters of Numbers and of Deuteronomy, that he "should be gathered unto his people" (Numb. xx. 24, xxvii. 13, xxxi. 2; Deut. xxxii. 50).

I ask, then, what can be meant by this beautiful and affecting expression "gathered to your people?" Who are your people? And how is it that by death you can be gathered to them?

Seeing that it cannot mean any reunion of old bones in the grave, perhaps it may be said that this expression refers to the reunion of a dying person with friends who have gone before him. This answer is nearer the mark, but it is still not complete, because it doesn't define who those friends are that are here called "our people." Who, I again ask, are these people of ours? It cannot be said that they are our dead relatives, because death does not always reunite us with them. It often happens that some of a man's relatives who have died before him have gone the opposite way to that which he is going. It is quite a possible case that all a man's relatives may have gone to hell while he goes to heaven. In such a case as this *he* would not be gathered to his people. If his people mean his relations he isn't gathered to them. But you will say this is an extreme case. Well, take an ordinary case. In *any* case it must rarely happen that a man can live with many of his relations in the spiritual world. Even supposing that they all go to heaven that must be so. Even then they can rarely be together. For heaven is not a confused jumble of spirits, but is composed of an innumerable number of separate societies, and every good person who dies goes to one of those societies, and there remains. To which society does he go? What law determines that? The law of similitude determines it. All in the same love and in the same faith are together. This law is not arbitrary, but is founded on the very nature of things as they exist in the spiritual world. There is no actual space there, therefore no actual place, *i.e.* there are no *fixed* places such as there are in this world. The island of Arran, for instance, is a fixed place in this world. It is always there, if you go to it you are always sure of finding it there. That is not the case with places in the spiritual world. Places there depend upon the states of the people who dwell in them. If you change the state of the people the character of the place changes too. It ceases to be the same place, and becomes another place. For example, if a thousand angels were together in a certain place, say a garden with palaces scattered through it, in which the angels lived, and you were to remove the angels and put a thousand infernals in their place, the place would be at once changed. The garden and palaces would vanish, and a black country, a Coatbridge, or something of that sort, would be there. All place is there determined by state, and this being so, it is evident that natural relations cannot very often be together there, for they are not very often in the same state. In a single family you may often find the widest possible differences of character. Think of all your own relations and you will see. No; a man's people are not his natural relatives, neither does being gathered to his people mean that death causes a reunion between a man and his relatives. It may mean that in some cases, but it means a great deal more than that. It means something which is not restricted to a few exceptional cases, but that is applicable to everybody. The Word of God isn't written for one or two

* *See* Robertson's admirable discourse, "The Development of Jesus" ("Sermons preached at Brighton," Second Series, No. XV.). It should also be noted that, although the *letter* of Scripture is almost silent respecting our Lord's childhood and youth, its *spiritual sense*, as unfolded by Emanuel Swedenborg, abounds in profound instruction on the subject. *See*, especially, those portions of the *Arcana Cœlestia* which relate to Abraham, Isaac, and Jacob.

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families, but for all men. And there is a sense, and that is the sense here intended, in which every man is by death gathered eternally to his own people.

The doctrines of the New Church teach that every man, even during his life in this world, is a member of some society of persons in the other world. He is not a member of that society as to his body, but as to his spirit—for no man could possibly live unless he were joined with heaven or with hell by means of surrounding angels or spirits. The connection of men with each other is like the connection of the various parts of the human body. The human body is a grand example of the principle of association. If you separate any part of the human body from the rest of it it dies. Cut off a finger, for instance, and you see death at once follow for the finger. It is the very same with men. If they are separated from the great body of humanity they die. Even if they are separated as to their bodies only, as Robinson Crusoe was, they suffer severely. But if they were to be separated as to their spirits they would suffer so severely that they would perish, like a finger that has been cut off. You know that even during this life men are spiritual beings. They are spirits clothed with matter. They are therefore present as spirits in the spiritual world. They live there already as to their spirits, and they don't live there alone. Neither do they live nowhere in particular there. They live in society with other men, some of whom have passed from this world, and some of whom have not. Who are these men with whom they live? They are those who are in the same love and in the same faith as they are themselves. They are their "kindred spirits," kindred not in blood relationship, but in spirit, *i.e.* in the qualities of the spirit, in character, in likes and dislikes, in taste, in ways of thinking and of feeling, and in life. These are the people who in the Word of God are called "our people." These are our real relations, of the same spiritual kindred with ourselves. They may in some cases be our natural kindred too, but very often they are not so. Very often they are those whom, with the bodily eyes, we have never seen. They may have lived in distant countries when upon earth. They may still be living in those distant countries. But they are not distant to us. To us they stick as closely as any brother. They share our whole life with us. They share in all our doctrinal beliefs, if we have any, and if we haven't, they share in all our doubts and scepticisms. They share in all our thoughts, selfish, worldly, black, and gloomy, or intelligent, spiritual, bright, and happy, as these may be. They share in all our deep emotions and attachments and affections, whether these be pure and innocent and sweet, or full of mad lust and the hell-fire of hatred and self-love. They, in fact, share in all our *life*, and when we have said that we have said everything. It is our life which joins us to them, for their life is the same as ours. Close and dear spiritual kindred are they to us all! We may not be outwardly conscious of their presence, but unconsciously we all enjoy their society. Our people! Our own people! No incongruities of character here! No unsympathetic hearts, no repellant spheres! However discordant may be our outward associations, *we*, the men, who as such are spirits now, though shrouded with thick curtains of materiality, ever enjoy the most congenial of all society. Our people are with us now; they are living all about us, and there is not a ripple runs across the surface of our lives that is not felt by them. To our hearts their hearts re-echo, for the same life-blood circulates through both our hearts and theirs.

As soon, therefore, as the time arrives for these curtains of materiality to drop down and be cleared away, we shall find ourselves in the visible and open presence of those people. We shall then, in the beautiful language of the text, be "gathered to our people." As the lambs are gathered into the fold, and as the corn is gathered into the sheaf, so shall we be gathered into our own spiritual society. The society of spirit men and women in which we have lived during the span of our earthly existence will then be shown to us, and we shall enjoy therein the very essence of the life we have lived here. We shall enjoy there not merely the same life that we enjoyed here, but its very soul. It will be the same life enormously developed and fully expanded. It will be the open and full enjoyment of the society of our own people. If those people have been angels we shall then dwell in heaven, if not we shall be in hell. Whoever our people may have been, we shall infallibly be gathered to them. As Abraham, and Isaac, and Jacob were gathered to their people, so we shall be gathered to ours.

Ah, and what a reunion that will be? A *re*union do I say? It will be much more than that. We know what is involved in the reunion of friends and relations here upon earth. The traveller, long absent from his home, returns thither. He looks again upon the faces of his wife and children and friends; he hears again the tones of those familiar voices, which he has never forgotten; and he feels in his deepest heart the blessedness of being once more at home. All this is involved in the Divine form of expression before us. All this is involved in being "gathered to our people."

But there is also much *more* involved in it. All this is involved and a great deal more too. Imagine a thousand of the dearest friends possible, friends of your spirit, of your very soul, who long have shared your very life itself. Most of those friends you have never seen, if any of them, yet you have been quite close to them during long years; you have touched them every day; with them your inmost spirit has been in constant contact. Your thoughts have been their thoughts; the objects of your deepest affections have also been theirs. There is not a word in your tongue but has found an echo in their hearts. Your whole life has been passed amongst them, like that of a nestling under its mother's wings, as close as if you had all the time lain on their very breasts. These thousand are to you the best and noblest and most beautiful of the human race. And these are yours. These are what the Lord calls "your people." They are yours, and you are theirs. You have been made each other's by your *life*. Now comes death, and you leave behind you all the temporary associations of earth, you leave everything behind except *spiritual* kindred. You leave all that is merely external behind, and you are ushered into the presence of that thousand. You look into their eyes, you feel the warm pressure of their salutations, you hear in your ears the sound of the many pleasant voices whose echoes have long sounded in the chambers of your spirit, sounded still and small in those quiet recesses, and sounded not unheard, for now you recognize them. What words can convey even a faint idea of the joy of such a meeting, a meeting which, unlike the reunions of earth, can never be followed by a parting? No words except the Divine ones of our text can do it; but they *are* Divine, full of the spirit of the Divine Love, which from their bosom they utter forth to all hearts that can feel. There is *an affection* in this Divine expression which is able, in its own way, to utter the otherwise unutterable things that are involved in our being "gathered to our people."

J. F. Potts.

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ITEMS OF INTEREST.

A pamphlet has been brought under our notice, entitled *The Day of the Crucifixion*, by the Rev. R. B. Lancaster (*Elliot Stock*), which seeks to show that our Lord was crucified on the Thursday, not on the Friday, as is commonly believed. The Jews' preparation day began at six o'clock on Thursday evening, and Jesus was buried "when the even was come," the pamphlet maintains, of that day. The question of the chronology of all the events connected with the crucifixion is fully discussed, and the reasons for the alteration are at least worthy of attention. This would also make the prediction literally exact which says, "The Son of Man shall be three days and three nights in the heart of the earth."

The Annual Meeting of the Birmingham Society was held on January 28th, in the Lecture Room, Mr. T. C. Lowe in the chair. The attendance was small. The minister's address and the usual reports were read, adopted, and ordered to be printed. The various officers for the ensuing year were then appointed. As Mr. Willson declined to allow himself to be again nominated for the office of Treasurer, Mr. W. H. Haseler was appointed in his stead, and a resolution was passed expressing the obligation of the Society to Mr. Willson for his long services, and recording its appreciation of the same.

The Nottingham and Midland Counties Daily Express (Jan. 29) contains an account of the New Church in Nottingham extending over two columns and a half, being, it seems, the thirty-first account which it has furnished respecting "the churches and chapels of Nottingham: their ministers and congregations." After giving a full description of the building "Criticus" proceeds to deal with the congregation. He says:—"The congregation was highly respectable, and the building, which will probably seat 200, was well filled. They seem a very earnest, warm-hearted class of people. Amongst them a stranger could feel at home in a moment. In truth, there was a glow and geniality about the worshippers at Bluecoat Street for which I confess I was quite unprepared; and though the congregation consisted of well-to-do persons and others occupying comfortable positions in life, perfect homeliness characterized all their movements. The singing was heartily joined in and appeared to be quite appreciated." He then refers to every item of the evening service in order, remarking favourably upon the introduction of the Beatitudes; and after that comments upon Mr. Wilkins' pulpit delivery: "His manner is always graceful, but he pays no slavish deference to stiff rules of conventional etiquette. . . . The Rev. C. H. Wilkins is mentally and religiously independent; he always says what he thinks, and speaks boldly the honest convictions of his mind. The same remark holds good in the sense of his manner of oratory. Rhetoric and the Belles Lettres may lay down what laws of artificial oratory they please; the Rev. Mr. Wilkins is one of those who, in the earnestness of their nature, do not accord a serfish submission to precise rules and stiff requirements of pulpit etiquette. He is far too earnest in enunciating what he conceives to be the truth to pay much attention either to the rounding of a sentence or the artistic sweep of the hand. His is the action of intense earnestness. One of his favourite attitudes is the spreading forth of both hands as if in benediction; while very frequently he steps to one side of the pulpit and waves the hand in a manner suggestive of leader urging a triumphal march. His position was never stationary, and throughout his discourse there was quite a thrill and sparkle of genuine fervour. His words are choicely chosen. No doubt his sermons are carefully prepared, as they are indicative of considerable thought—strong ideas and bright sentiments clothed in winning language. He is terse, clear, forcible, and earnest, sometimes rising into great beauty of expression. His discourses are frequently suggestive. They stimulate thought in the minds of his hearers. He sometimes opens the gate, and reveals a wide domain of fruitfulness and beauty, into which his hearers may penetrate. He is very thorough in eliciting the truth and in expressing it, but from his manner and modes of thought, his hearers are often left with the desire to look further into the subject, and surely this is a clear indication of the true pulpit teacher. He is frequently pathetic, and stirred by great and tender emotions." A verbation report of a portion of the sermon follows. Some remarks are made upon our Hymn Book and Liturgy. A brief summary of our articles, a few facts respecting Swedenborg's life and the rise of the New Church in Great Britain, and a full account of the Nottingham Society, complete a very fair and readable notice.

Sunday at Home for January 26th contains a readable article on Highgate Cemetery, in which are given many of the more interesting of the epitaphs to be found there, including the following:—"The next inscription that attracts notice is one to the memory of the Rev. Samuel Noble, minister of the New Jerusalem Church, Cross Street, Hatton Garden. It finishes with an extract, in Latin and English, from the works of Swedenborg, to the effect that the spirit of man after death appears in a purified human body, identical, and yet not identical, with that which it wore on earth." The man is identical, but the spiritual body with which he is seen in the spiritual world is not at all identical with the material body he wore on earth.

A correspondent writes:—"The large congregation attracted to the City Temple by the eccentric oratory of the Rev. Joseph Parker, D.D., must have been somewhat puzzled last Sunday morning as to the preacher's views concerning the nature of God and the effects of the Atonement. At the same time, a more striking example as to the shifts to which professed evangelicals are put to reconcile their teachings with the Word and with each other could scarcely be conceived. The Doctor was considering some of the objections that were urged against the evangelical view of the Atonement. It had often been urged, he said, and was even very recently to him: 'Can you conceive, when you think that even the greatest wretch you can imagine would scarcely allow an innocent person to suffer the penalty of death for his own crime, that the infinitely loving Father would allow the innocent in the person of His Son to die instead of the guilty? No; but this, let him say it, was a gross perversion of the evangelical creed; he did not think that any man would, if he could prevent it, allow another to suffer death in his stead. But the matter neither began nor ended here. It was not a *man* that died at all to save the whole world. *It was a God.*' Well might the preacher admit that *this* was a mystery, for if further examined, not only Tritheism, but Deo-Passionism in their boldest form are found lurking though unseen. It is only fair to say that in a subsequent passage the preacher gave a most striking illustration of what he said 'might be' the true nature of the Incarnation by paraphrasing the opening sentence of St. John's Gospel thus: 'In the beginning was an *idea*, and it became a *word*,' but this must have struck many as inharmonious with the previous portion of his discourse. Dr. Parker announced that the subject he should consider next Sunday morning would be 'the future life.'"

"Just as mathematicians can determine from any three given points the nature of the curve to which they belong, so we have enough indications to guide us to a conclusion respecting the character of our race. In every department of our nature, save our perishable bodies, we find something which seems to point beyond our threescore years and ten, something inconsistent with the hypothesis that those years complete our intended existence. Our busy Intellects, persistently wrestling with the mysteries of eternity,—our human affections craving for undying love,—our sense of Justice born of no past experience of a reign of Astrea, but resolutely prophesying, in spite of experience, a perfect judgment hereafter,—the measureless meaning which moral distinctions carry to our consciences,—the unutterable longing of our spirits for union (not wholly unattained even here) with the living God, the Father of spirits;—all these things seem to show that we are built, so to speak, on a larger scale than that of our earthly life. The foundations are too deep and wide, the corner-stones are by far too massive if nothing but the Tabernacle of a day be the design of the Architect. In brief, then, we may freely admit that, for aught we know, 'God could not give to a triangle the properties of a circle;' and yet, nevertheless, hold our faith undisturbed, since we find that the line which His hand has actually drawn *is a* CURVE *already*—a few degrees of the circumference of a tremendous circle." This finely expressed argument for the belief in immortal life is contained in Contemporary Essays and Comments (*Contemporary Review*, January 1878).

SUNDAY-SCHOOL LESSONS.

THE WITHERED HAND RESTORED.

February 24, Morning.—A withered hand signifies a state of the external man in which it refuses to obey the behest of the internal from a defect in the circulation of heavenly life through it. The lawfulness of healing on the Sabbath Day is then affirmed by the Lord. For He said it is lawful to do good to those around, to lift a natural affection—a sheep—out of the pit, and therefore still more to stimulate a spiritual affection—a man—when one of his faculties, either of the will or of the understanding, is dry and withered. Man's organs are all in pairs, and it is very important that the length of the legs, the sight of the eyes, and the power of the hands, should be equal, that the one should complement the other. When, therefore, the Lord commanded the man to stretch forth his hand, it was not only restored to vital power, but restored whole "like as the other." The man's stretching forth his hand according to the Lord's command represents the Divine will that man should exercise freely as his own the power both of love and wisdom, or of goodness and truth, imported to him by his Creator, yet with the constant acknowledgment that they are the perpetual gift of the Divine bounty.

February 24, Afternoon.—Catechism.

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No. 8.—Vol. I. SATURDAY, FEBRUARY 23, 1878.

THE *CHURCH QUARTERLY* ON THE SPIRITUAL CLAIMS OF THE CHURCH OF ENGLAND.

(*Continued from page* 64.)

LET us now examine the objections urged against the claims of the New Church.

"There must be agreement in the Apostles' *doctrine*, and this strikes out all sects which go outside the Bible and have a private revelation of their own, like the Swedenborgians . . . whose doctrine is in many respects new, and cannot be traced back for any long time." Such is the first position taken up by the *Church Quarterly* on the allegation that "it is quite clear that no doctrine which cannot be found in the Bible, nor in any book more than a hundred years old or so, can be part of the *Apostles'* doctrine, seeing that the last survivor of the Apostolic body died nearly eighteen hundred years ago."

The argument here stated would be conclusive if Swedenborg *repudiated* the doctrine of the Apostles, or set up a new revelation in *lieu* of that set forth in the Bible. But he does no such thing. He only claims to be the *interpreter* of the Word of God. Hence he says in his Doctrine of the Sacred Scriptures, "Jehovah Himself, who is God of heaven and earth, spake the Word by Moses and the prophets, and consequently it must be Divine Truth itself" (No. 2). "The Word conjoins man with the Lord and opens heaven" (No. 3). The revelation made to the world through Swedenborg was for the purpose of explaining to men the interior and spiritual sense of the sacred writings; but this by no means prevents a full acceptance of the Apostles' doctrine as deduced from the literal sense of the Word, for says Swedenborg again, "In the literal sense of the Word, Divine Truth is in its fulness, in its holiness, and in its power" (chap. iv.). And as if to caution his readers against depreciating the letter of the Word, he says, "That *doctrine* is to be drawn from the literal sense of the Word, and is to be confirmed by that sense" (No 53).

Surely a church which thus accepts the Word cannot have its spiritual claims "struck out" because it goes outside the Bible. If so, the Church of England, which appeals to the writings of the Fathers, the Thirty-Nine Articles, and the Book of Common Prayer, must certainly be struck out.

As to the New Church having "a private revelation of its own," we do not understand the accusation. The writings of Swedenborg are public property, and the most strenuous efforts are now being made to bring them under the notice of the whole world.

The doctrines of the New Church are only "new" in the sense that they are a revival of "the faith once delivered to the saints," a fuller unfolding of the truths contained in the Word of God. It is an unwarranted assumption to say that the *doctrines* of the New Church "cannot be found set down in the Bible, nor in any book more than a hundred years old." Swedenborg appeals on every point to the law and to the testimony; and the Creed of the New Church states, "I believe in the Sacred Scriptures as being the Word of God, or the Divine Truth itself, which is the fountain of wisdom both to angels and men, and is able to make me wise unto salvation."

The second indictment of the *Church Quarterly* we will examine in detail. "As regards the Swedenborgians, who avow themselves to be a 'New Church,' and therefore make no *historical* claims whatever, they have not even the quasi-miracles of Irvingism to produce on their behalf"—this we admit. But that the absence of miracles is no reason for rejecting spiritual claims is very plainly stated in the Word: "John did no miracle: but all things that John spake of this man were true" (John x. 41).

"They have departed . . . from ancient Christian doctrine, being heterodox on the Trinity, the Atonement, the Resurrection, and the Second Advent." Never having met with a good definition of "heterodoxy," we cannot say whether the New Church is heterodox or not; but if by orthodoxy we are to understand the "doxy" of the *Church Quarterly*, we have no objection to be styled "heterodox." The charge of having "departed from *ancient* Christian doctrine" is rather vague, but the New Church has not departed from the *Apostles'* doctrine on the Trinity, the Atonement, the Resurrection, and the Second Advent. The New Church teaches that the whole Divine Trinity exists in the One Person of the Lord Jesus Christ; the Apostle teaches that "in Him dwelleth all the fulness of the Godhead bodily." The New Church teaches that the work of the Atonement was designed *to reconcile man to God;* the Apostle teaches that "if, when we were enemies, *we were reconciled to God* by the death of His Son; much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom *we have now received the Atonement.*" The New Church teaches that man's resurrection consists in the entrance of his spiritual body into the spiritual world at the time of death; the Apostle teaches that "there is a natural body and there is a spiritual body;" and "we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The doctrine of the New Church concerning the Second Advent teaches that the Lord comes a second time to judge the Church, and to bless the world with a new outpouring of the Spirit of Truth; the Apostles teach nothing of a contrary character. We are therefore not willing to acknowledge any departure from "ancient Christian doctrine" if by "ancient Christian doctrine" is meant the doctrine of the Saviour and His Apostles.

Neither can we admit that the New Church doctrine of the Trinity "is a reproduction of ancient Sabellianism;" the essence of the Sabellian doctrine was, that *the Father suffered in the body of Christ;* but the New Church teaches that it was the *manhood* of Christ that suffered and died for the sins of the world.

"Much of Swedenborg's teaching is, no doubt, mere ingenious and innocuous speculation, by no means devoid of suggestiveness." Even this opinion is more liberal than we might have expected from the *Church Quarterly;* but we cannot accept such negative praise; it is either something more than "speculation," or it is the reverse of "innocuous." That is to say, Swedenborg either was the bearer of a Divine message, or he was a madman or an impostor. Claiming to be a Divinely-appointed messenger, he has a right to ask for a close examination of his credentials, and it is not enough to speak of him in such general terms.

"So far as it claims to be a revelation, it is another Gospel, and one which can adduce no testimony in its favour." We have shown that the doctrines of the New Church are on the lines of the old Gospel, and no writer appeals more frequently to "THE TESTIMONY" than does Swedenborg.

But the last argument of the reviewer is the most

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weighty. "It entirely lacks the necessary tokens either of Divine approval or of general suitability to the spiritual needs of men. It has existed now for nearly 100 years, for just 90 as a separate organization, and yet its members only reach about 10,000 in all the world, almost exclusively confined to a lower middle-class stratum of society in England and America, thus being a mere class religion of a single race, not a Catholic faith for the whole world, nor does it exhibit the least vitality in growth, and must therefore be regarded as a complete failure." The number 10,000 is evidently too low an estimate of the number of Swedenborgians in the whole world, for the last census of the United States gives 18,000 in the U.S. alone; yet we must admit that our numbers as an organization are not large. Is it because the New Church lacks the Divine approval? or because it is not suited to the spiritual needs of men? We think not. Numbers are no test of truth, and the best token of Divine approval that any Church can show is the fact of its being built upon and sustained by the Divine Truth; while the best evidence of any system being generally suited to the spiritual needs of men is its power to elevate the faculties and lives of men into a closer union with God. This, we maintain, is just the position of the New Church. She appeals on all points of doctrine to the Word of God, being quite content to reject the traditions of the elders and all similar historical evidences; and every one of her teachings tends to the encouragement of virtue and the extinction of vice. The New Church is built upon the Rock against which the gates of hell cannot prevail, for all her trust is in the Divine Saviour of men. The New Church religion is defined in these terms: "All religion has relation to life, and the life of religion is to do good." And if her visible organization has not grown so rapidly as that of some other organizations, her views have largely permeated and influenced the whole of the Churches.

Where is now the rank Calvinism of a century ago? where the doctrine of salvation by faith alone? The former has almost gone out of existence, the latter is dwindling away. So, too, are numerous others of the doctrines held by them of old time. There is a complete shaking of the old foundations; the dry bones of a lifeless theology are beginning to come together, and to be filled with the spirit of life; and the world is demanding, and the preachers are preaching, the religion of life. The abandonment of old dogmas, the inquiring tone, the determination of men to think for themselves, are all signs of the times; their source may not be recognized by the *Church Quarterly* and those who live in the past, but they are nevertheless an astounding fact. But even the *Church Quarterly* recognizes the fact of unparallelled changes having taken place even in the Church of England. "No one who will compare the Church of England as it was when this century began, and as it is now, can fail to recognize a change so great, deep, and salutary, as is inexplicable on any theory save that of Divine suggestion and aid." There was need for change. Bishop Burnet, writing in 1713, said, "I cannot look on without the deepest concern when I see the imminent ruin hanging over this Church, and, by consequence, over the whole Reformation. The outward state of things is black enough, God knows; but that which heightens my fears rises chiefly from the inward state into which we are unhappily fallen." Bishop Butler 1736 writes, "It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious. And, accordingly, they treat it as if, in the present age, this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals, for its having so long interrupted the pleasures of the world." Dr. John Guyse in 1729 said, "The greatest number of preachers and hearers seem contented to lay Him (Christ) aside; and too many there are among us that set themselves against Him. His Name is seldom heard of in conversation, unless in a way of strife and debate, or which is infinitely worse, in a way of contempt, reproach, and blasphemy; and I am persuaded it never entered less than at this day into our practical godliness, into our solemn assemblies, into our dealings with God, into our dependencies on Him, expectations from Him, and devotedness to Him. . . . How many sermons may one hear that leave out Christ, both name and thing, and that pay no more regard to Him than if we had nothing to do with Him."

Undoubtedly a great change has come over the Church of England and the nation at large. How has this change been effected? Not so much by the enforcement of old methods as by the reception of new light, and the adoption of new principles of action. There is a general move in the religious world, and the general result is in the direction of New Church teaching. The New Church has, of course, to meet the opposition of prejudice, of ignorance, of indifference. Her chief opponents have generally been those who either knew little of her teaching, or who had gathered their impression of her views at second hand. But the circle of readers, sympathizers, and adherents is gradually widening among all classes of society; the morning light has dawned, and the dogmas of mystery and superstition, which depend upon darkness for their very existence, must gradually retreat before the expanding glory of the new age. The spiritual claims of the New Church are: (1) that her doctrines are in accord with Holy Scripture; (2) that she gives to the Lord Jesus Christ an undivided worship and affection; (3) that she opens up the internal meaning of Holy Writ, and showing its adaptability everywhere to make men wise unto salvation; (4) that she teaches the life of religion consists in shunning evils as sins against God, and in living a life according to the commandments of the Lord; (5) that she insists that charity, not faith, is the great essential of Christianity; (6) that she draws away the veil of mystery that formerly made the future a dark, unknown world; (7) that she exhorts men not to believe blindly, but to enter intellectually into the things of faith. These are spiritual claims of a spiritual character, and upon these the New Church is content to rest her title to Divine favour and human sympathy. The New Church has no need to try to get under the shadow of "Rome," as does the *Church Quarterly*. "The Church of England is markedly like the Church of Rome in several of the particulars in which they are both unlike the Nonconformist sects. The hierarchy of Archbishops, Bishops, Deans, Archdeacons, and so forth, is similar in the two bodies; the Book of Common Prayer in all its main features is but an abridged arrangement and translation of the Latin Missal and Breviary; the doctrinal system of the two has an immense mass of matter absolutely in common, while the points of divergence, however serious and specific, are few in number, and in bulk are insignificant when compared with the great body of agreement. Thus if the Anglican body be not really a church, it is at any rate extraordinarily like one." The New Church can find no Scripture warrant for such a hierarchy, she prefers the Book itself to the Missal and the doctrinal system, which is as far removed as possible from the

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position of the Church of Rome. One of her claims to be regarded as the Church of Jesus Christ is that she is unlike the Church of mystery and priestcraft and corruption. The New Church prefers the Holy City New Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her Husband, to that great city Babylon, which appears arrayed in purple and scarlet, and having upon her forehead the names written, "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth."

D.

THE NEW AMERICAN SERIAL.

"MORNING LIGHT" mentions the fact of the publication of the second number of *Words for the New Church*. I think the fact deserves more than a bare statement. Are our ministers and leading minds reading this serial? If not, I hope that a "word" of mine may be heard suggesting the extreme desirability of their doing so. This publication is "for the New Church." It is not intended for people who are almost entirely ignorant of the truths of the New Church; it is written expressly for our most instructed and intelligent minds, and by them it can be highly appreciated; to them it can be of immense practical service. For their own sakes, if they have any regard for their own mental advancement, and their usefulness to others, they ought at least to read it.

The second number of *Words for the New Church* is a monograph on the subject of "The State of the Christian World." I don't know who the writer of this monograph is, but it is evident that he is a writer and thinker of great ability, and that he is a profound student of the Writings, which is tantamount to saying that he knows what he is talking about, and that therefore what he says is well worth hearing, whether we agree with all that he says or not. I mention this especially for the sake of my brother ministers, all of whom I wish to enjoy the advantages that I have myself enjoyed in reading this current number of *Words for the New Church*. The view of the "State of the Christian World" here presented is, no doubt, one that differs very much in some respects from the more hopeful view that is generally taken of the subject by New Churchmen. For this very reason, being, as it is, the view of an instructed and powerful intellect, it ought to be carefully considered. At the present time there appears to be a strong set of the current in the direction of very benevolent hopes for what Swedenborg calls "the Old Church." This may have its origin in something that is very amiable and good in the hearts of New Churchmen, but if held blindly, and without attention to the arguments that are advanced by those who take a different view of the subject, it is a kind of thing that is very apt to degenerate into namby-pamby sentimentalism. There is a probability of such a one-sided examination of the subject leading to the emasculation of our intellects. The struggle of the New Church with the evils and falsities of the present time is a death-struggle, and cannot be successfully undertaken by those who are frightened of every view of important subjects that isn't popular among the people around them, and who, therefore, will give no examination to anything like the monograph of which I am speaking. The whole of our New Church publications fill important offices. Most of them are adapted to simple minds, and to people just becoming acquainted with the New Church. This is all right and as it should be, but it isn't enough. For my part I have long thirsted for a New Church periodical that would feed *me*. The ministers require to be fed as much as anybody—perhaps more. The office of *Words for the New Church* is to feed the ministers; I think it is especially to feed the ministers. And what we require, as it appears to me, is not something that we shall all necessarily agree with. We do not ask for spoon meat, carefully selected for the digestion of babes. We are able and prepared to judge for ourselves of what we hear; and what we want to hear is some good, real, strong productions of master minds. We want *thought*, not verbosity, the latter we can supply ourselves *ad libitum;* and when I speak of master minds, I mean such minds as that of the writer of this monograph on the "State of the Christian World;" minds, that is to say, of deep and careful students of Swedenborg, for I very well know that if they are not of that order we can very easily be master of *them*. In such a case they can't help us much in the way that I am now speaking of, and in the way that we thirst to be helped.

It may be said that the ministers have Swedenborg; why cannot they fall back upon him? Yes, I know! Yes, thank God, we have Swedenborg; but he would be a poor result of the study of Swedenborg who didn't also long for communication of an intellectual and philosophical character with other students of Swedenborg, and especially with the profoundest students of Swedenborg; communication with them, I mean, *as* students of Swedenborg, speaking to him as a man of understanding and also of trained study, from the open abundance of their own knowledge and unmitigated intellectual powers. Now this is precisely what we have afforded us in *Words for the New Church*, and I, for one, thank the promoters of this serial from my deepest heart, and in doing so, I hope I may be allowed to speak my thanks not merely as an individual, but as one of that body to which it is my proudest earthly happiness to belong, the ministers of the New Church.

J. F. POTTS.

THE TRUE METHOD OF RELIGIOUS TEACHING.

THE following extracts, from a rather unexpected quarter (Unitarian), are well worthy the attention of New Churchmen. The first of them is from the sermon delivered before the Western Unitarian and Free Christian Union by the Rev. Charles Beard:—"I confess that I have a contempt for the destructive method, even greater than my dislike of it. It is so fatally easy. What years of toil, what miracles of imaginative resource, what patient inventiveness, what activities of self-denial, what noble aspirations after the perfectly and eternally beautiful, reared in the ages of faith the stately cathedral which rises in sweet and solemn grandeur over the roofs of this city, and draws to itself all our hearts, as by the magic of an immortal spell! Yet give me but a crowbar and a few pounds of gunpowder, and in a week I will make it a formless heap of ruins. So I know no easier thing than to sap the foundations of faith with carping criticism and fluent sarcasm; to show the unreasonableness of venerable beliefs, the absurdity of ancient rites; to find insuperable difficulties in the mysterious, irreconcilable contradictions in the incomprehensible, till the awe and the mystery of existence fade away, and the earth, once radiant with the glory of the invisible God, lies disenchanted in the light of common day. But, on the other hand, to plant the seed of faith in a dull, dry spirit; to melt a selfish heart in the heat of love; to give dim eyes the power of discovering the God behind the veil; to waken deaf ears to the still, small voice of conscience—

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in a word, to restore the life of religion to a nature in which it has once been paralyzed; ah! that is a veritable triumph of prophetic power, if, indeed, it be not rather one of the countless victories of God's grace! But difficult as it is, it is the one lasting and fruitful thing that a religious teacher can do. Men may be made wiser by denials, though a denial is never more than half a truth; but they become stronger, better, braver, purer, only by what they affirm. Now, as always, 'I BELIEVE!' is the war cry in which religion conquers."

The second, signed H. J., was handed us as a leaflet by a Unitarian minister:—"Much of what is called 'advanced' thought in these times is really retrograde; it moves not upward from the historical to the spiritual, but backward to the materialistic and pagan. In dread of theological definitions, Religious Belief is minimized until it becomes a mere speck, or secularized until it looses all distinctness. When the Personality of God is ignored; the word 'God' itself used simply to symbolize the unknown; Matter regarded as the real existence, and Spirit only a form of speech; Conscience held to be a human self-imposed law; Sin nothing more than getting in the way of some unconscious force; Prayer but a meditation or soliloquy; and the Future Life a weak expectation—then to continue the forms of religious worship and exhortation is a sorry attempt at self-deception. Religion in such an atmosphere of thought droops and withers away. Doctrines of that kind can never nourish the soul, and, thank God! men will not be content to feed on these husks."

THE COMPANIONS OF OUR LORD.

I. THE VIRGIN MARY.

(*Continued from page* 68.)

THE one event recorded of the Saviour's childhood sheds an important light on His relationship towards Mary and her husband. Like all pious Jews, they were accustomed to attend the Passover at Jerusalem; and when Jesus was twelve years old, at which age every Jewish boy was styled "a son of the law," and began to prepare for adult responsibilities, they took Him with them on this annual pilgrimage. Journeying homeward, however, at the conclusion of the feast, they missed Him from the company; and after searching three days, "they found Him in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions. . . . And His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business?" (Luke ii. 46, 48, 49.) This incident exhibits alike the intense reality of the Saviour's boyhood, and its immeasurable superiority to that of all ordinary men. The eager thirst for knowledge, which is, providentially, the distinguishing attribute of youth, assumed in Him its most engaging aspects. We see how literally it was true that He "increased in wisdom" (ver. 52), and how with Him, as with other children, such progress was the result of instruction in sacred history and doctrine; while, as obviously, He received this teaching with a steadfast eye to use and an intelligent docility which are a pattern to all. But the episode also reveals a growing conviction of His Divine parentage, and of a nature and destiny wonderfully apart from the common lot. The Holy Thing born of the Virgin, the Son of God of whom she was the mother (Luke i. 35), the human form and nature provided as a means for the manifestation upon earth of the Infinite Jehovah, was now sufficiently prepared for this high function to recognize His separation from ordinary humanity by a direct descent from the Divine Father, and by an appointment to a work which no mere man could accomplish. At the age of twelve Jesus clearly knew that Joseph was not His parent. He saw that He was alive for other ends than those which inspired the usual duties of mankind. In strange solemn words, therefore,—unbecoming, and indeed impossible in any common child, but in Him the necessary consequence of the sacred facts revealed to Mary before He was born, and which, for the moment, she seemed to have somewhat forgotten,—He replied to her anxious, loving remonstrance, "How is it that ye sought Me? wist ye not that I must be about My Father's business?"

After this glimpse into the Saviour's childhood, a second interval occurs in the Scripture references to Mary of about eighteen years, during which it is believed her husband Joseph died, probably soon after the finding of Jesus in the Temple. The circumstances of her widowed life at Nazareth, and of our Lord's youth and early manhood, are wholly unrecorded. The allusions to His brethren and sisters (Matt. xiii. 55, 56, and elsewhere) seem to represent her as the head of a numerous household, but such inference is by no means unquestioned. For one ancient tradition regards these brethren as the issue of a supposed earlier marriage of Joseph: another interpretation makes them his children by the widow of a deceased brother, whom he is assumed to have wedded in compliance with the Levitical law (Deut. xxv. 5): a third more probable conjecture, adopted by many modern commentators, and founded upon an alleged Jewish custom of calling every near male relative a brother—a practice, however, of which very slender evidence is furnished—explains them as the offspring of Mary the wife of Cleopas, Clopas, or Alphæus, and thus, according to the flesh, as our Lord's first cousins. The advocates of this last theory argue that, as Joseph probably died while Mary was still young, she took up her abode with the family of Alphæus, whose children thus came to be regarded and described as the brethren and sisters of her own son, with whom they had grown to maturity as members of the same household. Apparently all these speculations originate in a desire to maintain the perpetual virginity of Mary; a dogma nowhere affirmed or implied in Scripture, but rather contradicted by a plain and necessary inference (Matt. i. 25; Luke ii. 7).*

Mary is next mentioned in the New Testament as attending the marriage at Cana of Galilee, where our Lord wrought His first miracle (John ii. 1-11). The authority she seems to have exercised on this occasion has led to the inference that she was present as an honoured relative, but the supposition is too conjectural to merit much consideration. The real interest of her appearance at this bridal feast is the light it sheds on the connection existing at the period between herself and Jesus. Eighteen years before He had signified His knowledge that Joseph was not His father; now He implied, delicately, yet with decision, that Mary must no longer be regarded as His mother. At what stage of the proceedings, it is impossible to say, but some time during the seven days of rejoicing with which the Jews

* Very able arguments on both sides of the controversy are presented in *Smith's Dictionary of the Bible;* where Canon Farrar (under BROTHER) contends that the so-called brethren and sisters of the Lord were actually born of Mary the wife of Joseph, while the Rev. F. Meyrick (JAMES and MARY THE VIRGIN) regards them as her nephews and nieces, the offspring of her sister Mary the wife of Alphæus.

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celebrated a marriage, she noticed a failure in the supply of wine; and, either from friendly considerateness, that she might induce Jesus and His disciples to retire from a scene where their continued presence would cause embarrassment, or with a motherly desire to draw forth His miraculous powers in some supernatural display, she said to Him, "They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come." The difficulties of translation surround this reply with a harshness which the original does not convey. Thus the word rendered "woman," so far from expressing any discourtesy, is used in Greek literature as an epithet of especial honour; while the phrase, "What have I to do with thee?"—literally, "What (is there) to Me and to thee?"—although idiomatically implying His essential superiority of nature, affirms this fact with as much tenderness as is consistent with its dignified and unmistakable assertion. For if our redemption from the powers of hell, accomplished by the Lord during His manifestation in the world, required Him to assume a humanity burdened with the same frailties and tendencies towards evil to which all of us are subject, His work of salvation or regeneration, which is perpetually being effected by the sanctifying influences of His Holy Spirit, involved the putting away of these inherited infirmities, until His human nature should be entirely united with His Divinity, and thus glorified with the Father's own self (John xvii. 5). This process, which was continuous throughout the Saviour's earthly life, was so far advanced at the commencement of His public ministry, when He "manifested forth His glory" at Cana of Galilee, as to necessitate His repudiation of any apparent claim to equality on the part of Mary. For although by birth her son, He became, by glorification, her Lord and her God. And most meekly did she acquiesce in this necessary change. Understanding at the time, perhaps, but few of the reasons for so unfilial an address, her love and faith inspired her with perfect trust. And fully believing, herself, in His wisdom and goodness, henceforth it should be her chief care to win others to confess and obey Him. Therefore it is written, "His mother saith unto the servants, Whatsoever He saith unto you, do it."

But whatever Mary's intellectual acknowledgment of the supernatural character of Jesus, the mother's human heart was sometimes too strong within her for her conduct to be quite consistent. Witnessing His unwearied devotion to the work He came to accomplish—how He went about unceasingly doing good; healing, teaching, blessing, whithersoever His journey lay, she seems to have yielded to a natural but very tender solicitude, lest so much labour should overtax His strength. Accordingly, when next introduced into the gospel history, she is exhibited as influenced by this feeling. Some eighteen months have passed since the marriage at Cana, and the scene is transferred to Capernaum, on the western shore of the Sea of Galilee, to which town our Lord had removed when rejected by the men of Nazareth (Luke iv. 16-31; Matt. iv. 13), and which continued to be His home during His public ministry. The fame of His mighty deeds had drawn such multitudes round Him and His disciples, "that they could not so much as eat bread. And when His friends heard of it, they went out to lay hold on Him; for they said, He is beside Himself" (Mark iii. 20, 21). Coming, therefore, to the house where He was discoursing (vers. 31-35; Matt. xii. 46-50; Luke viii. 19-21), and unable to reach Him for the press, they sent in the message, "Behold, Thy mother and Thy brethren without seek for Thee." Again, and with greater emphasis than ever previously, the Lord rejected all idea of human consanguinity, graciously asserting at the same time His spiritual kinship with every true disciple. "He answered them, saying, Who is My mother, or My brethren? And He looked round about on them who sat about Him, and said, Behold My mother and My brethren. For whosoever shall do the will of God, the same is My brother, and My sister, and mother."

The next and last occasion on which Mary is mentioned by either of the evangelists is the sad scene of the Crucifixion. With her sister Mary, the wife of Cleophas, and Mary Magdalene, she was standing by the Cross (John xix. 25-27), feeling in all its keenness that sword of anguish which Simeon, three and thirty years before, had prophesied should pierce her soul (Luke ii. 35). The Saviour was bearing the worst that the cruelty of men and the malice of devils could inflict. The last surviving remnant of infirm humanity inherited from her was expiring in bodily torture and mental desolation. Yet amidst His intensest pangs He had sympathy for her bitter grief, and arranged, with tenderest care, for her future comfort. "When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother!" No longer her son Himself, since sufferings had nearly done their work of making perfect the nature which she had given Him (Heb. ii. 10), He nevertheless felt towards her more than a son's devotion, and gave her a mother's claim on the filial duty and affection of His beloved Apostle John, whom He knew worthiest in the world of the sacred charge.

Thus, if the Gospels commence by affirming that Jesus was indeed the son of Mary, Emmanuel, God with us, born of a virgin, according to the Scripture (Matt. i. 23; Isa. vii. 14), they end by describing the solemnly significant, though gentle and considerate, manner in which He declared Himself no longer her offspring. Because both truths are essential to a right understanding of the Incarnation. To meet and conquer our spiritual enemies the Lord required a nature like our own, subject to the same enticements, open to similar assaults. The infirm humanity received from Mary furnished this instrument; and, clad therein, He fought and vanquished the powers of darkness, and redeemed us from their bondage. But though an essential object of His advent in the flesh, this was not His only purpose. By assuming human nature the infinite and eternal God brought Himself near to man, and, manifested in Jesus, became intelligible to human thought, and won the willing love of human hearts. To render these transcendent blessings permanent, however, it was necessary that the humanity by which they were secured should be made the perpetual Person of the Godhead. But the frailties which the Saviour inherited through Mary, and which were indispensable to His work of redemption, were incapable of this unition, and so long as they remained constituents of His being, opposed insuperable obstacles to its attainment. Hence, as they successively fulfilled their purpose by affording a medium for the temptations by which our Lord gradually accomplished His victory over hell, they were removed; and His Humanity becoming in the same measure purified, was filled, even as to its lowest degrees, more and more with the indwelling Divinity, until, all human frailty being entirely expelled, God and man were perfectly and eternally made One in the glorified Person of the Lord Jesus Christ. This process, which was unceasingly in progress during His whole earthly life, was completed on the Cross. The son of Mary then died, because all that was from Mary was then finally separated from the Lord's nature. Therefore He testified

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this truth by formally divesting Himself of all filial connection with her, and by transferring such relationship to John, "Woman, behold thy son! Behold thy mother! And from that hour that disciple took her unto his own home" (John xix. 26, 27). JOHN PRESLAND.

(*To be continued.*)

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER II.

ASSUMING, then, that man constructed language, by what means or process is it probable that he effected this great work? To complete and consolidate the theory of the human origination, of course we want the *modus operandi*. If it can be proved that terms, first for physical objects, secondly for emotions and abstract ideas, could readily have been contrived by the early members of society, the requirements of the argument will be met. The contrivance of such terms is perfectly compatible with the human faculties and powers, and eminently congenial to human aptitudes. How men have actually conducted themselves on particular occasions, in the absence of any positive and authentic record, it is obviously impossible to pronounce with certainty, especially in such an inquiry as the present, when the period of the events is so very distant. It is easy, however, to determine how they are *likely* to have proceeded, and there is no danger of getting astray when the inquiry is conducted under the guidance of the following considerations:—(1) the physical circumstances by which the parties were surrounded; (2) their probable mental capacity; and (3) the known laws of human action, as learned from history and experience, the laws of mind being as fixed as those of matter. The facts which lie *within* the limits of historical and psychological knowledge constitute a quite admissible basis of reasoning with reference to the facts which lie *beyond* those limits. All past things in language may be explained by reference to causes which are still in operation, and which have been so by continuity from the very beginning.

(1). *The external physical circumstances.*—Whatever may be meant by the Garden of Eden, there can be no doubt that, in the days of the first members of the human race, the complexion of nature generally was exactly as at present. There is not the remotest reason for supposing that the sun then shone more gloriously, or that the brooks rippled with gentler music, that the birds of those ancient spring-times sang more cheerily, or that the sea rolled more grandly. There were palm-trees in the east, and oak-trees and woodbine and bluebells in the west. The seasons were the same. April—

> "a primrose coronal
> Circling her sunny temples,"

and autumn with its golden fruitage and many-coloured woods. The stars were in the sky, Orion and the Pleiades "shedding sweet influence;" the rainbow and the aurora were as now.

> "There is not lost
> One of earth's charms; upon her bosom yet,
> After the flight of untold centuries,
> The freshness of her far beginning lies."

We to-day, on the converse, possess nothing different from what the primevals enjoyed; the world is nowhere more beautiful or significant than it was 6000 years ago—

> "the sun of Homer shines upon us still."

The eyes and hearts that delighted in these things were probably many. The human race probably existed from the very beginning as a community. Such at least appears to be the teaching of Scripture, taking its statements, as most people are disposed to accept them, in the plain and straightforward literal sense. "Adam," though ordinarily considered exclusively a proper name, or, at most, the Biblical word for *a* man, or *the* man, is primarily and essentially a collective term, signifying what in English is expressed by the word "mankind," *i.e.* man in general, both men and women. It has the same meaning in Hebrew that ἄνθρωπος had among the Greeks, as opposed to ἀνὴρ, and that *homo* had among the Romans, as opposed to *vir*, the Hebrew word corresponding to ἀνὴρ and *vir* being אִישׁ (*eesh*). The latter word has a feminine form, *eesha*, literally "she-man," but "adam" has no feminine form; neither has it any plural, being in itself already a plural in sense. "So God," says the record, "created adam in his own image; male and female created he *them*." That in other passages Adam appears to stand as the name of an individual is quite true. The probability is that Genesis contains two distinct narratives, perhaps more than two; one stating the Divine origin of the human race in general terms, the other the Divine origin of that particular branch of the human family the annals of which were destined to become so sacred and momentous, the final event being the birth into the material world of our Lord Himself. The command to be fruitful and multiply appears before any mention is made of Eve; and what is said about Cain and about Lamech seems to indicate the existence of human beings of families other than "Adam's." The Pauline expressions in Rom. v. 19, and 1 Cor. xv. 22, 45, do not in the least interfere with the idea of an original community, when the full meaning of those expressions is recognized, and the reasons for their being employed are sought from unbiassed principles. Of course it is quite possible that mankind may have commenced in a single pair. But the weight of evidence and probability is quite on the other side. Dr. Pye Smith remarked long ago that "the origination of all mankind from a single pair cannot be proved from Scripture."* Let no one imagine that the plurality view is *necessary* to the support of the doctrine of the human origination of language. The latter stands upon its own independent merits.

The difference between *adam* and *eesh* is admirably illustrated in the use made of their equivalents in the classical languages. When St. Peter, discoursing upon the duties of wives, tells them to be in subjection to their husbands, τοῖς ἀνδράσιν, he adds that still, instead of outward adorning, they must put on "the hidden man of the heart," ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, *i.e.* the proper heaven-seeking nature of a human being. Cicero, when his daughter Tullia was on her deathbed, told her she could not expect to be immortal because she was a *homo*. Elsewhere he describes Metellus as "nobilissimus homo, et optimus vir." The want of corresponding terms in the English language is one of its defects. The nearest approach to them is found in the adjectives "manly" and "humane," which answer to the Latin *virilis* and *humanus*. In the English version, both of the Old Testament and the New, the defect in question is often very strikingly disclosed.

(2). *The probable mental capacity* of the framers of oral language. Whether many, or only two, it can hardly be doubted that the first members of mankind were intelligent and active-minded individuals. The

* "Relation between the Holy Scriptures and some parts of Geological Science," ed. 1852, note E.

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notion held in days gone by that the first members of the human race were governed only by the instincts which they shared with the brutes—that, in a word, they were "savage."—is utterly unsupported by evidence, and is contrary to recorded experience. That which is "savage" tends to decay rather than to endure and grow; instead of developing it declines; the start of an immortality such as that of the intelligence of the human race must have been admirable indeed. Every relic of the primeval ages attests the vividness and the enthusiasm of the impulses and the impressions of the men who lived during their lapse; the mythologies alone, antique fragments even in the days of the *Iliad*, showed that man in his earliest breathings stepped forth a poet. Go back as far as we will we cannot reach a time or find a country where man was *not* a poet. Everything goes to show that the human mind, a Jupiter in its maturer days, began life as an Apollo, his lyre already strung.

(3). *The known laws of human action.*—That men act in similar ways when urged by similar necessities, and while exposed to similar perils, needs no illustration. In regard to language it remains therefore only to inquire how men have proceeded in contriving the forms of speech which exist at the present day. The history of existing tongues is the history, so far as concerns the laws of their life and development, of tongues that are extinct. The vocabulary actually framed by the first members of mankind is of course wholly undiscoverable; we may determine pretty nearly, nevertheless, after what manner it was made by considering how vocabularies have been constructed in times nearer our own. Like ourselves, the primevals were surrounded by objects which would constantly call their faculties into play, and excite feelings which they would desire to express, for it must be remembered that He who gave the intellect to reflect, and the lips to utter, gave also the *voluntas* to communicate. The instruments of speech were ready; the corporeal powers and functions were adequate, and the intellectual capacities were ample: why should not the development of their faculties be as rapid as we are assured our own would be under similar conditions? And why should not a mode of becoming orally intelligible result as certainly as we may be confident would be the case with ourselves? LEO H. GRINDON.

UNFURNISHED APARTMENTS.

A SERMON TO THE YOUNG.

(Matt. xxiii. 38.)

"BEHOLD, your house is left unto you desolate!" These words, my dear young friends, were spoken by the Lord Jesus to the Jews, and through them to all people who are in a like condition. It was at a period in the history of the Jewish nation when there was but little goodness practised and little wisdom received. These facts we learn from the statements made in the chapter before us. They had no love to the Lord who had blessed them so abundantly. Instead of being obedient to His commands they contented themselves with wearing broad phylacteries, that is, scrolls of parchment on the forehead and arms, with texts of Scripture written thereon. They "paid tythe of mint and ainse and cummin," were scrupulous about little and unimportant things, while neglectful of "the weightier matters of the law, judgment, mercy, and faith." Humility, the virtue without which the Lord says none can enter heaven, was altogether disregarded, for they "loved the uppermost rooms at feasts, and the chief seats in the synagogues." They had no desire to enter heaven, but rather endeavoured to close the door that others might be excluded. Instead of protecting and helping those who were defenceless and in need, they "devoured widows' houses, and for a pretence made long prayers." Instead of cherishing and defending the good and wise men who were sent to tell them of God's great love, to reveal His wisdom, to unveil His majesty and power, they drove them from their houses and towns and cities, casting at them large stones, bruising, and even killing them. Yea, God's house did not even afford them protection, for they "slew them between the very temple and the altar." Now, on account of these things, their unkindness, cruelty, and wrong, Jesus said to them, "Behold, your house is left unto you desolate!" You will perceive, therefore, that the words of the text do not refer to their bodily homes, but to the state and condition of their minds. You have heard the proverb, "Those who live in glass houses should not throw stones." Evidently there is another meaning in it than that which the bare literal sense conveys. It is another way of saying, and a more expressive way, that those whose character is not spotless and altogether pure should not condemn others. So in the words of the Lord there is a terrible significance, "Behold, your house is left unto you desolate!"

Houses inhabited by active and industrious people are well furnished. The various articles of use are bright and clean. There is an air of warmth, comfort, and cheerfulness everywhere. You see elegant and chaste workmanship, designs of skilful hands; charming and beautiful pictures, all calculated to inspire happy and contented thought. Such is a furnished house. But a desolate house! what a contrast is there! Behold a desolate house. You see the gathered and the gathering dust. Cobwebs are there reaching from ceiling to floor, woven across the doors and the windows, the sunlight struggling in vain to enter. A damp, unwholesome atmosphere pervades the place. How cold and cheerless! No happy faces and pleasant voices are there, no music stirs the air, only dull, heavy, horror-begetting sounds like those heard in crypts and vaults. The Lord told the Jews that their minds were like this desolate place,—spiritually cold, cheerless, and desolate.

Now, there are men and women who are like well-furnished houses. Their minds are stored with heavenly affections and with all useful knowledge, having "a place for everything, and everything in its place." But children and young people are rather like new houses having many compartments, or rooms with little or no furniture therein. Thus their minds are, if you understand me aright, unfurnished apartments.

Let us further illustrate this. Consider what houses are. They are not merely four walls run up from the ground and covered with a roof. What would be the use of such places without doors for entrance, and without windows for the admission of light? In all large and elegant houses there are many divisions, and each division or apartment is fitted up with appropriate articles of furniture. There are the kitchen, the dining-room, the drawing-room, and the chambers for rest and sleep, and also upper and lower rooms. Well, here we have a representation of facts in regard to young people. Your minds are composed, so to speak, of many compartments which require to be properly furnished, in order that you may become "buildings of God, houses not made with hands."

Think for a moment of the construction of your bodies, the home, for the time being, of your spiritual self. Here we discover many apartments with entrances, windows, and so forth. In the first place there is the chamber for

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food, called the stomach, the mouth is the door to this chamber. You know at once what furniture is adapted to this apartment. Meats and drinks of various kinds. Just so. Then there is the chamber for sound, with its door the ear, through which enter all pleasant and delightful music, the music of the human voice, the songs of the birds, and the grand melodies and harmonies of nature. These are the furniture of the ear chamber. There is also the apartment of the light, the eye is the window through which it cheerfully enters. In this room can all bright and beautiful forms be stored, all sweet and lovely images, delicate and charming colours, and all objects the knowledge of which is so necessary to a true and full performance of the duties of life. You see that there is an apartment for each, we cannot put sound in the eye, or light in the ear. Each chamber requires its suitable furniture. But sometimes these apartments are unfurnished. Hungry people have an unfurnished apartment, so also the deaf and the blind, they cannot furnish these rooms, and hence in their house there is a desolate chamber.

Now, we wish you to enter a little further into the consideration of this subject; notice the word "enter," we use that term not in reference to your body, but to your spiritual self. We desire you to enter the apartment of your mind, where you think and reflect, in order that thereby you may become better able to furnish, adorn, and beautify your spiritual abode. Your spiritual abode, or mind, is separated into several compartments like your natural house and your body, to which we have called attention. We shall speak especially of *three* compartments, two of which are compartments of the mind, and the third in which all human beings reside, and we shall point out, also, some of the proper articles wherewith you can furnish them.

We will name them—

1. The *Heart*-room.
2. The *Head*-room.
3. The *Hand*-room.

These rooms are distinct from each other, as distinct as the several apartments of a house, and, in regard to the young, are for the most part unfurnished.

The *heart*-room is that division of the mind called the "*will*," it is unfurnished when there are therein no good things to love. The Jews, to whom the words of the text are addressed, cherished no good things in their hearts. They had no love to the Lord, no affection for the revelation he had given them; indeed they "made the Word of God of none effect through their tradition." Entertaining no actual or true love to their neighbour, caring very little even for their children, except from some selfish motive, without desire to receive the Lord Jesus into their heart-room, for "He came unto His own, and His own received Him not." They only permitted Him *to look in*, not allowing Him to enter, and hence the words, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." And in another place, "Behold, I stand at the door and knock." He bade them enter into this room, which He calls "thy closet," and shut the door and pray, and then He would come and give to them great and precious rewards.

What is the condition of your *heart*-room, are you procuring furniture for it? If I knew what you were loving I could tell you. Do you love the Lord, who gives you all the good things you enjoy so much? who gives you health and strength of mind and body; who imparts to you all that which renders life joyous and happy; who made the earth and the ten thousand pleasant things which exist upon it, and allows you to use and enjoy them in the fullest possible way; who gives you home friends, and all the blessings of this earthly existence. Do you love His Word, the Bible, which "is able to make you wise unto salvation,"—to instruct you in all true wisdom, to teach you concerning God, and the grand and beautiful world He is preparing for all who love Him and keep His commandments? And do you love to attend His House, where good men and women meet to worship Him, and "praise Him for His goodness and for His wonderful works to the children of men," and where His Word is unfolded and its lessons are applied? Do you truly love your parents, by being obedient to them, and your teachers and companions by being grateful and kind? And are you earnest in the love and pursuit of knowledge, that you may know, and thus be able to do, what is right and useful? Have you a sincere affection for these things? Unless you *love* them your *heart*-room is desolate and unfurnished. I believe you desire it to be furnished, and wish to know how best it can be done. You must, in the first place, ask the Lord in your prayers to renew your will from day to day, and then you must try to do what those who are wiser than yourself bid you. This is the way to furnish the heart-room. Unless it thus be done, when you pass into the other world the angels, who are there and will welcome you, will look in and see, not beautiful articles of heavenly furniture, but what will make them sad and sorrowful, even spiritual dust and cobwebs woven there, across window and door, by the crafty spiders of falsehood and folly. Or else they will behold it "empty, swept, and garnished." Rather, my young friends, may your heart-room be like that upper room into which the Lord entered with His disciples to eat the passover, "a large upper room furnished and prepared." This room is an inward heavenly love which may be cherished by every man, woman, boy, or girl. Into that the Lord comes with His disciples to commune with the soul, and to impart the sweetest joy and blessedness. You thus may furnish this *heart*-apartment by loving the Lord, your neighbour, and all good things, as you become acquainted with them.

2. There is what we have named the *Head*-room, this is that department of the mind usually called the "*understanding*," where we think and reflect, hence we may speak of it as the *thought*-room. Whether this be well furnished or not depends very much upon the heart-room furniture, because we think about those things we love. Still, on the other hand, we can only love those persons and things that we know something about. If, for example, you had not learned from your parents, minister, or teacher, that there exists such a Being as the Lord Jesus Christ you could not possibly love Him. So of everything and everybody, you must learn something of them before you can either love or think of them. And, therefore, before your *thought*-room, or understanding, can be called a furnished apartment you must gather facts, get information, and learn truths. "But," say you, "whence are we to collect these facts and truths?" From every possible and available source. At proper times ask questions, ask the why and the wherefore of things. You may reply, "We are told that young people should be seen and not heard." This is sometimes true, but not always. "There is a time to keep silence, and a time to speak," says the wise man. So there is a time to ask questions, and a time to listen. Ask of whom? Of everybody who knows better than yourself. Ask your parents, your teachers, your friends. Ask of books, good books. Read, and read well, the best book you can procure, not those silly and foolish tales which have no sense nor moral in them. You cannot furnish your thought-room by reading them, but

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only fill it with a lot of useless rubbish and filth. Read the Bible, become familiar with the great and grand men whose characters are therein portrayed. Seek to become well acquainted with the history of the people chosen by God to represent His Church. You can gather from the Bible the wisest, noblest, and most reverent thoughts that have ever furnished and adorned the understandings of mankind. Here you can learn truths about God, about heaven, about your own being and destiny. Then, also, there are the books of the Church, you should not be ignorant of these and of the wise teaching they contain. You can find truths here with which to beautify your thought-room as well as furnish it with heavenly and manly principles. You have many opportunities of learning truths. Listen to sermons. Attend lectures. Join societies and classes which are instituted for the purpose of mental and moral improvement. Be in your place at the service of the Church, and in the class at Sunday school. Show yourself to be in earnest by regularity and attention. Always have some good book at hand, that you may well employ your spare minutes. And while we recommend these things so strongly, you should not forget to *observe*, "A wise man's eyes are in his head." There are things about you that demand your thought. Cultivate an inquiring mind. The patriarch Job bids us "ask of the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee;—or speak to the earth and it shall teach thee; and the fishes of the sea shall declare unto thee." And One wiser than Job, nay, a greater than Solomon, commands us to "consider the lilies and the ravens," to "behold the fowls of the air." You can furnish your *thought*-room, then, by learning truths, without which your understanding is a desolate, unfurnished apartment!

3. The last room we can now speak of is the *hand*-room, or the room for *action*. You can see that it is not enough to have a room in which to love, and a room in which to think, there must also be a room for deeds. And in this we manifest what we have in the heart-room and the head-room. Now this room for action is the *great world* itself. Here you meet with your fellow-beings, and must do the daily work of life. Unless you set your heart to do right, to be true to your better self, you will find this world a desolate region. It will be for you bleak and cold, like a dreary, wretched, miserable apartment. You must seek to fill it with warm earnest action. "Whatsoever thine hand findeth to do, do it with all thy might." Furnish your world with noble deeds, deeds of self-denial; deny yourself merely bodily ease for the sake of future good for yourself and others. Do your work in life well, *your work*, for there is work for all. And remember, too, that the work which is yours *you alone* can do or leave undone. Do not grumble and fret, therefore, because you have not some one else's work to do. Perform your own as in the sight of God, to whom you are responsible. If you wish to rise, be assured you must work well and perseveringly. Usually the door opens to the position one fits himself for. "Knock, and it shall be opened to you." Let the world in which you live be furnished with useful, helpful, and kindly deeds, that it may become more and more like the kingdom of heaven, which is a kingdom of uses, so will you enjoy "the days of heaven upon the earth."

In conclusion, my dear young friends, allow me to add, you are to be the future men and women upon whom must devolve the support of the Church, the continuance of society, and the honour of your country. It is for you to determine what kind of men and women you will become; whether poverty-stricken, poor, empty, ignorant, unloving and unlovable, idle and worthless, like desolate houses; or whether you will become rich, rich in love, in knowledge, intelligence, and wisdom, "thoroughly furnished unto all good works." May you serve your day and generation nobly, wisely, and well, and pass into the spiritual world respected, honoured, and beloved, there to receive your eternal reward in one of the well-furnished mansions in the House of your Heavenly Father. JOSEPH ASHBY.

THE CHURCH IN PARLIAMENT.

THE first ecclesiastical debate in the present session of Parliament took place on Tuesday, Feb. 12, on the subject of Church Livings.

Mr. Leatham called the attention of the House to the traffic in Church livings, and moved that it was desirable to adopt measures for preventing simoniacal evasions of the law, and checking abuses in the sale of livings in private patronage. The present state of things, he remarked, was an admitted scandal to the Church and an insult to parishioners.

No attempt was made to meet the position taken by Mr. Leatham, Mr. Goldney and Mr. Beresford Hope, who were the speakers representing the Church Party in the House, both admitting the necessity for Parliamentary action in the matter.

No division, however, was taken on the question, the House being counted out as Sir George Bowyer rose to address it.

ITEMS OF INTEREST.

Our attention has been called to the following pertinent observations in No. X. of the Rev. C. H. Spurgeon's *Lectures to my Students*:—"I do not believe in that preaching which lies mainly in shouting, 'Believe! Believe! Believe!' There must be instruction, otherwise exhortation to believe is manifestly ridiculous, and must in practice be abortive. I fear that some of our orthodox brethren have been prejudiced against the free invitations of the Gospel by hearing the raw, undigested harangues of revivalist speakers whose heads are loosely put together."

In accordance with a suggestion from the London Association of the New Church, arrangements have been made for the delivery of a course of addresses at the various New Church Sunday schools in London under the auspices of the London New Church Sunday School Union. The following is a plan of the course:—

Feb. 17th	Kensington,	Mr. A. J. Johnson.
,, 24th	Buttesland St.,	Mr. Tarelli.
Mar. 3rd	Argyle Square,	Mr. Hanson.
,, 10th	Camberwell,	Mr. Noel.
,, 17th	Kensington,	Mr. G. W. Thomson.
,, 24th	Deptford,	Mr. Buss.
,, 31st	Buttesland St.,	Mr. Trobridge.
April 7th	Islington,	Mr. Bannister.
,, 14th	Camberwell,	Mr. Speirs.
,, 21st	Argyle Square,	Mr. H. T. W. Elliott.
,, 28th	Camden Road,	Mr. Bannister.
,, ,,	Deptford,	Mr. Huntley.

Birmingham in many respects claims—no doubt with truth—to be ahead of the times. And as regards the allies of religion, it seems to have discovered a new one, which has never to our knowledge been cultivated before, in a school of cookery. The *Manual* for February contains the following announcement:—"The course of lectures by Miss Fosbrooke is continued this month. The lectures are well worth attending, and the charge for admission, 6d., is very moderate. The course finishes this month, and we would recommend all our lady friends to attend, and induce others to do the same."

It is not often that Swedenborg has been quoted as an interpreter of Scripture, as has been done by the Rev. Edward White in the last edition of his *Life in Christ*. The passage is: "The tree of life in the midst of the garden was plainly accessible to Adam until the hour of his transgression; for we read that permission was granted to eat of *every* tree of the garden, with the single exception of the tree of knowledge. The effect of the tree of life seems to have been to repair the decays of nature, and to prevent the approach of death; for we read that after his sin God said, 'Now, פן־ישלח lest he put forth (or as Swedenborg rightly interprets, *in*

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order that he may not put forth) his hand, and take also of the tree of life, and eat, and live for ever;'—implying a strong negative, that having chosen the creature rather than the Creator he should *not* possess that immortal life, which, under the Divine Will, access to the tree of life would have sealed to him in obedience." As to Swedenborg's rendering, however, it seems that the Authorized Version is nearer it than the translation which Mr. White furnishes as Swedenborg's. The literal rendering in English of Swedenborg's Latin, as made by one of our best scholars, is: "And now perchance (*nunc forte*) he will put forth his hand and take also from the tree of life, so as to eat and to live to eternity."

Dr. James Freeman Clarke in a small work recently published, entitled "Essentials and Non-Essentials in Religion," makes the following interesting remarks upon Christianity:—"The only progressive religion in the world to-day is Christianity. All others are decayed, arrested, or retrograde. But Christianity is capable of self-development. It unfolds itself into new forms, puts forth new branches, and makes every day a new heaven and new earth.

"The principle of this wonderful vitality is to be found in Christ Himself. Christianity is not an abstract creed—a system of thought; it is not a philosophical system. It is the personal influence of a great soul. Christendom may say, as the Apostle said, 'The life I now live, I live by faith in the Son of God.' One method by which the Creator causes the progress of humanity is by sending new impulses into the world through great men. Every civilization has been largely made what it is by the influence of great souls. . . . The great souls of history almost constitute history; but *One* towers above them all, so that, as Horace said of Zeus, 'there is nothing like Him, nothing next to Him.' . . . I believe with Augustine, with Luther, and with Fénélon; with Wesley and Swedenborg, that Christianity is the Life of Jesus Himself, prolonged and unfolded on the earth. . . . He is still the great power in human history—the great motor in human progress. . . . I believe Jesus to have been the Son of God, and Divine, because filled full of the Divine love and truth, and always abiding therein." It is astonishing that one can believe so much and yet not believe more. The only legitimate conclusion from such premisses and such results in the world is that Jesus Christ was God Himself.

The Rev. Joseph Cook says in his work on "Transcendentalism, with Preludes on Current Events," when explaining the doctrine of the Trinity, "Listen to the last words of the martyrs through all the first five centuries of Christianity. They are these, and such as these: 'O Lord God of heaven and earth, Jesu Christ, to Thee do I bend my neck by way of sacrifice! O Thou Who abidest for ever!' These were the words of Felix, an African bishop condemned to death at Venusium. 'O Lord Jesu Christ, Thou Maker of heaven and earth, give peace to Thy Church!' So spoke Theodotus of Anegra in the extremity of torture. Saturate the centuries with the certainty of the Divine Personal Immanence in matter and mind. Do this, and, in the name of science itself, the labouring ages will slowly learn not merely admiration, but adoration of one God, incontrovertibly known in external nature, history, and conscience, as Creator, as Redeemer, as Sanctifier."

Social meetings, at which enjoyment can be mingled with instruction, are one of the most valuable agencies for bringing and knitting New Church people together. The following extract from the Urbana (Ohio) letter to the *New Jerusalem Messenger* shows what form such meetings take in America:—"Our social meetings inaugurated this season are progressing very pleasantly and profitably. At the first of the regular meetings of the series, which occur monthly, Professor Cabell read an original paper on some interesting aspects of the 'Divine Providence,' after which a young gentleman, one of the College students, read some chapters from that most interesting New Church romance, 'The Evening and the Morning,' which proved so entertaining to all that it was voted to have the reading continued from meeting to meeting.

"The next meeting was our usual Christmas frolic at Mr. Sewall's on Friday after Christmas, when, as for a number of years past, we played the old-fashioned parlour games, and the old folks 'twirled the platter' and rolled at ten-pins, and the 'young folks' would have found it difficult to tell where to draw the dividing line.

"At the last meeting Professor Moses read some very interesting extracts from Swedenborg's 'Diary of his Travels,' as given in the new volumes of the 'Documents' recently published. It is wonderful how much lifelike portraiture of the man himself is contained in these daily entries of the observations of that traveller who saw nothing in vain, and to whom nothing was unimportant or without its interest. These extracts lead to a lively chat, which was discontinued at length to give way to our other entertainment from 'The Evening and the Morning.' Meanwhile the ladies do a vast amount of knitting. One would think, to see them, that some unprecedented demand for knitted goods had suddenly burst upon the community."

SUNDAY-SCHOOL LESSONS FOR MARCH.

Date.	Text for Repetition.	Subject.	Chapter for Reading.	Lesson.
Mar. 3.	I Tim. iii. 16. Luke xvii. 28, 29.	The Devil cast out from the Blind Lot. [and Dumb.	Matt. xii. 22-37. Gen. xiii.	Matt. xii. 22-28. Gen. xiii. 7-11.
,, 10.	Hosea xiii. 4. Matt. viii. 11.	The Five Loaves and the Two Fishes. Isaac.	Mark vi. 30-44. Gen. xxii.	Matt. xiv. 14-21. Gen. xxii. 1-14.
,, 17.	Rev. xxii. 12, 13. Matt. vi. 33.	Jesus walking on the Sea. Esau.	Matt. xiv. 22-36. Gen. xxvii.	Matt. xiv. 22, 23. Gen. xxv. 27-34.
,, 24.	Isa. xlv. 21, 22. John iv. 12.	The Piece of Money found in the Jacob. [Fish's Mouth.	Matt. xvii. 1-27. Gen. xxvii.	Matt. xvii. 24-27. Gen. xxviii.
,, 31.	Col. ii. 9, 10.	The Barren Fig-Tree. Catechism.	Matt. xxi. 1-22.	Matt. xxi. 18-20.

*** Two plans of lessons are given to suit those Societies which have school both in the morning and afternoon.

THE DEVIL CAST OUT FROM THE BLIND AND DUMB.

March 3, *Morning.*—This teaches us to adore the mercy and omnipotence of the Lord Jesus, who came to destroy the works of the devil, whether wrought on the bodies or minds of men. The miracle enables us to distinguish what are the two mental defects of blindness and dumbness; when we are "blind" to the knowledge of heavenly truth, and "dumb," or unable to think, utter, and teach any truth which would promote a good life. This compound state shuts one up to the sense of touch for a knowledge of the external world; and the wants of spiritual sight and speech does so in a somewhat similar manner with respect to spiritual subjects. The different effects produced on different minds by the miracle shows the importance of attending closely to the temper and disposition of our minds, so that we may always be in a state willingly and thankfully to confess the works of the Divine power, and escape from the crime of perverting the Lord's purposes. It should teach us in every state of spiritual blindness and dumbness to apply to the Saviour Jesus Christ, that we too may be healed by Him, and may thereafter both *see* and *speak* His praises.

LOT.

March 3, *Afternoon.*—Lot signifies the senses, or what we know as the sensual principle, in opposition to Abraham, who represents the spiritual principle in man. These dwell together at first in harmony in every man, and they ought to continue to do so, because the lower should serve the higher; but in every man there comes a time when strife arises between the herdsmen of the two principles, and, when agreement can no longer be maintained, a parting. They are brothers, because every principle in man should serve the common Father above; but the senses lead to external, and the spiritual faculties to internal, pleasures. Lot's separating himself and going towards the well-watered cities of the plain, which were in very great evils however, shows how the natural man judges; and when he has given up spiritual considerations how he tends towards all that he thinks pleasant even though there dwell within it all the evils represented by Sodom and Gomorrah, and their inhabitants.

MARRIAGE.

On Feb. 16, at the New Jerusalem Church, Palace Gardens, Kensington, by the Rev. Dr. Bayley, Mr. James Butcher to Miss Mary Anna Marks.

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CHAPTER II.

THE GODHEAD.

"I believe in One God, in whom is a Divine Trinity; who is a Being of infinite love, wisdom, and power; my Creator, Redeemer, and Regenerator; and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in a glorified human form."

THE DIVINE TRINITY.

IN our previous section on the first article of the New Church Creed, which declares a belief in the absolute unity of God, both as to essence and person, we necessarily examined the frequently advocated definition of the Deity as "three Persons and one God," and we advanced various considerations, which, in our judgment, require the abandonment of such a phrase as contrary alike to reason and Scripture. As, however, our Creed is as emphatic as any in its assertion of a Divine Trinity, we are now to ascertain in what such Trinity consists. If not a Trinity of Persons, what is it?

And we shall be assisted in our inquiry by remembering that a trinity in unity—a three in one—is essential to the existence of every single thing. The sun, for instance, the most splendid of created objects, possesses heat and light, and the effluent radiance of both; and these are one. Or, turning from the most magnificent to the meanest of natural productions, each tiniest grain of sand has at least form, size, and colour; length, breadth, and thickness, which, again, combine to make but one. Every man possesses a soul, a body, and their united operation, which are one; his life is the product of will, understanding, and their resultant energy, and these are also one. So of all the productions of human enterprise: a threefold activity is indispensable to their existence. Whether it be the ambitious plot of a Napoleon or the sport of a little child, the construction of a Great Eastern steamship or the blowing of a bubble to burst next instant, the law is universal. The desire to attain some definite end lies at the root, a knowledge of the processes required for its achievement supplies the means, and actual work and effort secure the result. A trinity or tri-unity, therefore—a three in one—is absolutely indispensable to all existence and activity.

Since, then, we find this feature common to every created thing, it is reasonable to seek its origin in the Lord, the Maker and Source of all. And as man is declared to be the image and likeness of God (Gen i. 26), the trinity observable in man may illustrate the Trinity in God. Now in man, as we have seen, there exist the trinities of soul, body, and operation, of desire, knowledge, and action, and the equivalents of these will surely be found in God. In other words, there must be in Him Divine essence, Divine form, and Divine life; and, in the language of the Creed, He must be *a Being of infinite love, wisdom, and power.* Do not, however, understand by the "power" here mentioned mere "force." Divine Omnipotence is, indeed, alike the sum of all force and its origin; but it is so inseparably united with Divine love and wisdom—results so spontaneously from their combined activity, and is so universally and exclusively engaged in executing their dictates, that it should rather be regarded as Divine beneficence or use. It is, in fact, the "operation" of love and wisdom, as entirely as the life of a man in the world is the "operation" of the combined energies of his soul and body.

But how does this purely philosophical definition of the Trinity explain the various titles and characters ascribed in Scripture to the one God? What relation, if any, connects the ideas of Divine essence, form, and life, of infinite love, wisdom, and beneficence, with the names Jehovah or Father, Jesus Christ or Son, and the Holy Spirit? This is a most important inquiry, demanding a very thoughtful and cautious investigation.

The most ancient and the sublimest of all these Divine titles is Jehovah, a name esteemed by the Jews as so holy, that it is said never to have been uttered but once throughout the year, and then only by the high priest, on the Great Day of Atonement. Hence its correct pronunciation became lost; the Jews always substituting some other term wherever it occurs in the Scriptures. For this reason it so seldom occurs in our Authorized Version, the translators having so far followed the Jewish precedent as to insert in its stead, in far the greater number of instances, the word LORD, printed in capital letters.

But what were the original meaning, and the spiritual and Divine signification of this name? It is a compound of the Hebrew verb "To be," of which it includes all tenses, past, present, and future; so that it literally signifies "I Am, I Was, I Shall Be," or, adopting the New Testament equivalent, "Who Is, and Who Was, and Who Is to Come" (Rev. i. 8). Thus the word "Jehovah" indicates the inmost essential Being of Deity, that Infinite and Eternal Life which is utterly invisible and incomprehensible, and which transcends the utmost knowledge of the highest angel. But what is this essential Divine Life? Let the beloved disciple answer. "God is Love" (1 John iv. 8, 16). Love is His inmost attribute, the veriest substance of His nature, the root and spring of all His infinite perfections.

And love is the paternal element of Deity which in the beginning prompted God to create, and which still inspires Him to sustain and bless. For what called the universe to life, and filled it with countless orders of existence, all enjoying the utmost happiness of which they are capable, and ministering, directly or otherwise, to the wellbeing of the rest? It was the unutterable tenderness of God, which could never rest content in Divine isolation, but required beings other than Himself on whom to pour His wealth of benefaction.

> "Love is the root of creation, God's essence, worlds without number
> Lie in His bosom like children; He made them for this purpose only.
> Only to love and to be loved again, He breathed forth His Spirit
> Into the slumbering dust, and, upright standing, it laid its
> Hand on its heart, and felt it was warm with a flame out of heaven."*

Why is it that, in prayer and praise, we can approach God unabashed at the thought of His infinite purity, might, and wisdom, and can confidingly lay our burden of sin and weakness and contrition at the feet of our Father in the heavens? (Matt. vi. 9.) Simply by reason of His exhaustless love. Omniscience and omnipotence might rather keep us in terror from His presence, or if haply we sought Him, would receive us only with rigid sternness. But because He loves us we have the gracious assurances, "Like as a father pitieth his children, so the LORD pitieth them that fear Him" (Ps. ciii. 13); "When my father and my mother forsake me, then the LORD will take me up" (Ps. xxvii. 10).

Thus we find an intimate and essential connection between the names Jehovah and Father and the Divine

* Longfellow: *Children of the Lord's Supper.*

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love; since it is by reason of His infinite love, which is the inmost essential of Deity—its "Am, Was, Shall Be," or Jehovah—that God became the Creator at the first, and still continues the gracious Preserver and bounteous Father of all.

But love, though the inmost and primary of Divine attributes, is not the only essential of Deity. Indeed, love cannot exist alone: spontaneously, inevitably, instantaneously, it seeks expression and exercise by means of wisdom. Shakespeare's fine insight perceived this truth, and gave it poetical embodiment in the line,

"Thy wish was father, Harry, to that thought."*

For the wish is ever father to the thought. No desire stirs within us but at once awakes some intellectual action; we muse upon our longing; imagination pictures the joys of possession, and reason and judgment are at once alert to devise means for its attainment. Without thought, indeed, and thought well instructed by right knowledge of the truth, what a weak thing is love, even the strongest and purest! Who has not known the agony of intense desire, if ignorant of the necessary measures to achieve its purposes? When our dear ones suffer, and are fading before our eyes, how impotent is our anxious pity! how vain the travail of our soul, unless we know the remedies to ensure relief! Whether such knowledge be possessed or not, be sure the effort to acquire and use it will be present. Ardent desire will cause intense thought. Love will seek in wisdom its congenial ally and necessary instrument.

And what is true of man, the image and likeness, is equally certain of God, the Creator and Antitype. In Him Divine love, as the Father, continually produces Divine wisdom as the Son; the generation being, however, as instantaneous and incessant as the mutual action and reaction of man's motives and thoughts, and as strictly confined to one Person, thus bearing no resemblance whatever to the doctrine of the eternal Sonship. Indeed, the connection between the Divine love and wisdom is best illustrated by the relationship of the solar heat and light. Of these, heat appears the primary and inmost; but who can trace the procession of one from the other, or separate between the times of their production? In like manner, the Lord God, who is "a Sun and Shield" (Ps. lxxxiv. 11), continually pours forth His glowing love and lucent wisdom, of which His love is indeed the foremost and foundation, although, as existing in Him, they are inseparably united, co-existent in duration, and co-extensive in their measureless expanse of benefaction.

This intimate relation between the Divine love and wisdom, or goodness and truth, is indicated in Scripture by the frequent employment of two names to designate the Supreme Being. Thus the term Jehovah, or its usual equivalent LORD, indicating, as we have seen, the Divine love, seldom appears except in connection with the word God, in the Hebrew *Elohim*, which relates especially to the Divine wisdom. Similarly, in the New Testament the names Jesus and Christ and Lord and Master have a like significance; Jesus and Lord applying to the Divine goodness, while Christ and Master express the Divine truth. Whenever, therefore, with respect to any such double title, both appellations are mentioned, the conjoint action of these essentials of Deity is implied; whereas in the comparatively few instances in which either occurs singly, especial reference is intended to the Divine goodness or truth, according to the designation used.

The internal significance of the word *Elohim*, as denoting the infinite wisdom of God, also sheds light on its plural form, which has often perplexed commentators, who have too frequently explained it as sustaining the erroneous tri-personal conception of the Holy Trinity. But when it is seen to relate to the Divine truth the propriety of the plural inflection is obvious. For while love, like the sun's heat, is simple and uniform in its nature, truth, like light, sparkles with prismatic variations, according to the degree of its reception, and the consequent diversity in its multifarious adaptations and accommodations. Divine love, therefore, is well expressed by the singular form of the sublime name Jehovah; and Divine truth, with equal propriety, is denoted by the plural inflection *Elohim*.

As with man, moreover, so with God: wisdom is love's instrument and agent. Thus it is declared of Creation: "By the word of Jehovah," the Divine truth of the Divine love, "were the heavens made" (Ps. xxxiii. 6). And again: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him"—better, by it, the Word, or Divine truth—"and without Him was not anything made that was made" (John i. 1-3). And so with every other operation of infinite beneficence; as preservation, providence, etc. Springing from love they yet all take form, and are wrought out as actual facts, by the instrumentality of truth or wisdom.

Wisdom, again, provides the means for the manifestation of love. For in itself love is invisible and unintelligible; it only becomes appreciable either to ourselves or others in proportion as we think about it, or speak of it, or show it forth in actions, which can be seen and understood. The moment we express an affection it becomes a truth; truth thus proving itself affection's form or manifestation.

This fact has a most important bearing on a just comprehension of the Divine Trinity. For, as already seen, Jehovah, the infinite love, the inmost essential of Deity, is far above every created intelligence, either human or angelic. By His truth, however, He has always revealed Himself to men; assuming a form which they could understand, and communicating such knowledge as was necessary for their guidance and welfare.

During the Golden Age of the First Church which existed upon earth, represented under the figure of Eden, "the garden of God" (Ezek. xxviii. 13), this was effected by actual presence and by verbal speech. An angel, filled with the Divine Spirit, to the entire exclusion of his own consciousness, spake the words of Jehovah, and was thus constituted an instrument for the manifestation of His truth. The author of the Epistle to the Hebrews alludes to this method of Providence (ii. 16) when, comparing the full and intimate revelation of Deity ensured by Incarnation with the more remote and indirect knowledge enjoyed by the ancients, he says: "For verily He took not on *Him the nature of* angels, but He took on *Him* the seed of Abraham"—or, as we might better render it, since the words "the nature of" are in *italics*, and thus have no equivalents in the Greek, "He took not on angels," did not assume angels, or clothe His Divinity, as aforetime, in the form of an angel—"but He took on the seed of Abraham."

After the Fall, however, when the human race as a whole had grown incapable of the open intercourse with God which had distinguished Paradise, the revealing angel, called in Scripture the Angel of the LORD, only appeared occasionally to men specially prepared for His reception, to whom were communicated the Divine intentions, and many of whom became, in consequence, the inspired penmen of the Word. The proto-martyr Stephen referred to this circumstance in the revelation of Divine truth, when he reproached the Jews as those

* Second Part of *King Henry the Fourth*, Act iv. sc. 4.

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who had "received the law by the disposition of angels," and had not kept it (Acts vii. 53).

But to the great body of the Jewish nation the Lord of course manifested Himself through His Word. Lawgiver, priest, psalmist, prophet, receiving from Jehovah, through His angel, the messages of infinite truth, delivered such truth to their countrymen; who thus learned the behests, and, in the measure of their obedience, enjoyed the benefactions of the Divine love. And, as an ally of Sacred Scripture, thus communicated to mankind, the book of nature, written by the same supreme Author, and full of lessons confirmatory of His spiritual teaching, lay continually open; supplying to law and prophecy their most forcible illustrations; declaring day unto day and night unto night the glory of God and His handywork (Ps. xix. 1, 2).

Thus the Word, or Infinite Wisdom, which was in the beginning with God, and by which everything was made that was made (John i. 1-3), has always provided in various modes, and through different dispensations, for the necessary instruction of mankind. "In Him was life, and the life was the light of men" (ver. 4). Divine love, by means of Divine truth, revealed itself to men, and was made intelligible to their capacities, and available for their wants. The infinite, invisible Jehovah maintained perpetual communion with His creatures; and from eternity the Divine Trinity of love, wisdom, and beneficence united in the providential government of mankind.

But in fulness of time this Sacred Trinity was to be more completely manifested and better understood, for the early intercourse between the Lord and men was broken. They preferred their will to His, and chose rather to trust the delusions of their own imagination than to obey His pure commandments. Through successive generations of evil and folly their minds closed more and more against Divine and spiritual influences, until the sad state was reached of which the Gospel speaks: "The light shineth in darkness; and the darkness comprehended it not" (John i. 5). Yet the light was still shining. The Word still existed, and was still read and expounded every Sabbath in the synagogues. The world still exhibited a mirror of infinite truth and goodness; reflecting in all its departments and phenomena the wonderful omniscience by which it was designed, and the merciful care with which it was sustained. But all was in vain. "The darkness comprehended it not;" because men's deeds being evil, they love darkness better than light (John iii. 19), and wilfully obscured the light, until it became darkness. For they rejected the commandment of God, that they might keep their own tradition (Mark vii. 9). Customs originating in piety were degraded into the wicked instruments of a sordid selfishness. The practice of dedicating a portion of their property to religious uses was made an excuse for evading the imperative duties of natural humanity, and aged parents, in their indigence, were refused their children's help, on the false pretext that the means otherwise available for their support had been vowed to God, and could not be diverted from His service. Hence the force of our Lord's rebuke: "Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death" (vers. 10, 11): "but ye say, If a man shall say to his father or mother, It is Corban, (that is to say, a gift,) by whatsoever thou mightest be profited by me; he shall be free." All the world over insincerity, licentiousness, and cruelty were eating like a canker into the heart of society, and were threatening the speedy extinction of our race. The once illustrious philosophies of Greece and Rome had degenerated into mere occasions of sentimental pretence and intellectual wrangling. Seneca wrote in praise of poverty on a table of solid gold; the most liberal patron of those arts, which boasted their power to soften the manners and restrain the ferocity of men, was the Emperor Nero, whose name is the synonym for all that is most false and merciless in history. Herod, glorified as the Great, slaughtered a townful of babes to appease his jealous fears (Matt. ii. 16). Indeed, such was at length the terrible degeneracy of mankind, that instead of the conscious communion with God and angels enjoyed in Eden, an intercourse directly opposite was attained with the powers of darkness. Infernal spirits, not content with their ascendancy over the minds of men, secured a strange control over their very bodies; and to the grim catalogue of "ills that flesh is heir to," was added that portentous horror of demoniacal possession which fills so prominent a station in the Gospel record. Thus the gulf between God and men was deep and wide. Though omnipresent they knew Him not. Blind to His light, deaf to His Word, dead to His influence, they were alive only to evil; and, like spiritual suicides, were rushing headlong to universal ruin.

How, then, did the Lord avert these perils? By what means could the lost knowledge of Himself be restored to men, and with even an increased clearness? What deliverance was possible that should arrest mankind on their downward course, and, rescuing them from the stupendous forces of evil which held them in subjection, should reinstate their spiritual freedom, and renew them into the Divine image and likeness, of which they were fast destroying every vestige? The whole of the Sacred Scripture is eloquent in reply to these momentous questions.

The very first mention of evil is linked with the promise of deliverance: "The Lord God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel" (Gen. iii. 15). And the hope here afforded is continued and extended in a magnificent series of prophecies, all declaring that Jehovah would Himself come to His lost and perishing people to redeem and save them. Thus, to select a few only from the emphatic assurances of this great truth, it is written in Isaiah: "It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation" (xxv. 9). Or: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you" (xxxv. 4). Again: "Say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him" (xl. 9, 10). Or: "Yea, truth faileth; and he that departeth from evil maketh himself a prey: and Jehovah saw it, and it displeased Him that there was no judgment. And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him" (lix. 15, 16). To the same effect we read: "I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me" (lxiii. 5). In Jeremiah, likewise: "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel

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shall dwell safely: and this is His name whereby He shall be called, Jehovah our Righteousness" (xxiii. 5, 6). In all these passages, and in many others, some of which we shall have occasion to quote in collateral parts of our argument, it is expressly stated that Jehovah Himself would visit the lost and dying race of men to redeem and save them.

And now think. How can He who is eternally Omnipresent—who, without space, fills all space, and, without time, lives through all time—be said to visit and come? Was the earth ever orphaned of His fatherly care. Did He ever desert the race He had created? ever actually abandon and forsake His wayward children? Most surely not; through all their deviations He was still with them; watching, guarding, waiting to do them good. The only sense, therefore, in which Jehovah could be said to visit the world from which He was never absent, was by making His presence manifest, by visibly entering the sphere of human consciousness. Since the darkness could not comprehend that spiritual light whereby He was for ever shining (John i. 5), He assumed a form and nature which men could understand. "The Word was made flesh, and dwelt among us" (ver. 14). Divine love, yearning for the world's salvation, provided for its own clearer manifestation, and for the administration of a mightier, closer help, by causing Divine wisdom, the revealing attribute of Deity, to become embodied. Thus, in the language of the Second Article of Faith of the New Church, "Jehovah God Himself descended from heaven as Divine truth, which is the Word, and took upon Him human nature." For this purpose a "body" was "prepared" (Heb. x. 5) through the instrumentality of a virgin mother; who was instructed by an angel respecting the wonderful purpose for which she had been chosen, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke i. 35). The Holy Thing born of the Virgin was the human form and nature of which she was the mother; which was styled the Son of God because God was its only Father, and because it was the embodiment and incarnation of that Word or Divine truth, which is the perpetual offspring of Divine love.

As a personal designation, therefore, the phrase Son of God applies solely to the humanity thus brought forth by Mary, which was begotten by no eternal generation, but was obviously produced in time. The only distinct allusions in the Old Testament to the Son of God (Ps. ii.) are clearly prophetic in their character, referring, not to events contemporary with the date at which they were written, but to spiritual transactions, to be afterwards accomplished in connection with the Divine manifestation in the flesh. Our Authorized Version of the Scriptures contains one apparently striking exception to this rule, in the history of Shadrach, Meshach, and Abednego, who were sustained scatheless in the fiery martyrdom to which their heroic constancy to truth had exposed them by the presence, in the flames, of a fourth form, described as "like the Son of God" (Dan. iii. 25). Striking as such testimony would be under ordinary circumstances, it loses much force from having been uttered by Nebuchadnezzar, a heathen monarch, whose conceptions of Divine subjects can scarcely be accepted as authoritative by Christians. And even Nebuchadnezzar did not make the comparison ascribed to him, but simply stated of the glorious being he saw comforting his intended victims, that his form was like a "son of the gods,"—a fact which is admitted in the marginal corrections inserted in reference Bibles. No doubt the three brave youths were assisted in their trial by an angel, whom the Babylonian monarch was permitted to see, and whom he ignorantly regarded as one of the deities to whom he was accustomed to pay his idolatrous homage. Scripture, therefore, contains no hint of a Son of God born from eternity. That a Divine Trinity must always have existed is obvious, since, as we have seen, such a Trinity is essential to the very Being of God; but the Trinity of Father, Son, and Holy Ghost, now known and acknowledged by Christians, was not revealed, and, indeed, did not exist as at present constituted, until the supreme miracle of the Incarnation.

Against this doctrine it may be urged that it ascribes to Him, "with whom is no variableness, neither shadow of turning" (James i. 17), something involving mutability; and the objection certainly merits thoughtful consideration. God is indeed unchangeable, and His unalterable beneficence truly constitutes our strongest security. "I am Jehovah, I change not; therefore ye sons of Jacob are not consumed" (Mal. iii. 6). But in what consists the Divine immutableness? Surely in the absolute stability and oneness of the Lord's attributes. The love, wisdom, and goodness, which are the essentials of Deity, never vary; through all fluctuations of human circumstance and providential dispensation they work out their benignant ends. But, in the accomplishment of these purposes, different processes must be employed; new agencies must be engaged; new manifestations to finite man of the perfections of the infinite God must be revealed. Though eternally the same, He was differently apprehended by the patriarchs and by their Hebrew descendants, notwithstanding that both enjoyed direct communications with Him. "God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by My name Jehovah was I not known to them" (Exod. vi. 2, 3). Necessarily He is perceived by every man according to his limited capacities. "With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright; with the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward" (Ps. xviii. 25, 26). And what is thus true of individual persons, is true likewise of the successive generations of mankind. Changes in the quality of the race, whether occasioned by progress or retrogression, involve modifications in the capacity to understand God, and thus necessitate His gracious adaptation of His revelations so as best to suit the limited powers of men, and most beneficially to influence their lives and characters. Yet, while thus variously manifested and differently apprehended according to the mutations of their finite states, the one infinite Lord remains in Himself essentially unchanged; "Jesus Christ the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

Moreover, the fact of the Divine eternity removes much of the difficulty which some have experienced in reconciling the truth of God's unchangeableness with His Incarnation in the Person of the Saviour. For what is meant by Divine eternity? Not, simply, uninterrupted existence without beginning or cessation. Linked, as it always is in our ideas, with the thought of infinite foreknowledge and providence, it surely involves the wondrous truth that all time, past, present, and to come, is continually instant to the Lord; that, just as His Omnipresence renders Him perpetually co-extensive with all space, though entirely unconditioned by space, so His eternity makes Him contemporary with all time, while equally independent of time. Thus it is possible that no such succession of events as is perceived by us

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exists in the consciousness of His Omniscience, but that all are to Him eternally present. Such a thought, of course, transcends our finite power to grasp, because in its very nature it is infinite. But if true—and that it is substantially correct seems necessitated by the conclusions of metaphysical philosophy—it adds further confirmation to our previous argument, that while, to our limited perceptions, the Incarnation seems to involve a change in the unchangeable God, such an appearance results solely from the trammels of space and time by which our thoughts are bounded. In Himself the Lord is eternally and absolutely the same; infinite in love and wisdom, and unceasingly active, with almighty power, to produce the works of Divine beneficence.

By His manifestation in the flesh, then, the Lord afforded the fullest possible revelation of His own Divine Person and Nature. The infinite and eternal Jehovah, though in Himself equally invisible to sight, and incomprehensible by thought, yet came within range alike of our bodily and mental vision by assuming the humanity born of the Virgin Mary. Thus while most true as to His inmost Divine essence, that "no man hath seen God at any time," the glorious and consolatory assurance is likewise certain, that "the Only-Begotten Son, who is in the bosom of the Father, He hath declared Him" (John i. 18); since, in the person and character of Jesus, all that can be known and understood of Jehovah is fully brought to view.

Moreover, by Incarnation, the Lord rendered more obvious the resemblance of the Trinity in Himself to the trinity which exists in His human image and likeness. Man, as we have seen, comprises the three essentials of soul, body, and their united operation. God from eternity necessarily possessed Divine essence, Divine form, and Divine proceeding energy; but these elements of Deity, which had previously existed only in first principles, when He took upon Himself our nature became ultimated in tangible and visible reality. For in the Person of the Lord Jesus Christ, the Father, the inmost essential Jehovah, is the soul; the Humanity begotten by this Father, and born of the Virgin Mary, is the body; while their united action provides for a fuller and closer communication to man of the Divine Spirit than had ever before been possible. JOHN PRESLAND.

POETS AND THEIR INTERPRETATION OF NATURE.

A VERY instructive interchange of conflicting opinions has been recently carried on between Principal Shairp of St. Andrews, the newly-appointed Professor of Poetry in the University of Oxford, and Mr. Alfred Austin, himself a writer of poems and of essays on the poetry of the day.

Professor Shairp says what in effect is this, that he is a true poet who has a mystic sympathy with the hidden life of nature; who, with a kindled imagination, obtains glimpses of the orderliness of the sequences of her ever-continuing changes; upon whose well-attuned inner ear there falls the echo of the rhythmic harmonies of all her movements, from the murmuring music of vibrating atoms to the grandly-rolling melodies of the revolving spheres. In all his writings the true poet, Professor Shairp further says, helps to impart to others "a sense of the inner life of things," and a conviction that he has, in exalted moments, been favoured with glimpses of nature's most interior secrets. By the help of poetic insight nature becomes to the eager, inquiring soul "a symbol translucent with the light of the moral and spiritual world." The visible world thus making use, as it were, of man's aroused imagination, is to him the medium by means of which is conveyed to him "some tidings of the world invisible."

This view of the usefulness of the poetic imagination does not at all commend itself to Mr. Austin. He will not admit that in any sense a poet may be said to be the interpreter of nature. To justify his unwillingness to regard Professor Shairp's utterances as other than delusive, he asserts that the conclusions which poets have derived from their contemplation of nature have not always been in harmony; and that even the interpretations put forward by the selfsame poet have often been at variance with one another. He therefore maintains that the notions propounded by the Oxford Professor are beguiling ones; that nature has no stored-up teachings as to God and as to the human soul and its wellbeing and destiny to convey to the dwellers upon earth; and that the poets' claims to be renderers into words of secrets underlying natural appearances cannot be allowed. Mr. Austin furthermore says that the right way of stating the poet's relation to the world of nature is—not that he has an insight into hidden mysteries, not that he is a discerner of nature's symbolic teachings, but that he uses nature to interpret himself. As the poet stands amid the outward appearances that attract his attention his inward mind is the great reality. That mind has a growth of its own. In moments of poetic excitement ideas which have been but dimly discerned before—which have presented themselves to his mind only in shadowy forms—are by his communing with nature helped to take a more vivid and definite form, and in the exaltation of the moment to clothe themselves in fitting words. His thoughts when once they have taken outward expression enable others to give words to their own unuttered longings and aspirations.

This interchange of opposing thoughts as to poets and their usefulness is instructive, because on the one hand it shows how the great principle which has sometimes been called "the sacramentalism of nature," and which, by whatever name it be called, involves the assertion that all the changing appearances in the world around us are the visible types of eternal realities existing in the underlying spiritual world, is gaining an increasing recognition among leaders of English thought. The discussion is instructive on the other hand, because it shows that along with the notions which still linger among us as to the outward world having no typical teachings for us, as to seen things having no correspondential relations with things unseen, there is allied a thought which in due time may be developed into the more comprehensive thought of nature's symbolism, even in the minds of those by whom the thought is not yet recognized.

Mr. Austin is surely not wrong when he says that in moments of poetic excitement the mind communing with nature has its own inward thoughts more clearly revealed to it. This, too, will be admitted by those to whom the principle, whose import Professor Shairp has recognized, has long been a cherished one. But his utterances as to the diversity of the notions which nature has aided different poets, and even the same poet, to obtain a clearer recognition of, and his acquiescence in this as though it were in accord with the orderly ministrations of nature, are typical of the confusion which has prevailed on a wider realm of thought than the poetic one, on the realm of theologic thought, which includes all realms on which the human mind makes orderly advances. The confusion is this, that amongst the teachings of revelation we must expect not only things

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that for a while are hard to be understood, but things also that are opposed to reason,—we must expect teaching which human reason must bow down before; teaching which is divinely intended to humiliate the human mind; teaching whose very irrationality is ordained as a trial to human faith. When an endeavour is made by those to whom these confused thoughts are acceptable to induce an unwilling mind to give a welcome to notions as to the Divine One altogether inconsistent even with ordinary ideas of human excellence—notions which seem to the reluctant one not in accord with the human standard of justice and mercy—it is often said that a bestowal of Divine grace will enable that which seems irreconcilable with human ideas of exalted excellences to be accepted. Divine grace will ever—so it is thought—enable faith to be triumphant over rebellious reason. The realm of God's dealings with the human soul is asserted to be a realm of miracle; and what to man will seem impossible, to God will be possible. Faith will bring to an attitude of adoration one who, led by reason, would be induced to question and cavil. There is no essential difference between this contentment with a supposed want of union between things spiritual and things rational, which prevails amongst many who claim to be numbered amongst orthodox Protestants, and the ready acceptance of the marvellous at the alleged wonder-working shrines in Roman Catholic countries, where an incredulous inquirer is told that his unbelief will be changed into belief when the Madonna gives him the grace he lacks.

Failure to accept the thought that to reverent, inquiring souls Divine truth will gradually reveal itself as alike spiritual and rational, is closely allied with that which is the cause of all the confusion in the realm of poetry which commends itself to Mr. Austin as the result of the orderly working of the poetic mind. Our living Laureate, Tennyson, is not one who has accepted the notion which Mr. Austin gives utterance to, and which is subversive of all orderly and continuous poetic teaching. Through all his poems there runs an under current of the purest Christian philosophy, consistent and harmonious. He, too, recognizes that the Divine teachings of humanity are ever advancing in sustained accordance with one another—that "through the ages one continued purpose runs," and that the thoughts of men are widened by the beneficent action of laws akin to those which guide the planets in their orbits. Tennyson's poetic method of teaching is the highest that has ever been adopted. It is that of delicately and subtly presenting truth in its tenderest and most winning aspects. At the same time the poet indulges in no sentimental make-believe. That which he teaches is the truth which has made itself known to himself,—the truth whose sweet reasonableness and depth of spirituality have been already discerned. Writers of poetry before now have, with unbelief in their hearts, sung of Christ and of Christian verities as though their lips were consecrated with devotion and faith, and when claimed as belonging to the brotherhood of Christians have indignantly refused to be so classed. In one instance it was said, "You have no more right to say I am a Christian because I sing of Jesus than you would have to say I was a worshipper of pagan deities if I were to sing of the gods with whom the Greeks peopled the courts of heaven." But the great poets of the future will not be those who will write under the influence of simulated enthusiasm. They will be such as follow our Laureate in endeavouring to let his outward words be in conformity with his most treasured inward convictions. The secret of his pre-eminence, and of his great influence for good, lies in his working in accordance with the principle of the sacramentalism of nature, or the correspondence of all material things with their archetypal patterns in the spiritual mount.

Mr. Austin is right when he speaks of the poet as being his own interpreter, and as being aided in giving voice to hitherto unuttered thoughts by suggestions coming from the outer world of nature; but he fails to develop this thought into the fuller one, that a mind which has been receptive of the highest enlightenment will always find the suggestions springing from contemplation of the natural world linked with one another in unbroken harmony,—will find, too, that the growing thoughts of his own mind, which nature's suggestions help him to clothe in words and illustrate with impressive imagery, will themselves be their own evidence of the harmonious advance of his mind in recognition of ennobling truths. The realm of thought revealing itself within the minds of all who recognize the perpetual unity and harmony of earth and heaven, and who discern that spirituality and reasonableness are the twofold essentials of all teaching fruitful in beneficent results in the world of humanity—this inward realm will in such minds be in constant accord with the Divine realm without, whose facts are patiently observed, whose laws disclose themselves in orderly sequence, and whose teachings are a divinely-ordained revelation to all aspiring and inquiring minds.

H. N. GRIMLEY.

THE CHURCH AND THE THEATRE.

THE High Church Party have got another martyr in the person of the Rev. S. D. Headlam, who, on account of a lecture which he gave at the Commonwealth Club, Bethnal Green, on Sunday, October 7, 1877, has been dismissed from the curacy of St. Matthew's, Bethnal Green. The subject of the lecture was "Theatres and Music Halls." The lecturer maintained not only the essential dignity of the theatrical profession, but also its extreme usefulness in our present state of society, expressing his opinion that "we owe special thanks to those who give us bright, cheerful, beautiful entertainment in the theatre or music hall." He would like dancing to be substituted for drill in our elementary schools, and highly eulogized the ballet and the ladies who dance on the stage, but "must confess that the most popular songs are really for the most part not very creditable." He advocated the reform of existing abuses, and a more extensive patronage of theatres and music halls by religious men.

For this lecture he was dismissed from his curacy, and the Bishop of London, in acknowledging the receipt of an explanatory letter, said, "I have read your letter with great pain. Not for the first time has it caused me to ask pardon of our great Master if I erred, as I fear I did, in admitting you to the ministry. It is of course vain to argue with one who prefers so unhesitatingly his own judgment, backed by the approval of actors and proprietors of music halls, to that of his incumbent and his bishop, neither of whom can well be considered puritan; but I do pray earnestly that you may not have to meet before the Judgment Seat those whom your encouragement first led to places where they lost the blush of shame, and took the first downward step towards vice and misery." Mr. Headlam replied to this letter in very vigorous terms, upholding the position of the lecture, and appealing to the wider verdict of the Church at large.

Subsequently a public meeting was held, at which an address and testimonial were presented to Mr. Headlam by the members of the congregation of St. Matthew's,

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and speeches were made by the Revs. A. H. Stanton, J. W. Horsley, and A. T. Fryer, as well as by representatives of the Guild of St. Matthew, the Church of England Working Men's Society, and the Bricklayers' Labourers' Union, in which the action of the Bishop was severely criticized.

Without being able to endorse in their entirety the sentiments of Mr. Headlam, it does appear to us that he has been hardly dealt with. The question of popular amusements is one with which the Church must deal, and though it is a moot point as to whether theatres and music halls, as at present conducted, do not do more harm than good, it is very unwise utterly to condemn such places of public amusement.

We are aware that it is not likely that these places can be reformed by being extensively patronized in their present state by religious men. Reform must be made the condition of patronage.

We are pleased to see that a movement that promises to be useful has originated in Manchester in the starting of "The Dramatic Reform Association," founded on the following resolutions:—"That the present condition of the stage demands reform; and that, in order to discourage as far as possible the performance of plays tending to favour or to suggest laxity of morals, and with a view to support managers in their efforts to substitute those of a higher tone, an Association be established, to be entitled 'The Dramatic Reform Association.'" "That, in order to promote a more general elevation of public taste in relation to the drama, the Association shall, as a literary society, afford facilities for the study of works by the best dramatic authors, arrange for Shakesperian and other dramatic readings, and for occasional essays and discussions on topics connected with the drama."

The first number of the Association's "Circular" contains expressions of approval from a host of distinguished men in various departments of life, including the Bishop of Manchester, Professors Blackie and Armstrong, and Monsignor Capel, who, with various other gentlemen, clerical and lay, form the Vice-Presidents of the Association.

The second number of the "Circular" contains, among other interesting matter, an address on the subject of the "Church and the Theatre," given by the Rev. W. Newton, Rector of St. Paul's, Boston, U.S., at a late Congress of the Episcopal Church held in New York. It is an address of considerable eloquence and power, in which a plea is put forward for Christian men and women to come forward and help to reform the stage, which might be made a means of healthy amusement to the wearied working people, and the lonely young men and women of the world. His position to the theatre of to-day is stated to be, "While I, as a Christian minister, stand upon the honest ground of no compromise with the unreformed miscellaneous theatre of to-day, *I await with hope and courage the drama of to-morrow;* while I give no premature sanction, either to my restive self or to those over whose unformed religious interests I am placed, to attend any play-house at their option, I believe that the discriminating process, already so conspicuously at work, will do its full share of help and development in the way of theatre reform." The Secretary of the Association is Mr. John Stuart Bogg.

THE CONVOCATION OF CANTERBURY.

THE Convocation of Canterbury met at Westminster on Tuesday, 12th February. In both houses reference was made to the "Declaration" recently presented to the Archbishop of Canterbury on the 7th *instant* on the Burials Question. This document, which had received the signature of 15,008 of the clergy, and 30,160 of the laity, declared that the petitioners considered that the churchyards, subject to the legal rights of the parishioners, were the property of the Church of England, and protested against any who were not members of the Church of England officiating in the churchyards, except in accordance with the laws of the Church. In the Upper House the Archbishop again expressed his objection to the principle of "no surrender," which, in his opinion, always led to complete surrender. There were difficulties on all sides, but these ought to be a matter of arrangement.

No definite action was taken in either house on the subject, but it was evident that the conduct of the Archbishop and some of the Bishops in supporting Lord Hanowby's amendment last year has given great offence to a large number of the clergy and laity, whose notion of the freedom of the Church includes her right to compel Dissenters to accept her ministrations whether they want them or not.

On Wednesday the 13th, a report was presented to the Lower House from a committee appointed to consider a petition drawing attention to the neglect of baptism on the part of great numbers of the people, the committee reporting "that the cause of the neglect complained of was the insufficient sense entertained by people of the benefits conferred by baptism; and that evil can only be remedied by the action of the clergy in their own parishes." Probably it would be found that many or most of the cases of neglect complained of are in connection with the children of those parents who do not recognize the exclusive spiritual claims of the Church of England.

On Thursday the 14th, the report of a committee on the present aspect of the Burials Question was brought up for discussion in the Lower House, and, after some emendations in its form, the following motion was submitted by Canon Gregory as embodying the views of the committee:—"That this house is of opinion that the Church cannot, without a breach of trust, consent to admit within her consecrated burial-grounds rites other than her own, and that by relaxations of the existing ritual as authorized by the house, permitting an alternative service or a burial without service, the grievance alleged by the Nonconformists may be properly met." This motion was met by an amendment, and a long debate followed; but ultimately, on Friday the 15th, the original resolution was adopted by fifty-six votes against nine.

THE BURIALS QUESTION.

ON the same day that the Lower House of the Convocation of Canterbury voted on the Burials Question, the House of Commons had before it the following resolution proposed by Mr. Osborne Morgan:—"That, in the opinion of this House, the time has arrived when the long pending controversy as to interments in parish churchyards ought to be closed, by permitting such interments either without any burial service or with the services preferred by the relatives or friends of the deceased, and conducted by persons chosen by them." The debate that ensued was characterized by great moderation of tone, it being generally admitted that a real grievance exists, and that the action of the Upper House in the last session of Parliament has to a large extent altered the prospects of the question. It is to be regretted that the Conservative party should in this matter put themselves in opposition to the will of the country, and of the more liberal-minded members o

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the Church of England. On behalf of the Government, the Chancellor of the Exchequer admitted that there are grievances and difficulties connected with the existing state of things, and that it is quite right and reasonable that provision should be made to enable interments to take place in harmony with the feelings of the relatives of the deceased, but could not consent to the particular method of settling the question proposed in the resolution. The resolution was rejected by fifteen votes only.

MR. RUSKIN'S OXFORD LECTURES.

THE course of twelve lectures delivered in Oxford last autumn by Mr. John Ruskin must have been a remarkable course indeed, if one may judge by the character of the concluding lecture, published in *The Nineteenth Century* for January.

Mr. Ruskin's works are always bracing to the mental nature; always ennobling and elevating to the heart. He may not always seem practical, but what is practical varies from year to year and from century to century. Mr. Ruskin takes both broad views and high views. He does not limit his ideas by his own petty interests; and the basis of his various works on political science, however opposed to the basis accepted by all past and present political economists,—the *practical* men of the past and of the present time,—will undoubtedly become the standard not of the theory only, but of the practice of the future. The nearer the future which accepts both the better for mankind. Practical men build up political economy into a science on the basis of selfishness; Mr. Ruskin pleads for the establishment of a man's relation with his fellows not upon the man's own self-interest, but upon the capacity which he has to serve his fellows. In short, he pleads for the adoption not of worldly policy, but of Christ's teaching—not that each man should look after himself and then *all* will be looked after, but that each man should love his neighbour as himself—love him in his works by doing to him as he would be done by. Political economists in considering the distribution and increase of wealth seem to look chiefly to the money which the various occupations bring in as entering into the consideration. But the real wealth is sound material, good workmanship, and, be the object useful or purely artistic, that it should have been done "with brains, sir." If money cannot buy these, its uses are not what is generally believed. The uses which a man can perform to his fellows are those which spring from the occupation he has adopted; not because he must do so in order to live, but—if he acts from the highest motives—in order to serve his fellow men, and to serve them in a capacity in which they used his services, as he himself requires the services of possibly tens of thousands of his fellows to provide in various ways for his individual wants. If, then, we put the money received out of view, you will find that a man's business is not to provide for himself, but to provide in his particular way for all around him. The others, each in his own way, providing both for him and all the others. And when followed from religious principle, it is followed according to the principles of Christ, not from the principles of modern political economy. And when followed in this way, it may not be productive of so much apparent wealth, but it is much more productive of genuine wealth and happiness. Mr. Ruskin has been one of the most effective, as he has certainly been the most eloquent expounder of the Doctrine of Uses in our times. He, no doubt, has whims, and in some matters a very small body of men are likely to agree with him. Into these Mr. Ruskin would seem to have been led by his artistic feelings and training.

The present lecture, however, is of a different character, being a summing up of various points referred to in the lectures which preceded, and it may itself be summed up as æsthetical while practical, and Christian while Utilitarian. While recommending all to read the complete lecture, a few points which bear extracting we subjoin.

THE DANGERS OF SCIENCE.

Of the dignity of physical science, and of the happiness of those who are devoted to it for the healing and the help of mankind, I never have meant to utter, and I do not think I *have* uttered, one irreverent word. But against the curiosity of science, leading us to call virtually nothing gained but what is new discovery, and to despise every use of our knowledge in its acquisition; of the insolence of science, in claiming for itself a separate function of that human mind which in its perfection is one and indivisible in the image of its Creator; and of the perversion of science in hoping to discover by the analysis of death what can only be discovered by the worship of life,—of these I have spoken not only with sorrow, but with a fear, which every day I perceive to be more surely grounded, that such labour, in effacing from within you the sense of the Presence of God in the garden of the earth, may awaken within you the prevailing echo of the first voice of its destroyer, "*Ye* shall be as gods."

HOW CAN THE TRUTH OF CHRISTIANITY BE ASCERTAINED?

Start with the supposition that Christianity is untrue, much more, with the desire that it should be, and that is the conclusion at which you will certainly arrive.

But, on the other hand, let us suppose that it is, or may be, true. Then in order to find out whether it is or not, we must attend to what it says of itself. And its first saying is an order to adopt a certain line of conduct. *Do* that first, and you shall know more. Its promise is of blessing and of teaching, more than tongue can utter, or mind conceive, if you choose to do this; and it refuses to teach or help you on any other terms than these. . . .

Hard, you think? You will find it is not so on thinking more. For this, which you are commanded, is not a thing unreasonable in itself. So far from that, it is merely the wisest thing you could do for your own and for others' happiness if there were no eternal truth to be discovered.

You are simply called to be the servant of Christ and of other men for His sake, that is to say, to hold your life and all its faculties as a means of service to your fellows. All you have to do is to be sure it *is* the service you are doing them, and not the service you do yourself, which is uppermost in your minds.

READ YOUR BIBLES!

Read your Bible, then, making it the first morning business of your life to understand some piece of it clearly, and your daily business to obey of it all that you understand, beginning first with the most human and most dear obedience—to your father and mother. Doing all things as they would have you do, for the present: if they want you to be lawyers—be lawyers; if soldiers—soldiers; if to get on in the world—even to get money—do as they wish, and that cheerfully, after distinctly explaining to them in what points you wish otherwise. Theirs is for the present the voice of God to you.

HOW STUDENTS SHOULD SPEND THEIR HOLIDAYS.

First, cultivate all your personal powers, not competi

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tively, but patiently and usefully. You have no business to read in the long vacation. Come here to make scholars of yourselves, and go to the mountains or the sea to make men of yourselves. Give at least a month in each year to rough sailor's work and sea-fishing. Don't lounge and flirt on the beach, but make yourselves good seamen. Then on the mountains go and help the shepherd at his work, the woodmen at theirs, and learn to know the hills by night and day. If you are staying in level country learn to plough, and whatever else you can that is useful. Then here in Oxford, read to the utmost of your power, and practise singing, fencing, wrestling, and riding. No rifle practice and no racing—boat or other. Leave the river quiet for the naturalist, the angler, and the weary student like me.

You may think all these matters of no consequence to your studies of art and divinity; and that I am merely crotchety and absurd. Well, that is the way the devil deceives you. It is not the sins which we *feel* sinful by which he catches us; but the apparently healthy ones—those which nevertheless waste the time, harden the heart, concentrate the passions on mean objects, and prevent the course of gentle and fruitful thought.

Having thus cultivated, in the time of your studentship, your powers truly to the uttermost, then, in your manhood, be resolved they shall be spent in the true service of men—not in being ministered unto, but in ministering.

A PARABLE FOR OLD AND YOUNG.

A POOR man wandered listlessly along the seashore. He had sustained many reverses, and the courage to combat his ill-fate seemed to be fast ebbing away. As he watched the setting sun, he murmured: "Alas, how truly is my evil fortune pictured by this scene! Every ray of light is departing. Soon the sun will have vanished behind the stretch of waters. The shadows of evening are gathering around, and by and by every object will be shrouded in the blackness of night. My heart is disquieted within me. All is dark. Where shall I look for one ray of light to guide and comfort me in my present affliction?" As he spake, the last tinge of the sun's brightness ceased to illumine the horizon, and as he gazed the poor man seemed overpowered by the sense of utter loneliness that oppressed him, and sank down on the ground in his despair to die. His gaze seemed rivetted to the spot whence the sun had so recently vanished, as if he expected help to come from that direction. But above the plash of the waves, a gentle voice, as of an angel, whispered the words in his ear, "Turn around, and look higher." He obeyed. For a time he could discern nothing through the thick darkness. But soon a pale outline in the sky began to increase in radiance, growing brighter and brighter every moment, until the glad waves seemed to dance with glee in the glittering moonbeams. Simultaneously, as he lay and wondered, thoughts of hope and trust began to assume shape in his mind. "Have I indeed found *another* friend?" asked the man, as he looked up at the bright orb now sailing aloft in the heavens. "No," answered the voice; "it is the *same* friend. The sun has but lent of his glory to the moon. It is *sunlight still*, under another guise, though coming from a new quarter, whence it was least expected."

Take courage, be faithful and remember the Saviour's words, "*I am with you always.*"

WAIT PATIENTLY FOR THE LORD.

J. C. B.

ITEMS OF INTEREST.

The following letter, bearing the Birmingham post mark, was received by the publisher, Mr. Speirs, on Feb. 16th:—"Dear Sir,—I have to rejoice that 'The Evening and the Morning' fell into my hands through seeing an article on it in the *Literary World* some three months ago. I was almost an infidel, not from choice, but because my mind refused to accept the teachings of what I now term the Old Church, and I was in a most painful state of doubt. Your book threw a new light on the Bible. I was astonished and delighted, and sought out the New Church in this town by earnest inquiry. I have procured other New Church books, and sincerely rejoice to say that my doubts have been dispelled by the glorious teachings of your denomination, and my knowledge of God's boundless love and glory has been indefinitely increased. Wishing it a wide circulation, and also your weekly paper the *Morning Light*, which is very welcome and a great treat, and hoping you will make that also widely known, I remain, yours sincerely, One who has been an honest doubter."

From a paper on *The Cross of Christ*, by the Rev. John Pulsford, of Edinburgh, we subjoin the following suggestive extract:—"Observe that the literal crucifixion of our Lord's earthly body is by no means the essential cross of Christ. If you think that, how can you be 'crucified with Christ'? And if you are not crucified with Him, how can you live with Him? The essential cross of Christ was our nature, with all its inevitable influences and temptations, which pressed upon His Spirit. In choosing the Divine life, in resisting the tempter, in resolutely declining to make this world and its glory His object, He took up His cross. His real crucifixion was a lifelong inward process in His soul. It was 'the travail of His soul.' His literal crucifixion was not His agony. His bloody sweat rather expressed the crisis of His agony. What He inherited from Mary was resigned, purged away, in favour of what He inherited from His Father. And this is the cross which we must take up and come after Him, if we are to become members of His recovered, Divine, human race. We must lose our life to gain our life. Our blessed heavenly life is only possible through the supplanting of the carnal life, which naturally is the uppermost and ascendant life of the soul.

"'To be carnally souled *is Death.*'

"If, therefore, we are to do well for the heir of heaven, which is within us, the heir of this world, which also has a deep root of life in us, must take up His Cross."

The following Memorial to the Home Secretary, commended by the Rev. R. Storry, President of Conference, is being signed by ministers and leaders of New Church Societies:—

To the Right Hon. R. Assheton Cross, M.P.,—We, the undersigned New Church ministers, are convinced, from an intimate acquaintance with the people, extending over some years, that a large amount of drunkenness, irreligion, domestic misery, and poverty arises from the sale of Intoxicating Liquors on Sunday, on which day, owing to the exceptional privileges granted to the liquor traders, large numbers of the population being at leisure, and having a large portion of their weekly earnings in their possession, are specially exposed to temptation.

We venture, therefore, very respectfully to appeal to you on this subject, and, through you, earnestly to ask the Government to introduce a Bill for the stopping of such sale during the whole of the Lord's Day.

In view also of the strong and almost universal wish of the people of Ireland for the closing of public-houses on Sunday your memorialists urge you and your colleagues to give the Irish Sunday Closing Bill such support as will ensure its becoming law this session.

We have pleasure in calling attention to the weekly publication of Sermons by the Rev. John Presland at a penny each. They are called *Popular Bible Explanations*. The plan originated with a few of the members of his congregation; and, though undertaken mainly to help to direct the attention of strangers to our views, the Sermons only need to be known to be taken up, enjoyed, and circulated extensively by our New Church friends.

Cardinal Pecci, Archbishop of Perugia, was on Wednesday, February 20th, elected to the Papal Chair. He will be known as Leo XIII. The new Pope is an Italian by birth, and has nearly reached his 68th year. He is described as a man of moderate views, of good family, and commanding presence. Strong hopes are entertained that he will endeavour to settle the differences that have so long existed between Italy and the Vatican.

The first Annual Social Meeting of the Glasgow New Church Mutual Improvement Association was held in the Hall below the Church on Thursday evening, 14th January, at 7 o'clock. Mr.

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Andrew Eadie, president of the Association, in the chair. Considering the inclemency of the weather, there was quite a large gathering of the members and of the young people of the church. After tea the Chairman made a few remarks, in the course of which he told his hearers that, although the avowed object of the Association was the improvement of their minds and the cultivation of their intellects, yet there was another part of their natures that required cultivation, namely, the social part. The Association had not left that out of sight. It was for the cultivation of that part of their natures they were met to-night, and he hoped all present would enter with spirit into the enjoyments of the evening. Those who sometimes acted the part of Wall-Flowers would, he hoped, on this occasion become Sweet-Williams. The programme, which consisted chiefly of songs and dances, was then begun and carried on with great zest. Everybody seemed to thoroughly enjoy themselves, and at 11 o'clock the evening's proceedings were brought to a close by the company singing "Auld Lang Syne."

The Rev. J. H. Rose, B.A., Vicar of Clerkenwell, is at present delivering a course of Tuesday evening lectures in St. James's on "The Religious Associations of Clerkenwell," of which the following is the published Syllabus:—Clerkenwell—Origin of Name—Sacred Plays at Clerks' Well—St. Mary's Nunnery—Founded 1100—History—Founder and Benefactors—Benedictine Nuns—Possessions—Muswell Hill—Nunnery Garden—Dissolution—Priory of St. John of Jerusalem—Knights of St. John—Their Part in the Crusades—The Priory—Royal Personages reside here—King John—Henry V.—St. John's Gate—Its Associations—Dr. Johnson—St. James's—Its History—Election of Ministers—Monuments—Sir William Weston last Prior of St. John's—Lady Elizabeth Berkeley—Connecting Links between Pre-reformation—and Post-reformation times—Sir George Strode—Benefactions—Cobham Row—Sir John Oldcastle—"The good Lord Cobham," First Protestant Martyr—Turnmill Street—"Jack Ketch's Warren"—Hiding-place of Lord Cobham—St. Bath Street—*Emanuel Swedenborg, Lived and Died here*—Spa-Fields—Wesley—Whitfield—Countess of Huntingdon—Friends in Clerkenwell—Visits of George Fox—Richard Baxter confined in Clerkenwell Prison—Lady Owen—Bishop Burnet—Residence and Death in Clerkenwell—His life and Times—William Huntington—&c. The idea is a good one, for the interest in one's local surroundings and associations is very strong, and all the more so when these associations stretch back so far and are so famous. The lecture on Swedenborg, however, delivered on Feb. 19th, is to us the point of interest. The service of the Church of England was gone through, and then from the pulpit Mr. Rose delivered his lecture. He began by saying that among the many great and good none perhaps excited deeper interest than Swedenborg, who claimed to be the bearer to mankind of a new revelation, or, more properly, of a new interpretation of the old. Various theories had obtained respecting him, but all those which charged him with being a lunatic and an impostor would not bear the test of evidence. He seemed to have possessed the highest intellect and most capable mind. He was the most guileless of men. Still, the lecturer added, this but adds to our confusion, and make him one of the world's puzzles. He then gave a brief outline of the facts of his life, mentioning the position of his father, his singular expressions as a child, his university life up to the taking of his degree as doctor of philosophy. Like young men of his rank, he then travelled. His attention to mechanics while abroad, and his services in sending home models. His appointment as assessor of the College of Mines, which the lecturer erroneously compared to the position of President of the Board of Trades in this country. Mentioned his many publications, which would have placed him, had he continued his scientific pursuits, in the first rank of scientific men. He stated how while writing his last scientific work on the "Animal Kingdom," and calmly thinking out in logical sequence its various parts, he believed himself to be subject to spiritual influences which were seen and felt, to dreams which he jotted down, and to states of struggle and trial. He quoted the prayer beginning "Almighty Jesus," and how he dreamt that he thought he sat in His lap and looked into His face, and thought He must have looked like this when He lived on earth. A most striking incident. He believed he had a mission, and that he was the instrument by which the light of the spiritual sense was to pierce through the clouds of the letter, and that the New Truth thus unfolded constituted the Lord's Second Coming. He quoted from Sandels' eulogium upon Swedenborg; much commending his quiet, contained happiness. Read his rules of life, which he said deserve, whatever may be the estimate of Swedenborg, to be adopted by every Christian. He showed the manner in which, as Swedenborg believed, intercourse could be had with the spiritual world; that man, in fact, was now living in two worlds, and that the natural body was only a temporary husk which was dropped at death. In the spiritual world, though we were not aware of it, we were attended by guardians and tempters, who infused into us all our thoughts and desires both good and evil. Swedenborg relied for proof in the Scripture declarations respecting the visions of John, Paul, and Daniel, and upon the opening of the eyes of Elisha's servant to see the horses and chariots of fire. Kant's testimony respecting the fire in Stockholm which Swedenborg saw whilst it was happening in Gottenburg was quoted. His residence with Shearmith was referred to, and how his presence seemed to be a blessing. His letter to Wesley was referred to, and Wesley's surprise that he could have learned of his strong desire to see him, though he had mentioned it to none. How he predicts his death, and is as pleased as if going to a merrymaking. The lecturer stated that abundance of material had given him much difficulty in preparing his lecture, and he had done so without entering upon his books, which may, however, be done on another occasion. He finished by saying that Swedenborg was a man of high and extraordinary gifts, and whether we admit his claims or not, we should do well to imitate his blameless life.

The following anecdote of the late Pis Nino, forwarded to the *Daily News* by Rev. J. T. Walters, Rector of Norton, Bournemouth, proves that even in places where one would least expect to find it (if we judge men by their creeds) an exalted charity may exist, and that the late Pontiff was in this respect an eminent example alike to Catholics and Protestants:—"Two English ladies, sisters—one a Protestant, the other a convert to Popery—wintering at Rome a few years ago were presented to the late Pope. After a gracious reception his Holiness signified that they might withdraw. One of the sisters, the convert, hanging back, and showing a desire for some further communication, the Pope instantly observed it and beckoned her to return. When she had returned and placed herself kneeling before him, he said, 'What is it you wish to say to me?' She replied, 'I desire the prayers of your Holiness for my sister that she may be converted from Protestantism, and that we may not be separated by death.' He replied (I think, having placed his hand upon her shoulder or upon her clasped hands), 'Daughter, those who love God will not be separated in the next world.'"

SUNDAY-SCHOOL LESSONS.

THE FIVE LOAVES AND THE TWO FISHES.

March 10, *Morning.*—The great multitude represent the many affections and thoughts of the natural mind which are seeking to be raised to a more interior communion with the Lord, who comes forth to give the blessings which are so much needed and desired. The Lord's compassion is said to be moved when it moves us to repentance and humility. It shows His love for mankind, and His healing the sick the saving work of His wisdom. The evening having come, and the desire of the disciples to have the people sent away, signifies their obscure perception of truth, and that good must be acquired in an external way and by their own power. But the Lord would say to all such, They need not depart: give ye them to eat. Their supply of food signifies the remains of goodness and truth stored up in early life. It is most important to bring these to the Lord: they may then form a beginning of the spiritual life in mature life. The people sitting on the grass signify the arrangement of truth, resting on the lowest kind of knowledges. The Lord takes the loaves and fishes; He adjoins Himself to the "remains" of good and truth. Looking up to heaven, He blessed, signifies the opening of the spiritual mind and the descent of mercy and peace. He brake and gave the loaves to His disciples, and they to the multitude, signifies the communion of good. They did all eat and were filled, shows that the "remains," small though they were when brought into use and under the influence of the Lord, were capable of indefinite increase. The twelve baskets of fragments that remained signify fulness of instruction and appropriation. The five thousand men who had eaten, besides women and children, signify all in the Church in truths from good.

ISAAC.

March 10, *Afternoon.*—Isaac signifies the Divine rational, and the command to Abraham, to offer his only son Isaac in sacrifice, signifies the intensity of the temptations and struggles. The preparations for the sacrifice in the wood, the fire, and the knife, signify respectively righteousness, the good of love, and the truth of faith. The tying of Isaac the last degrees of temptation. The voice of the angel signifies perception of consolation after temptation. The ram caught by the horns signifies the spiritual portion of mankind who can be disentangled from falsity and saved by means of the Lord's Divine Humanity.

BIRTH.

On February 18, at Vauxhall Grove, Birmingham, the wife of J. William Tonks, of a daughter.

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MORNING LIGHT

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No. 10.—Vol. I. SATURDAY, MARCH 9, 1878.

AMID THE CORN.

By the Author of "The Evening and the Morning."

I.—THE CHRISTMAS PARTY.

CHAPTER V.

"Depart from me, ye cursed, into everlasting fire."

I HAD scarcely taken in a view of the persons gathered together in Mr. Freeheart's kitchen, and realized the true character of the situation, when the Rev. Mr. Robins, having heard the news, came in to condole with the bereaved parents, who, as I have indicated, attended his chapel, as also did Miss Lilian. He was one of those gentlemen who, having a short and easy method of salvation ready at a moment's notice for all sorts of persons so long as they have five minutes' breath in their bodies, had no means of salvation for any sort of persons, however good and excellent, if they had departed without having accepted his own special view of the case and disposed their minds accordingly. He at once proceeded to comfort the poor old folks by telling them that it was their duty to submit to God's judgments and not to question the righteousness of His decrees, however hard they might appear in their own particular case. He further ventured to improve the occasion by reminding his hearers of the way in which God cut off the young man Absalom in the midst of his sins, and of David's subsequent submission to the event. He then, for the benefit of all present, announced that the way of salvation was plain and simple, and that all should at once, in view of this awful judgment, accept it and escape the wrath to come.

Poor Mr. Thomson was completely taken aback to witness the cool way in which his well-meant offices were suddenly thrust aside, and the old people's fears and anxieties, which had been to some extent allayed, were renewed. Whether his annoyance and that of Mr. Freeheart had any relation to the way in which Miss Lilian evidently regarded Mr. Robins I cannot undertake to say, but they both marched out of the kitchen into the yard with a very visible expression of disgust on their honest faces. Thinking I could no longer be of any use here, I withdrew into the parlour, Hettie and Mr. Morse following me.

"Now, Willie," I said, as soon as we had settled ourselves down, "I am inclined to think that your indifference to Christianity, and indeed your aversion to it, have been excited by views similar to those propounded by the gentleman whom we have just left. I have investigated the subject as far as my feeble powers will permit, and I don't hesitate to say that what you have now heard is nothing else than a shocking mockery of the way of salvation revealed for our guidance and peace in the Sacred Scriptures."

"I candidly confess, Mr. Romaine," said Willie, "that you have put before me things that I have never yet properly considered. My attention has been arrested by the beauty of the thoughts evolved apparently from some of the passages you have quoted. In fact, I am willing to admit that you have shirked no question asked, nor evaded any difficulty suggested, save one."

"And pray, Mr. Morse, what is that?"

"Why, when Lilian referred to that awful parable of the sheep and the goats, quoting the terrible sentence, 'Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels,' you quietly put it by and went on with another subject."

"No. I went on with the subject already in hand, the burning up of the chaff with unquenchable fire. The two things are entirely similar."

"How so? You defined the 'fire' as the consuming power of God's love, which, as Hettie suggested from the poetry of Waller, 'burns up our dross.'"

"I did. Now, Hettie, will you have the kindness to read the parable?"*

"Observe, Willie," I remarked, when she had done, "if we rub this sufficiently hard, we shall get rid of all ideas associated with sheep and goats, or indeed with persons altogether, and we shall have left the solemn record of the work of the Lord in the purification of every saved soul."

"I hold," said Willie, "that it is intended to be a picture of God's judgment of the good and evil."

"Well," I replied, "we have already seen that the good and evil are separated for the advantage of both. But passing that by for the moment, I think if you look at what we have beneath the chaff, you will see that we have here a description of the judgment exercised in every regenerated nature. The Son of Man, or the King sitting upon the throne of His glory, is the Divine Truth established on the throne of Reason, and glorified in the Understanding. When Truth exercises dominion over the rational faculty it is our King, and rules over all the inner region of the spirit."

"Love is and was my Lord and King," murmured Hettie, quoting a line from Tennyson's "In Memoriam."

"Very good," I continued; "truth is the form of love, and love is the essence of truth. Now, when Truth is thus a throned power in our spirits, it begins to discriminate between the two kinds of principles which it finds there. It discerns the one to be good and the other to be evil. It draws a line of separation between things blessed and things cursed. This is indicated by the King separating the sheep from the goats. The heavenly affections in the fold of the heart, which, without an ever-present consciousness of their excellence, are devoted to what is beautiful and useful, the Truth reigning in us approves. This is taught by the sheep being placed on the right hand. The worldly affections, which are so blind that they have no consciousness of evil, the Truth disapproves. This is taught by the goats being set on the left. The former the Truth cherishes, fosters, and preserves; the latter the Truth rebukes and casts out of the interiors of the spirit."

"Is that all?" said Willie, after a pause, and with a look of disappointment. "You have said nothing about the fearful sentence, 'Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.'"

"Well, Willie, to those who have eyes to discern it the 'fire prepared for the devil and his angels' is nothing else than the fervour of Divine Love, which consumes all things unfit for use and unworthy of existence. I would not have you think of the devil and his angels as a monstrous Anti-God and his servants, but as Evil and the Falses that attend and wait upon it. To my mind the sheep signify the Unconsciousness of Goodness, which is the highest state attainable by man. The sheep knew not that they had done any good thing. The goats signify the Unconsciousness of Evil, which is the lowest state to which a man can fall. Hence the goats knew not that they had done any evil thing. The unconsciousness of goodness is a living state, and hence it is elevated to the eternal kingdom. The unconsciousness of evil is a dead and damned state: it is the rubbish of the soul, and hence is accursed and consumed."

"Then do you deny hell altogether?"

"Certainly not."

* Matthew xxv. 31-46.

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"Do you deny punishment? It is said, 'These shall go away into everlasting punishment.'"

"I do not deny punishment. As you seem determined to drive me to consider the lower view of the subject, I must make one or two remarks in that direction. You have given up the idea of the furnace of blazing logs?"

Willie laughed. "I admit that is an interpretation which you and Hettie have effectually disposed of."

"We agreed that the fire must mean a spiritual force?"

"We did."

"Now Divine Love is this force. This love filling the good man's breast is a genial heat that blesses all within its influence; but in the evil man's breast it is perverted and becomes a raging fire, blasting and destroying. In the one it is a sweet, calm, equably-burning love; in the other it is devouring passion and furious lust."

"Ah," said Hettie, "that is what Longfellow writes in the 'Golden Legend,'

'Evil is nothing but good perverted.'"

"Precisely so," I continued; "all love has one origin, God. Evil is love from God directed by us towards an illegitimate object; goodness is love from God directed by us towards an orderly object. Now suppose we pervert all God's gifts, and that the life or love which flows into us, and which in angelic bosoms becomes a heavenly flame, we pervert into an infernal fire—why, that infernal fire is in us, and it is our curse."

"But is not the curse by God's fiat?"

"No!"

"How? Do you deny that?"

"Yes. Listen. 'Come, ye *blessed of My Father*, inherit the kingdom prepared for you from the foundation of the world.' You see the blessing of the good is from the Almighty Father. How is it with the goats? 'Depart, ye cursed.' Not, observe, 'ye cursed of My Father.' The curse is not from God. The curse is of themselves, from themselves, and in themselves. It is a part of their being. Their life is lust, and to extract the fire of lust would be to extract their life and extinguish them for ever."

There was a silence of some moments. Both Willie and Hettie looked thoughtful and serious, as if they had been impressed with the important truths evolved from the parable.

At length Mr. Morse said, "I understand you to say, then, Mr. Romaine, that, after all, the Gospels *do* teach that there is Hell, and that the punishment therein is eternal. Now it is no matter what gloss you put upon it, I object to the idea as inconsistent alike with the love and justice of God. I ask with the Lucifer of 'Festus'—a strange being to make such an inquiry—

'Shall God, . . .
Because man hath sinned a moment, crown
All crime in instituting punishment
Unending for an instantaneous wrong?
Shall that be justice? It were more than vengeance.
Yet such the Deity men fable, such
The Hell whereto they doom themselves.'*

I would go further, and add that even if I could give my mind up to the idea of punishment at all, it would only be as corrective or purifying. I cannot conceive that eternal pain is decreed by God. I would say again with the same poet—

'Nought eternal is
But that which is of God. All pain and woe
Are therefore finite.'"

* Mr. Bailey has made so many alterations in the successive issues of his remarkable poem, that the writer thinks it necessary to state that he quotes from an early edition.

"Now, Willie," I observed, "you have questioned the *rationale* of Hell, and asserted its non-eternity. The latter assertion is the foible of benevolent theologians.* I am glad to know that it is obtaining such wide acceptance in the Churches, because I feel that such views are precursive of the truth. But, first, you say it would be criminal to visit a moment's sin with unending punishment. I say so too. Our sins on earth receive their fit punishment on earth. In this time state every violation of order is attended with the exact punishment due to it."

"Ah," said Mr. Morse, "that is exactly what Shelley says in his most unbelieving poem—

'There needeth not the hell that bigots frame
To punish those who err: earth in itself
Contains at once the evil and the cure,
And all-sufficing Nature can chastise
Those who transgress her laws: she only knows
How justly to proportion to the fault
The punishment it merits.'

I cannot see much difference between you and the atheistical poet."

"So far as he goes," I replied, "he and I are agreed. In Nature, the punishment is exactly proportioned to the fault. But observe, Willie, when we depart out of the natural world into the spiritual world, the punishment there will be exactly proportioned to the fault. This is the great rule of life: All transgressions of law are attended with penalties. This is so ordered that all persons may be kept within the bounds of law. For the transgressions committed here we are punished here; for the transgressions committed there we are punished there. There is no punishment unending for 'an instantaneous wrong.' That would be unjust indeed."

"Then you hold," said Mr. Morse, "that the sinner will be able to sin in the spiritual world?"

"Why, what do you think? When we go into that world we shall carry in our spirits all our unlawful inclinations and dispositions, and these can only come forth in unlawful acts. If the sinner would but cease from sinning, he would cease to be unhappy. If, as Burns says, the 'deil'

'Wad but tak' a thought and men','

he might be restored to heaven and its everlasting joys."

"Why does he not?"

"Because he has no desire beyond the state in which he is. There, my dear Willie, is the philosophy of hell and its eternity. Hell is Evil and Falsehood, and they who are in evil and falsehood are in it because they love it and have no desire beyond it. Our benevolent theologians forget this. Evil and falsehood are alone pleasant to the infernals, while goodness and truth are hateful. How, then, can they leave what they love, and accept what they hate?"

"Then your philosophy has no element of hope in it for the condemned?"

"Hope of change? No. Those who are in hell are forms of evil; it is their substance and their life. Evil cannot be changed into goodness."

"But, Mr. Romaine," said Hettie, "after your Gospel according to Numbers, I think you must have some sort of gospel even for the wicked." Then taking up my allusion to Burns's "Address to the Deil," she said in the most touching voice—

"I'm wae to think upon yon den
E'en for *his* sake."

"Yes, Hettie, I have a gospel for the lost. All punishment exists for the use it serves. The punish-

* A notable instance is supplied by Dr. Farrar (Canon of Westminster) in his recent sermons on the subject.

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ments associated with transgression of law in the spiritual world, though they cannot purify, will restrain. The idea of purification implies that there is good with a taint of corruption mingled with it. But among the lost there is no good whatever. Their punishments, therefore, while they can have no such effect, will be operative to restrain them from the evil acts which end in misery. That is part of my gospel for the lost. The other is that they are in that state which is most fitted for them, and which, with all its attendant discomforts, they love best. Lastly, my dear, believe this, they are guarded and kept by Divine Love and Mercy, and the very hairs of the heads of the infernals even are all numbered."

As I rose to walk toward the window, Hettie rose also and stopped me.

"I have one question to ask, Mr. Romaine," she said; "is it not dangerous to teach these doctrines, and are they not calculated to give encouragement to the wicked?"

Mr. Morse rose also. "Why, Hettie my darling," he said, "how can you ask such a question? If Mr. Romaine can sustain the position he has taken, and if he has really unfolded to us the true theory of the future lot of the wicked, how must that theory draw all men toward the Universal Father! Why, Hettie, suppose that you knew that, although in the future *you* might be wayward, I should still love you — that although *you* might be false to me, I should continue true to you and follow you with my compassion and my help—would that knowledge be to you dangerous? would it be likely to drive you into wrong ways?"

"Oh no," she exclaimed. "I should love you a thousand times more for the knowledge."

"Now, Hettie," I said, while Willie put his arms tenderly around her as they stood in the rich warm glow of the fire, "I and your father were of one mind in such matters, and, speaking for him as I may speak, I tell you I would rather see you in the arms of one whose heart responds to the touch of love as to the touch of Christ, though, like King Arthur,

'All his mind be clouded by a doubt,'

than I would see you allied to one whose lips are fertile in faithful phrases, but whose 'heart is dry as summer dust.'"

As they stood there by the fire I walked to the window, and the snow, which had ceased for a time, was again falling heavily, and the air was thick with the broad flakes, confounding and confusing earth and sky.

THE COMPANIONS OF OUR LORD.

I.—The Virgin Mary.

(*Continued from page 76.*)

Of the life of Mary after her appearance beside the cross of Jesus, we know almost nothing. Her sorrow at His death and entombment, which has inspired the imagination of so many painters, is unrecorded; her joy and adoration at His resurrection are equally unnoticed. At none of the ten appearances of the risen Saviour is she mentioned as present, nor does she seem to have witnessed the crowning triumph of His ascension. As if to emphasize to the utmost the severance of the Lord's Divine Humanity from the infirm nature assumed through the mother, Mary is never once referred to in the Gospels after His glorification was accomplished. The author of the Acts of the Apostles (i. 13, 14) names her, with the eleven disciples, "the women," and "the brethren" of Jesus, as dwelling at Jerusalem, "in an upper room," supposed to be the chamber of the Last Supper (Luke xxii. 11, 12), where they "all continued with one accord, in prayer and supplication," and there our authentic knowledge of her life terminates. The Romish Church, however, supplies many elaborate and marvellous legends of her subsequent career, but for these there exists no shadow of foundation. It is generally believed that she spent the remainder of her days at Jerusalem, amid the scenes consecrated to her affections by so many hallowed memories; though some traditions represent her as accompanying John on his apostolic mission to Ephesus, and as dying there in extreme old age.

Such is the brief but most suggestive biography of the Virgin Mary. All that is recorded of her exhibits a character in which the various feminine graces combine to form a pattern of almost ideal womanhood. Meekly submissive to the Divine will, she yet possessed the energy to make her long journey from Nazareth to the hill-country of Juda (Luke i. 38, 39); while her mind was stored with an abundant knowledge of the Old Testament scriptures, of which the Divine Providence was able to make use when inspiring her exultant hymn of praise (v. 46-55). Though thoughtful and meditative (Luke ii. 19, 51), she manifested, at the marriage at Cana, that affectionate regard for the bodily requirements and comforts of others which renders the home-life of every good woman, with its unremitting attention to little cares and details—so trifling in themselves, but in their aggregate so inseparably linked with all our household happiness—a continual consecration of common wants and experiences (John. ii. 3). And her demeanour under the apparent rebuff of the Lord, which must have somewhat jarred with the emotions of her natural mind, exhibits only a chastened sweetness and humility (ver. 4, 5). Altogether, there can be no doubt, therefore, that by personal character, as well as by her Divine election to the foremost place among her sex, Mary was indeed "highly favoured," and "blessed among women" (Luke i. 28, 42).

And yet, how far she was from the position of semi-deity assigned her by the Church of Rome, every word that we have written testifies. For her function was entirely and distinctly human—so human, that in proportion as the Lord's Divinity becomes prominent in the gospel narrative, she vanishes from the history, or is introduced chiefly that evidence may be afforded of the gradual cessation of her maternal relationship towards Him. Yet the Mariolatry of Rome, gross as is its error, is a perfectly intelligible and natural development, and, like many other fallacies, is the result of a perverted and exaggerated truth. Traced to its historical origin, it would perhaps prove a relic of the old pagan adoration of Venus and Diana, and the other feminine divinities of the classical pantheon. But granting this as accurate, a further question arises respecting the source of these fabled goddesses, the answer to which involves a profound and essential truth. For the human character is complete and perfect in neither sex exclusively. Seeking for an ideal embodiment of all the excellence it venerates and worships, the soul will never stop its quest at any delineation wholly masculine. For the male mind, while strong and intelligent and true, lacks the graces of tender affection, refined purity, and intuitive perceptive tact. These exist, in fulness, only in the gentle natures of loving holy women, and, in the thoughts of all, they are associated with the ideas of mother and wife, of sister and daughter. Where petition or confession is involved, the heart especially craves the mollifying operation of these qualities. When acknowledgment was to be made of folly or transgression, or where some favour—

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a concession or a forgiveness—was to be obtained, who has not preferred a woman for his confidante and intercessor? In seeking an object of trust and adoration, therefore, the soul spontaneously craves a deity characterized by feminine as well as masculine attributes. The ancient heathens tried to satisfy this yearning by their fabled goddesses. Christianity, repudiating these inventions, yet fell, in its debased epoch, into a corresponding delusion; and, by elevating Mary to a throne in heaven, and making her a recipient of almost Divine honours, sought to console hearts conscious of guilt and frailty, by the assurance of a hearer of prayer always accessible and compassionate. The object in view was right; the conviction which it was endeavoured to establish is true beyond our utmost hope and desire; but the doctrine promulgated as to the instrument of this right end, and for the confirmation of this sound belief, is entirely pernicious and false. So far from claiming any exceptional eminence in heaven, Mary rejoices to own herself among the humblest of the Lord's servants. Emanuel Swedenborg, who enjoyed conscious intercourse with the other world for nearly twenty-nine years, once saw and conversed with her. "She said that she had been the mother of the Lord, for He was born of her; but that when He was made God, He put off all the humanity which He had from her, and that therefore she worships Him as her God, and is unwilling that any one should acknowledge Him as her son because in Him all is Divine."* The true antidote to Mariolatry, because the true means of supplying that necessity of the human heart which Mariolatry would satisfy by a spurious method, is to exhibit the Lord Jesus Christ, in His glorified Divine Humanity, as Himself the One Supreme God, and the Only Object of Christian worship. For in Him are concentrated all the excellences of a perfect humanhood; the tenderest, most considerate compassion of the feminine heart, no less than the vigour and justice of masculine intelligence.†

But the Virgin Mary is also a representative character. As the woman through whose maternal function the Lord Jesus Christ was born into the world, she typifies that principle of the Church and of each soul, by which the Divine life is received on earth, whether amongst communities of mankind, or separately, by each particular member. Just as, in a literal and historical sense, "the Word was made flesh and dwelt among us" (John i. 14), so, in the regeneration of every one, the Word must again be wrought into the motives and actions of a human life. And, as with the world at large, so with the individual; the Divine Truth commences its operations in a small and feeble manner, exactly imaged by the Babe at Bethlehem. Its principles are, at first, perceived but dimly; its inestimable worth is only faintly appreciated; its transcendent claims on the allegiance and devotion are scarcely at all acknowledged. But let the truth grow in the mind, and like the Holy Child who "increased in wisdom and stature, and in favour with God and man" (Luke ii. 52), it will gradually manifest its power as the Lord's spiritual presence, and will accomplish wonders and benefits analogous to the mighty works He effected upon earth. For His truth will teach and heal us; it will open our blind eyes, and unseal our deaf ears and dumb lips; it will strengthen our maimed hands and crippled feet; it will raise to new life affections of love and usefulness previously dead. Moreover, in us, as in ancient Palestine, the Divine life must needs suffer, and die, and rise again. For at its commencement it is defiled by contact with our human infirmities. Its motives are corrupted by self, and its convictions and opinions are perpetually liable to be warped by the vicious inclinations of the corporeal and sensuous nature. As, therefore, in Jesus the merely human element died and was put away, so in us the life of selfishness and evil must be renounced and perish, and even as He was glorified with the Father's own self (John xvii. 5), we must be born again into His own Divine image and likeness. And when thus freed from the impurities of our first unconverted state, the Divine Truth will arise within us into more perfect power and supremacy, until, its empire extending over every department of our affections, thoughts, and actions, the kingdoms of our mental world shall become the kingdoms of our Lord and of His Christ, over which He shall reign, as King of kings and Lord of lords for ever (Rev. xi. 15, xix. 16).

What, then, is the spiritual principle through which this process is accomplished? which affords a medium for the reception and establishment of the Divine life in the soul, and thus becomes, as it were, the mother of the Saviour within us? Is it not a sincere affection for the truth? The man humbly conscious of his own deficiencies, and honestly desiring light and guidance, possesses a qualification for the highest excellence and blessing, since into this holy disposition the Lord can inseminate His own regenerating Spirit. But effectually to serve as an instrument for such implantation, the affection for truth must be preserved inviolate from any influences of worldly interest or self-derived intelligence. Because the renewing Divine life can only be received and retained by a mind in the virgin state. None but the single eye can admit a fulness of light (Matt. vi. 22); none save the pure in heart are blessed with the sight of God (Matt. v. 8). Therefore the merciful providence of our heavenly Father graciously creates this sincere love of truth in every soul. Very early in life, as soon indeed as the intellectual powers unfold themselves, it manifests its presence, inspiring the ceaseless inquisitiveness so characteristic of childhood and youth, and assuming, especially in relation to religious subjects, an affirmative and docile attitude, which receives instruction willingly and simply. This sacred affection is the medium through which are communicated the wisdom and goodness effective of regeneration. Overshadowed by the Holy Spirit and the power of the Highest, it brings forth, as an element of human character, the knowledge of Divine Truth, which, being none of ours but in origin and essence from the Lord alone, is the "Son of God" within us (Luke i. 35).

Moreover, since affection for the truth is the basis of the Church, which is formed of those who love and seek the truth, Mary also represents the Church. And the Church is a means by which the Divine life enters the world, and, especially—or, at any rate, most obviously—during its early stages, by which it is protected and nourished. Hence the significant phrase "Mother Church," since it is indeed the Church, through her holy influences of instruction, worship, and the reading and interpretation of the Word, which nurses us all into a condition of spiritual manhood, or, what is the same thing, which brings to strength and maturity the principles of religion implanted in us from heaven. In the internal sense of the Ten Commandments, therefore, the Church is the "mother" which we are required to "honour" (Exod. xx. 12); because, without a due reverence for her sacred

* True Christian Religion, 102, 827.

† For a profound analysis of the *rationale* of Mariolatry, and a forcible presentation of some of the truths required to counteract its delusions, *see* Robertson's Sermon on "The Glory of the Virgin Mother" ("Sermons preached at Brighton," Second Series, No. XVIII.).

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institutions, we can neither acquire vigour and happiness of soul for ourselves, nor be instrumental in communicating them to others. But while careful duly to love and esteem the Church, let all beware lest they regard her for her own sake merely. Spiritually, as naturally, there is danger of Mariolatry. It is possible so to concentrate attention on the Church's organization or doctrine or ritual, as to ignore and eclipse the real purpose for which she exists. Those, for instance, who immerse thought and care in her outward services, the beauty of her adornments, the perfection of her music, the eloquence of her preachers; or who are solicitous merely for her worldly interests, the stability of her finances, the increase in her numbers, or her social reputation; or those, again, who attend exclusively to her intellectual creeds and dogmas, disputing and wrangling for their logical truth or theoretical coherency, equally fall into this peril. For the Church, like Mary, exists solely for the sake of the Lord, as His instrument and servant. Her ordinances and sermons, her institutions and congresses, her doctrines and articles of belief, all are agencies for bringing the Divine life of truth and goodness more fully and consistently into the characters and conduct of mankind; and, if they fail in this purpose, they are either a gigantic pretence, or, at the best, a splendid but melancholy delusion.

The Scripture references to the Virgin Mary are always so interesting in their literal sense, and yield such important doctrinal instruction, that it almost seems a work of supererogation to examine them for a spiritual significance. Yet such an internal meaning is everywhere present in them, and, in many instances, it conspicuously enhances their practical value.

How suggestive, for example, is the presence of Mary in connection with the Lord's journey into Egypt, and His return into the land of Israel! (Matt. ii. 14-21.) For Egypt represents the natural mind, especially regarded as the means for the earliest acquisition of knowledge. Truth is always studied first in a mechanical and superficial manner. The words in which it is expressed are conned by rote, the formulas in which it is embodied are committed to memory, while, as yet, intelligence has but a small part in the transaction, and neither the reasons nor the consequences of what is learned are understood with clearness. Yet how essential is this childish scholarship to future ability and welfare! Without it the mind would starve for lack of nourishment, or fall victim to the first cunning tempter. Happy is it that Divine Providence arranges for each of us a period of early life during which we acquire at least the rudiments of knowledge, both secular and sacred. Before the real perils of life assail us, we are thus prepared to resist them, and in the hour of scarcity or peril we find supply and safety. Hence many significant allusions to Egypt, which is always described in the Word, in connection with the early history of communities and individuals, as affording a friendly shelter. Abram (Gen. xii. 10) and Jacob (Gen. xlvi. 6) found safety there from famine; to Joseph she offered an asylum against the malice of his brethren (Gen. xxxvii. 28); on her fruitful plains the whole race of Israel were nourished, until, from a family, they grew to be a nation (Exod. i. 7-9); and, by a journey to her borders, our Lord escaped the cruel plot of Herod (Matt. ii. 13). Because all these incidents represent the early initiation of the soul into knowledge, as a means of strength for the work of life, and of protection against its snares. Unfortunately, however, our fallen humanity is prone to remain in Egypt, and having gained an acquaintance with the facts and science of natural life, rests satisfied, without seeking for higher and profounder wisdom. Therefore the ancient kingdom of the Pharaohs appears also in an evil character, as reducing the Lord's people to slavery, and refusing, except under severe judgments and compulsions, to let them go. All of us experience this thraldom; and if at length saved, we are delivered by the Lord our God, who bringeth us out of the land of Egypt, out of the house of bondage (Exod. xx. 2). Jesus, then, went down into Egypt, to represent that instruction in outward knowledge which, like us, He required. And His mother accompanied Him, to teach that such study, to be profitable, must be animated by an affection for the truth. The necessity for a sojourn in Egypt past, however, Mary returned with the Lord to Israel, because, when a due foundation of worldly science is attained, the same holy love will seek the superior spiritual wisdom and goodness of which Canaan, the type of heaven, is symbolical. And what is here predicated of affection for the truth, may also be asserted of the Church. For the Church should guide and protect every mind during its early pursuit of knowledge, and should afterwards encourage a thirst for higher intelligence, and inspire resolutions to embody in the life whatever sacred principles have been learned and understood.

Or consider some portion of the infinite significance attaching to Mary's connection with the "beginning of miracles," by which Jesus "manifested forth His glory" (John ii. 1-11). The occasion was a marriage, which represents, in the internal sense of Scripture, the union between the Lord and His Church. The scene was Cana, a town of Galilee, the most northern province of Palestine, where the population was a mixed race of Jews, Phœnicians, Greeks, and Arabians, despised by the haughty priests and Pharisees of Jerusalem, for the rustic plainness of their speech and manners, and the lax ceremonials of their religion. The marriage took place in this remote and unpopular region, to indicate that, in consequence of the fall of the Jewish Church from conjugal fidelity towards her Divine Husband (Hosea ii. 2), a new dispensation, that of Christianity, was about to be established among the Gentiles. "The mother of Jesus was there," because even the heathen nations had retained some germs of that humble sense of deficiency and sincere desire for truth which form the vital essentials of the Church, and of which Mary was a type. And her discovery, and communication to the Lord, of the fact that they had no wine, denotes the acknowledgment, by this holy principle, of destitution as to genuine spiritual wisdom, which is the wine of the soul. The apparent rebuff of Jesus, "What have I to do with thee?" or, literally, "What is there to Me and to thee?"—idiomatically implying, "What have we in common with each other?"—teaches the necessity for self-examination, that the motives from which truth is derived may be really pure, and likeness to the Supreme Pattern of all excellence may be kept in view, as the goal of every aspiration. Moreover, in order to supply the imperfections which it feels and mourns, the affection for truth inclines the heart, and the outward powers of active life, to obey the Lord's commandments: "His mother saith unto the servants, Whatsoever He saith unto you, do it." Thus the spiritual Mary provides the conditions of docility and meekness, which enable the Divine Bridegroom and Husband of His Church to transmute the water of merely natural knowledge and opinion into the exhilarating wine of spiritual wisdom and loving faith.

The representative character of Mary, as indeed of all the Lord's kindred according to the flesh, was strikingly shown at Capernaum, when "His mother and His

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brethren stood without, desiring to speak with Him. And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father who is in heaven, the same is My brother, and sister, and mother" (Matt. xii. 46-50). The brethren of Jesus are spiritually those principles of mutual charity which prompt men "to dwell together in unity" (Ps. cxxxiii. 1-3), and which attest their regard for Himself, as He requires, by deeds of sympathy and service towards the neighbour (Matt. xxv. 31-46). His sisters are the affections of loving faith with which such charity always seeks affinity, and which dispose the mind to place implicit confidence in His wisdom and beneficence. And His mother is the hearty desire for truth, as a means of goodness, which is the condition of His presence in the soul, and constitutes the foundation of the Church, the great institution for bringing His Divine life upon earth, to animate and govern human conduct. Whosoever shall do the will of His Father in the heavens—that inmost essential love which is the paternal attribute of Deity, and the source of Incarnation and redemption, shall enter into all these intimate relationships with the Lord. He will feel and exercise fraternal charity; his life will continually be guided and sustained by an enlightened, steadfast faith; and he will be truly a member of that Church, "which," as the apostle writes (Gal. iv. 26), "is the mother of us all." Of him, therefore, Jesus testifies, "The same is My brother, and sister, and mother." JOHN PRESLAND.

IN WHAT SENSE IS GOD THE CREATOR OF DARKNESS AND EVIL?

(Isaiah xlv. 7.)

THERE are persons who believe that our beneficent Father is the cause of all temporal and spiritual calamity, and of the mental blindness of their fellow-creatures. They imagine that whilst He rewards the faithful He punishes the wicked; that whilst He confers prosperity upon one He makes adversity the lot of another; and that whilst He enlightens some by His wisdom He withholds its beams from others. All things, good and evil, in heaven, earth, or hell, they regard as God's work. Some people could have no idea of the Divine Omnipotence ruling and governing all things in all worlds, unless they believed that evil and woe are as much the work of God's will and power as mercy and joy. They fail to see the distinction between the good which God does, and the evil arising from man's fallen freedom which He permits to be done. It is far better that they should have such an idea as theirs than that they should deny the existence of His government. For this reason His Divine Providence, in framing His Word, has adopted in the letter a variety of declarations suited to the apprehension of such minds. The passage which stands at the head of this article is one of these. It expresses in its literal sense an accommodation of truth to the darkened perception of our sinful nature. Truth, when accommodated to feeble and distorted thought, is like light when modified for weak and diseased eyes—it loses part of its brilliancy and purity. In the letter of Scripture, therefore, we sometimes meet with statements which are not absolutely true. He who is "the Father of lights" (James i. 17) and "the God of peace" (Rom. xv. 33) in His Divine nature has no conflicting attributes. He cannot be the author of man's woe, or the cause of his ignorance. Why, then, does He say that He creates darkness and evil?

Though the letter is an accommodation of truth to the gross perception of the natural mind, this is not the case with the spirit of the Word; and when we gain a correct knowledge of the inner meaning of the terms used in the letter all its difficulties vanish. We shall find this to be the case with the passage before us. Here are three different active verbs, which are almost synonymous in meaning when used in ordinary language. The Lord says He *forms* light, *makes* peace, and *creates* darkness and evil. Since the Divine Author of the Word, who does nothing in vain, has Himself made these distinctions, it follows that these verbs must have distinct meanings.

Creation is typical of regeneration. The Lord is said to *create darkness* and *evil*. Spiritual darkness is the ignorance of man's understanding; evil is the depravity of his heart. The darkness and evil have no existence apart from the state of the mind. They consist in its unregenerate condition. This condition the Lord seeks to remove by regeneration, that man may be saved. He accomplishes this, the greatest of all His works, upon all who are willing to co-operate with Him. His Divine operations in the regeneration of man's sinful heart and blinded understanding are meant by the *creation* of *darkness* and *evil*.

Spiritual darkness is man's ignorance of his immortal interests, ignorance of his spiritual responsibilities and duties, ignorance of his debt of gratitude and love to his heavenly Father. This ignorance the Lord seeks to dispel; and if man allows Him to succeed, He re-creates his understanding, creates his intellect anew, so that he now sees those requirements of spiritual love and duty to which he before was blind. This is meant by the Lord's declaration that He creates darkness; that is, He regenerates the mind where darkness dwells. But He does this by *forming light*.

Formation is the creation of a new quality. Things which, in substance, have existed before, acquire new qualities when a forming power operates upon them. So is it with man's understanding—the seat and organism of his intellectual life. God forms light; that is, He so renews man's intellect that truth is seen, duties become known, and responsibilities are realized. The Divine messages of the Word are understood, and to its sacred teachings the obedient ear is bent. The quality of the understanding is changed. The re-birth was a spiritual re-creation, by which the darkness was dispelled, and the consequent culture has been an elevation of the mind into true intelligence. Light has been formed, not by a new creation of truth, for all truth is eternal as God Himself, but by a new formation of man's understanding, which has conferred upon him the power to see. The darkness was in his blindness, the light is in his sight.

But the Divine work extends further. The heart also needs to be regenerated. There is evil there. The lusts, appetites, and passions of selfish and worldly love must be expelled. This also is God's work. Man cannot of himself shun a single evil. God works in him. Then evil is put away. The heart is changed; and, in the regeneration of man's evil heart, that is accomplished which is meant by the words, "I create evil."

The happy effect of this is that *peace* is *made*. The verb *to make* invariably refers to an effect produced. So is it here. Peace is established, because sin is conquered. There is peace from all evil temptations; there is peace from all conflict between man's heavenly and his worldly nature. This is the effect of accomplished regeneration. It is "the peace of God, which passeth all understanding" (Phil. iv. 7). It is the endless sabbath-rest of the soul. It is heaven; and heaven is reached when this state is

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attained, here or hereafter. It is the Divine fruition of the Divine work. It is the conscious presence of God in the soul. It "is the LORD'S doing; it is marvellous in our eyes" (Ps. cxviii. 23). "I the LORD do all these things." J. R. B.

REVIEW.

Documents concerning the Life and Character of Emanuel Swedenborg. Collected, Translated, and Annotated, by R. L. TAFEL, A.M., Ph.D. 3 volumes, 8vo. LONDON: Swedenborg Society, British and Foreign.

THE interest that is felt in that greatest of modern philosophers and theologians — Swedenborg— steadily and firmly increases. No longer is the study of his works, his life, his character, limited to those who accept his theological teaching; it is now growing more and more developed on all hands; and daily do we see advancement made in the repudiation of those ridiculous legends which were wont to satisfy the minds of such as heard of his teachings only by report, and simply considered him a madman, or eccentric, with some mysterious and peculiar opinions and claims. Credited, as he has been with so much that is extraordinary and visionary, his biographies have been frequently very deficient in setting those points in a correct and proper light. His calm and unobtrusive life was not the subject of much study and discussion while he lived; and consequently the materials for a correct account of him and his doings were not sought either in the right place or time, or with sufficient energy and discretion to ensure the necessary truth and accuracy. His works, written in Latin, and in a plain and unadorned style, were not attractive to the general reader; and only became gradually known to a more extended circle, as translations were published, and as commentaries, and explanatory or elucidatory works by other authors, became more generally circulated.

There was also another and very important reason. He was misunderstood and misrepresented by religious teachers whose doctrines, obscured by traditional errors, were subverted and exposed in all their weakness and folly by his calm and clear explanations of the Holy Scriptures, and the pure truths therein taught. From time immemorial false doctrinaires have ever been fearful of trying their beliefs by the only test given by God to man—the rational understanding. The "credo quia impossibile" of the Churches has ruled determinedly in opposition to the "nunc licet" of the New Dispensation. Time, however, with its correlative progress of state, has now somewhat changed this condition. Light has been gradually rising with the morning of the Second Advent, and is slowly but surely opening out to perfect day. At first, to eyes accustomed only to the dull red glimmer of the flickering candles by which the Church has sought to illuminate the darkness of the night, the early dawn has proved a confusing and disturbing agent. There was enough light to show the darkness that was closing for ever, as well as the futility of existing human means for its illumination; at the same time the light was still uncertain. The mountain-peaks of thought elevated by love, were gaining roseate tints, but the deep valleys of the world still lay immersed in shadow. Yet all was so changed that at first it seemed that every landmark previously known was now unrecognisable.

The twinkling stars—faint knowledges of truths from Holy Writ which had served for guides in absence of the sun—were fading in the morn; and were at first, by too many, set in the same category with the tallow dips and smoky lamps of the Church and her teachers. The very Word of God thus, as a first consequence of the coming dawn, was doubted and decried: its Divinity repudiated; its authority disputed; and itself relegated to the limbo of ancient superstitions. But still the light has risen, and even tipped the humbler peaks and hills, and a vast amount of clearer thought has spread abroad. Men can walk fearlessly about; and can see that a light greater than any known before is growing in the world. The combat against the truths of the Word, strong and effective as it has proved with ancient error, is vain, opposed to the deeper and more interior illumination; though as yet, to the dwellers in the valleys and the plains, the sun which is coming up to light the world is not itself seen.

To those, however, who have studied the teachings of the Word as elucidated in the writings of Emanuel Swedenborg, the light has indeed risen, and they feel its glorious ray enlivening and directing them. By it they can trace the causes and consequences of this slow awakening. They cannot be scared by the doubts that beset those yet dwelling in the shade, and can only do their best to guide and direct them to the higher light. Much that has been written and published against Swedenborg, has been the product of this ignorance, and more of the spite and vindictiveness of those whose errors and falsities are being gradually exposed in the light of the coming day. Calumny has spread false tales against him; and from perverted facts, erroneous statements, and garbled evidence produced its charge of madness, and even evil.

It has long been felt that apart from the gradual increase of those who were receptive of his teachings from rational perception of their truth and who would therefore spread the gift to others, it was desirable to settle with absolute accuracy the particulars of Swedenborg's life and character, and obtain all the documentary evidence that existed as to the various periods of his career. This has been done most amply and carefully in the volumes before us. With wonderful energy, and unsparing labour and industry, Dr. Tafel has ransacked every possible or probable source of information on the subject. Nothing in any way bearing, however slightly, on the question, has been omitted. The value of all the evidence obtained has been elaborately weighed and examined. The doubtful has been rejected; and the whole collated and arranged in chronological order with admirable accuracy. No other man could possibly have been so well suited to the task, which has undoubtedly been a labour of love and intelligence. There has been an evident and successful endeavour on the part of Dr. Tafel, in pursuit of his object, to efface himself as far as possible, so that the immense mass of evidence may stand by itself to tell its own story, undisturbed by any gleam of private or special opinion to lower its value to others. Where he does speak in his own person, as in developing a doubtful point, he does it in a clear judicial manner; weighing the evidence impartially and accurately.

Never since Swedenborg has been a subject for biographers has so extensive a field of information been laid open for exploration. The false stories and scandals that have been heaped upon his honoured name are here either shown to be lies or to be founded on perversions of facts, originated either by error or malice.

The Laureate speaks of the "fierce light that beats upon a throne making each blot more black," but no thrones in the world have ever had so strong a blaze directed on them as by these volumes is thrown on Swedenborg's character—and there is no blot to be seen.

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The very inmost of the man is shown in memoranda written by himself, for his own use only, while passing through the fierce temptations that fitted him for his great office. The deepest depths of the innate tendencies to evil, possessed by Swedenborg in common with all mankind, were stirred in his consciousness but rejected in his life. Step by step we can trace his progress in the trial which opened up at length the inmost of his soul to heavenly commerce and communion with the Lord, in deepest and holiest humility. From his earliest days to his latest his progressive states are dissected and displayed; and the evidence is clearly confirmatory of his own statement, that the Lord had prepared him from his birth for his mission.

A child of strong religious sentiment — of whose expressions it was sometimes said that the angels seemed to speak by him — he grew up a youth of intelligence, study, and research, and a man of learning, invention, and philosophy. His clear and mathematically-educated mind investigated deeply the hidden things of nature, and he stood prominently out among the foremost of his day as a man of science; many of his hypotheses and speculations having only of late years come to be realized by the investigators of the vast field that has opened since he wrote. Then followed the state for which he had been all along unconsciously preparing, and in which his greatest claim upon the world's attention rests. It is of these later periods that the greatest calumnies have been manufactured and spread; yet here, as well as in the works he then wrote and published, are still evident the brilliant intellect, the trustful love, the humble energy, that marked his marvellous fitness to proclaim the truths intrusted to his charge to teach. From this collection of material and data biographies may be framed that will show him in his true proportions to the world, and give his teachings such a character that the Church cannot disdain to try them. The cloud that hangs upon his reputation cleared away, the light he heralds will beam forth in full effulgence from the Sun of Righteousness in the heavens into men's minds unhindered; and only those who hate the truth will close their mental shutters and seek to follow their dogmatic errors by the glare of their self-made, guttering, unsnuffed, and smoky candles.

J. B. K.

THE CONVOCATION OF YORK.

AN animated debate on the subject of auricular confession took place in the Northern Convocation on February 20th and 21st. The Archdeacon of Lindisfarne introduced the subject by moving a resolution intended to be declarative of the position of the Church of England upon this matter. This resolution, it appears, was drafted by the late Bishop Wilberforce, and sent by the Bishops of the Convocation of Canterbury in reply to the request of certain clergymen asking the Bishops to license suitable ministers as confessors. There appeared to be a general agreement that it was desirable to take some action in the matter, although the Dean of Durham and one or two others dissented from this view. The Bishops of Ripon and Sodor and Man would like to have given a more emphatic condemnation than that originally proposed, and the Bishop of Carlisle threw out as a suggestion the following form of declaration: "Having regard to the evils which have arisen in times past from the practice of private confession to a priest as an ordinary part of the Christian life, and believing that evils of no inconsiderable magnitude are inseparable therefrom, this Convocation hereby solemnly declares: First, that the practice of such private confession cannot be supported by any warranty of Holy Scripture. Secondly, that the said practice appears to have been unknown to the Church in primitive times. Thirdly, that in the judgment of this Convocation it is in accordance with the dictates and the spirit of the authorized formularies of the Church of England that private confession should be strictly confined to those grave cases in which the penitent finds it impossible to obtain peace by ordinary means, and desires, therefore, to 'open his grief' to some 'discreet and learned minister of God's Word,' or in which, being sick, 'he feels his conscience troubled with any weighty matter.'"

This, however, though carried in the Lower House, was vetoed by the Upper House, it not being thought desirable to pass too stringent a declaration. Ultimately the original resolution, after a slight modification, was passed in the following form: "That this Convocation desires to express a general concurrence in the declaration on confession agreed on by the Upper House of the Convocation of Canterbury, and generally concurred in by the Lower House of the same—viz., In the matter of confession the Church of England holds fast those principles which are set forth in Holy Scripture, which were professed by the Primitive Church, and which were reaffirmed at the English Reformation. The Church of England, in the 25th Article, affirms that penance is not to be counted a sacrament of the Gospel, and as judged by her formularies knows no such words as sacramental confession. Grounding her doctrine on Holy Scripture, she distinctly declares the full and entire forgiveness of sins through the blood of Jesus Christ to all who bewail their own sinfulness, confess themselves to Almighty God, and with full purpose of amendment of life turn with true faith unto Him. It is the desire of the Church that by this way and means all her children should find peace. In this spirit the forms of confession and absolution are set forth in her public services. Yet for the relief of troubled consciences she has made special provision in two exceptional cases—1. In the case of those who cannot quiet their own consciences previously to receiving the Holy Communion, but require further comfort or counsel, the minister is directed to say, 'Let him come to me or to some other discreet and learned minister of God's Word and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice.' Nevertheless, it is to be noted that for such a case no form of absolution has been prescribed in the Book of Common Prayer; and further, therefore, the rubric in the first Prayer-book of 1549, which sanctioned a particular form of absolution, has been withdrawn from all subsequent editions of the said book. 2. In the Order for the Visitation of the Sick it is directed that the sick man be moved to make a special confession of his sins if he feels his conscience troubled under any weighty matter; but in such case absolution is only to be given when the sick man shall humbly and heartily desire it. This special provision, however, does not authorize the ministers of the Church to require from any who may resort to them to open their grief a particular or detailed enumeration of all their sins, or to require private confession previous to receiving the Holy Communion, or to enjoin or even encourage any practice of habitual confession to a priest, or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life."

The Upper House passed the resolution unanimously, the Lower House by 23 to 15.

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THE ANNUAL MEETING OF THE LONDON ASSOCIATION OF THE NEW CHURCH.

THE Eighth Annual Meeting of the above Association was held on Monday, Feb. 25th, in the New Jerusalem Church, Palace Gardens, Kensington, when about 250 of the brethren attended.

The chair was taken at seven o'clock by the President, the Rev. Dr. Bayley, and the other speakers present were the Rev. John Presland, Messrs. Edward Austin, T. H. Elliott (Treasurer), Richard Gunton, F. Heath (Secretary), C. Higham, and R. Jobson.

After a hymn had been sung, The CHAIRMAN delivered his opening address, during which he said: "I have been asked to address you upon the magnificent theme that the New Church view of the Divine Word answers all the requirements of the human soul—a theme that would bear extending, we might almost say—as the mathematicians do about their problems—*ad infinitum*. For almost the first point implies, what is a fact, that the human soul yearns for a word from the Most High; that the soul and the circumstances of man require that God should speak to him and tell him His will, and should make a way through the varying fantasies and dangers of external life by which a man may know that he is going right. In this respect every soul is like a child crying in the night for light, for guidance, for direction; and to think that God did not give a word, is to think the extravagant thing that God cares less for the soul—the immortal and glorious continent of the faculties which we know to exist in the human soul—than He does for a mere worm, for He does not keep a worm without its food; therefore it is an utter monstrosity to suppose that God should create a soul without supplying it with food. So that to say that God has given a word which shall satisfy the highest archangel is to say that God supplies with living lessons every immortal being that He has made: therefore the demand of the human soul—the requirements of each soul are that God's word in its general features should be plain; and that consequently the great outlines of thought should be clear, and simple, and straightforward. Now this is just what the New Church says the doctrines of the Word are, and that is exactly what they of the Old Dispensation say their doctrines are not. Scripture teaches that true doctrines are like light, as, for instance, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,' and 'Thou shalt love thy neighbour as thyself.' And again, 'Whatsoever thy hand findeth to do, do it with all thy might.' The main, plain framework is just like the skeleton of the human body or the frame of a building; and these main, plain parts are just as the Lord gives them, and to be expressed as clearly as possible and in the very language of Scripture. Of course, the New Church has not got to teach that there are three Persons in the Godhead, because that is not contained in the Word. 'Hear, O Israel, the Lord our God is one Lord.' That the Lord created the world from love, in His love, and in His pity, and that He never changes His mind, He also teaches. 'I am Jehovah; I change not, O Jacob.' And so we might go on, with every point laid down in Scripture, and if Scripture is true, that is true. We should not think that the Bible was a Divine book if it contained such a thing as a 'scheme of salvation' which the Old Church possesses, or as it is sometimes called, 'a body of Divinity,' though it has certainly more body than soul. But there is something in the Word that entices us to dig more deeply, to go below and find its beautiful contents. It is called wells of living water. And so, line upon line, and precept upon precept, it supplies us with language of one degree of brightness, till another higher degree is reached, and until we find all that the soul demands and requires. And then it seems a very natural thing that just as God stimulates us in His world of nature by presenting difficulties to us, He should also do so in His Word. If everything in the Word was made easy, we should have nothing to find out, we should be like oysters, without backbones; we should be spiritually helpless, oyster-like people if we were not furnished in the Divine Word with incentives, and that is the reason why there are various difficulties. Now the New Church acknowledges the difficulties, and is prepared to forestall them. The geologists and palæontologists have found out that there could not possibly have been such a creation as is supposed to be described in the early chapters of Genesis. And so some people begin to fear that if they reject the early chapters of the Word they will perhaps have to reject the middle, and so their faith in it becomes shaky. But just as they had found out these difficulties, and before then, the Lord had revealed for His New Church the solution of all these difficulties; and so the New Church is provided with the interpretation not only of these chapters, but also for everything, every line, every expression, every bit, every circumstance recorded in the Word, and it is found to be full of beauties that we have hardly yet seen. And then the Word is able to tell us of everything connected with our inner life, of time and eternity, and it is just these parts of the Word that have been lost in the Old Church. The vast number of persons from whom the Word had been hid had come to think that those parts referring to the future life were some one's dreams and they said that they didn't believe their own dreams, and so they didn't believe in anybody else's. John said he saw these things in the spirit. Yes, of course, he dreamt them! And so with regard to the soul: it had been asked, What is the soul, is it not the action of the brain? If there is a soul, what is its shape? Is it a he or a she, or an it, or a what? But now it can be known how it is that we pass into the other world, how it is when we get there—in fact, we can tell the beauty of those words in the 23rd Psalm: 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff they comfort me.' The rod and staff of Jehovah represent the Divine truth and good contained in the spiritual sense of the Word on which we can rest; so that all our wants are provided for in this glorious view of the Divine Word. And only this one thing is wanting, and that is to take care that we live these glorious doctrines—that we reduce them to practice, by learning *to do justly, to love mercy, and to walk humbly with our God*. And then we shall realize this grand saying, which is one of the evidences of how much New Church Light is passing about now in the world. It is not so much required to keep people out of hell as to keep hell out of the people: to check everything that tends to create a little hell within the breasts, and if people have no hells in them, they need never fear of a hell out of them."

After a few more remarks, the Rev. speaker called upon the Secretary, Mr. HEATH, to read his report, from which it appeared that 7000 copies of the "New Church Almanac" were printed for this year, and 2000 of these were purchased by the London Missionary and Tract Society. At the suggestion of the Association a series of addresses at the various London Sunday-schools has been arranged for, with a view of inducing the younger members of the Societies to seek to become preachers, and also to keep a look-out for young men possessing the necessary qualifications for devoting themselves to the extension of the doctrines of the New Church. As the projected newspaper scheme has been carried out by Mr. Speirs' undertaking the responsibility of the publication of *Morning Light*, the Committee recommended the subscribers to the Newspaper Fund to allow the money to be devoted to assisting the circulation of the new paper. This has been generally done, and copies for gratuitous distribution are now being supplied weekly to the principal coffee-houses in London, and cases have occurred which lead the Committee to believe that a new field has been opened up for sowing the seeds of New Church truth among the large number of persons who frequent these establishments.

Mr. T. H. ELLIOTT (Treasurer) then read his report, which showed that the Association was in a very satisfactory financial condition. In a short and terse speech he alluded to the growing contempt among those of the different sections of the Old Church for their Creeds, and instanced the case of the Rev. Dr. Macrae, who in the course of a recent lecture on "The Use and Abuse of Creeds" said that "what those who occupied the position he had taken up contended for was, not that the Church should have no standards, but that her standards should be true standards, and not false ones; that they should inform and not deceive the world as to where the Church really stood; that they should serve as helps and not as hindrances to the progress of the Church and the advancement of God's kingdom." The speaker strongly condemned the manner in which the Rev. Dr. Talmage, who, he said, is now styled by the irreverent press "the old man helloquent," has lately been speaking of what he calls the Bible description of God. Dr. Talmage said: "I want you to recognise the fact that God in the Bible more often speaks of His indignation than He does of His mercy. Twenty-eight times does the Bible speak of the love of God. Sixty-one times does it speak of His wrath and His indignation." For this base misrepresentation of the Divine attributes he had been taken to task very sharply by a Unitarian journal, *The Christian Life*, which charges the Dr. with telling an "astounding falsehood," and by reference to Cruden's Concordance shows that the love of God, or synonymous terms, such as pity, mercy, and forgiveness, are very abundant, mercy occurring at least a hundred times, while it is said that God "retains not His anger," "that His anger is but for a moment," that "He will not cast off for ever," and that "His mercy is from ever of old, and everlasting."

Mr. AUSTIN, in addressing the meeting on "Our Basis of Belief," said it was very natural that on an occasion like the present they should advert to those doctrines which they entertained as a separate religious organization; but he fancied it was wiser for a moment or two to look wider, and observe the signs of the times, for as members, however anxious they might be to discharge the duties that devolved upon them—unless they knew the actual state of things around them, they would not know the way to meet that state and endeavour to improve it. He confessed that any one who looked abroad upon the religious world, could observe an extraordinary stir going on. In the Roman Catholic Church Ultramontanism, and in the High Church party Sacerdotalism, was rampart. The mistaken aim seemed to be to exalt men, or else to take things

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which are in themselves very good and beautiful—to take these things and pervert them in order to lord it over the bodies and souls of men. He observed that preachers do not preach in accordance with the very title of the Church which they are supposed to belong to: the old and the new are being strangely mixed together. Men found that they cannot prove their old teachings, and so they are disposed to fling aside all truth, all doctrine, and embrace the new ideas that are now being taught, which they call religious freedom. They said, "Let our idea be goodness, and those instincts which seem to arise from our hearts, of the good," and the result was that in many of the so-called free Christian Churches many strange vagaries are seen. Socrates and Plato have taken the place of the Word of God and are read as the Lessons; the preachers are skilful in negation. What was the New Church to do? Were they to have anything like a united and consistent course before them? They must take care to tell people on the one hand that man's salvation is not determined by the adoption of a creed; and on the other hand, when persons came to hear them, they must not pander to their judgment or self-derived intelligence. Now what says our author on this point. He tells us that the New Church is defined in many portions of the Divine Word. He tells us that "the New Church is formed by those who approach the Lord only, and at the same time repent of evil works" (*A. R.* 70). And in reference to the Lord's words, "I will give unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days," Swedenborg says that this "signifies those who confess and acknowledge from the heart that the Lord is the God of heaven and earth, and that His Humanity is Divine, and who are conjoined to Him by a life according to the precepts of the Decalogue" (*A. R.* 490). They must recognize this fact in the degree that they are laymen by the influence they can exercise, and in the degree that they are preachers by the strength of their pulpit utterances. They must, and from their hearts, recognize that He is the only God of heaven and earth, and that it is not possible for mankind to be saved except by the exaltation of His glorious precepts and the doing of His will. This is by no means an easy work, but still it must be done. May ours, then, be the wisdom that shall hold fast to these two essentials of the Lord's New Church. We shall preach them then, and we shall pray that "the kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

The choir then sung the anthem "Holy, holy, holy, Lord God Almighty" in very good style, after which Mr. R. JOBSON, in a well rounded and finished speech referred to the many things that have happened since "Fifty Years Ago," and the many changes which have taken place in the scientific, social, and political world.

After an interval of fifteen minutes the Chairman called upon the REV. JOHN PRESLAND, who delivered an able address upon, "The Power of the New Church to deal with Modern Religious Questions." He first referred to the ability of the New Church to deal with all the religious questions of the day. There could be no doubt that this was a day of religious questions, a day when every subject of religious thought was inquired into. Nothing was received upon trust, and all doctrines were scrutinized and analysed and made the subject of religious inquiry. Our great privilege as New Churchmen was to recognize in this fact, as in all others, the hand of God, and to supply the necessary information. The Divine Providence never permitted a want without supplying a remedy for it. All the questions which were now agitating the religious world, and many that have not yet agitated it, were to be found answered in the Writings of the New Church. It must be painful to every reader of contemporary religious literature to observe that outside the New Church there existed no definite knowledge of what constituted inspired truth. There the New Church was competent to deal with a fundamental religious principle of *the* question of the day. For he did maintain that the doctrine of the Lord is of more importance than the doctrine of the Sacred Scripture; still the doctrine of the Sacred Scripture is of the utmost importance, in order to get a true doctrine concerning the Lord, and this the New Church alone possessed a true doctrine of. Another subject under discussion is the Deity itself. The nature of God and the person of God. For he (the speaker) took it that the great agitation which is now taking place in the Congregational body—he was going to say, in particular the notorious Leicester meeting—respecting the person and character of God was the greatest religious question of the day. Evidently a large proportion in the Independent body no longer believed in the old orthodox statements respecting the Divine Trinity, and they therefore advanced ideas which quite exclude the Lord's Divinity. And not only so, but some of their greatest luminaries quite cut out and do not believe the resurrection of the Lord. The Doctrines of the New Church enable us to see that the Divine Being is one in Person and in Essence, and that salvation is not by imputation of sin to any man, but the imputation of righteousness which the Lord Himself bestows, and which He is able to bestow in consequence of the Redemption, and the Glorification of His Humanity, accomplished while He was incarnate here upon earth. There was now, then, a whole string of questions connected with the immortality of man. One important section of thinkers, of whom we may regard the Rev. Edward White as the exponent, said that there is no such thing as an inherent immortality in any man. Another large section, which had found an eloquent spokesman in Canon Farrar, teaches that immortality is a blessed fact, and that it will be a reality for *all*. Of course in both these views we observe a reaction of truth in the attempt to rescue from torment all those who have rebelled against God's law. These opposite dogmas have been advanced. Here the New Church shows that the life of which Mr. White thinks so much is not mere physical existence, but that it is spiritual life, and that when the Bible speaks of death, it does not merely mean the cessation of existence, but it means the extinction of all the essentials of existence. The New Church shows that the entire rejection of life man may, if he persistently desires, accomplish. Thus we are able to meet all the difficulties of Canon Farrar by showing that so far from hell being a monument of the Divine wrath of God, it is a monument of His pity. Therefore there is no license allowed to any to venture to risk their immortal future under the impression that all will be right in the end. They were enabled to see that God continues just to the uttermost, and that if man continues evil to the last it is in spite of all that God can do for him, and it is in spite of all that Divine pity can accomplish for his amelioration and restoration. He could only in a brief manner point out how, but every New Churchman knows that the doctrines of the Second Advent furnish ample provision for this and every other age, and it was proper that here in London we should be the most active, where things of the greatest concern were advocated with power,—that here New Churchmen should associate together in order that "the trumpet shall give no uncertain sound."

Mr. HIGHAM in a short speech urged upon all the Societies the importance of working together for the furtherance of the objects of the London Association of the New Church.

After a few remarks from Mr. R. Gunton, the doxology was sung, and the benediction pronounced by the Rev. Dr. Bayley.

*** Owing to pressure on space, *Items of Interest* intended for insertion in this number are held over till next week.—ED.

SUNDAY-SCHOOL LESSONS.

JESUS WALKING ON THE SEA.

March 17, *Morning.*—Jesus constraining His disciples to get into a ship and to go to the other side, signifies the requirement of the Divine order that the members of the Church should acquire the knowledges of good and of truth, and should thus change their state in regard to spiritual life. While He sent the multitudes away, signifies that after feeding them with the goods and truths of His Word He leaves them in liberty to act accordingly or otherwise. The ship being in the midst of the sea, tossed with waves, for the wind was contrary, signifies the contrariety between the doctrine of good and truth and the affections of the natural mind stirred into activity by influx from hell. Jesus going to them walking on the sea, signifies His absolute control over all the disturbances of the natural mind. The disciples being troubled when they saw Him, signifies the misconception of and awe inspired by the nearness of the Divine Presence. The Lord administering consolation and imparting Divine strength is meant by Be of good courage, etc. Peter's asking, If it be Thou, bid me come unto Thee on the water, signifies the impulse which leads believers to acknowledge the Divinity of the Lord and to seek a closer union with Him. The invitation to Come, and Peter's walking towards Him, shows the ability of the true believer by Divine help to rise above the principles of the natural man. Peter's fear and sinking, the wavering faith at first of the believer, especially under strong temptation. Peter's appeal to the Lord to save him, signifies the Lord's attention to prayer and to all our wants. The Lord's upbraiding signifies wholesome reproof intended to lead to serious self-examination. When the Lord, together with a right faith, enters the ship a great calm prevails, and the wind of infernal influence ceases to blow.

ESAU.

March 17, *Afternoon.*—Esau signifies the good of life, and Jacob his brother signifies truth. They were brothers, and grew up together, as these principles always should do. Good is always the practical or active principle, hence Esau was a hunter. Truth is the theoretical, hence Jacob was a dweller in tents. Esau's being weary, signifies a state of temptation. Jacob's purchase of his birthright, signifies that good takes no account of priority before truth. Jacob's giving to Esau bread and pottage of pulse, signifies the good of life gifted with the good of truth and of doctrinals.

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No. 11.—Vol. I. SATURDAY, MARCH 16, 1878.

HELP!

HELP me, Lord! my feet are falling,
Far from Thee I stray;
Hear me still; oh, hear me calling,
Guide me on my way:
Contrite heart is mine, confessing
Oft the deed of ill;
Thine is mercy; Thine is blessing:
Help! oh, help me still!

Help me, Lord! the light is fading,
Gloomy thoughts becloud;
Vain delights, my vision shading,
All Thy beams enshroud:
Lost in doubts' entangled forest,
Thorns my pathway fill;
'Mid the darkness need is sorest:
Help! oh, help me still!

When, on verge of passion's torrent,
Slipp'ry paths I tread,—
Falsehood's chasm yawns abhorrent,—
Ills o'erhang my head,—
Bid Thine angel-guards attend me
To Thy holy hill,
Safe on giddy heights defend me:
Help! oh, help me still!

Help me, Lord, when paths divergent
Various charms display;
Guide whe duties most are urgent
Tow'rds Thy clearest day;
Be my every task Thy choosing,
Grant the needed skill,—
All my powers to gird for using,
Help! oh, help me still!

Gladly now in pastures tender,
On Thy truth I feed,
Life doth turbulence surrender
While its waters speed:
Tuneful thoughts their joys inspiring,
Sweetest music trill;—
Thou dost bless my heart's desiring:
Help! oh, help me still!

Upward, heav'nward, turn my vision,
Show Thy heights sublime;
Urge me on to joys Elysian,
Help me while I climb!
Till my soul exulting, soaring,
Loves to do Thy will:
Then, in serving and adoring,
Help! oh, help me still!

T. W.

CHRISTIAN CHARITY.

IN our English Bibles the term "charity" occurs only in the New Testament, and there never in the Gospels. In the Epistles it appears twenty-eight times, and in the Apocalypse once. But in the New Testament Greek the word, which in the twenty-nine instances is rendered "charity," occurs one hundred and seventeen times. Thus, were our translation uniform, we should find "charity" in one hundred and seventeen places in the New Testament instead of twenty-nine, as now, and nine of these would be in the Gospels.

In addition to this we find the verb, which corresponds to the Greek noun rendered "charity," sixty times in the Gospels alone. From these facts we may see that this term is not of so rare occurrence in the Scriptures as would appear to the English reader. But in the numerous instances where it is not translated "charity" it is rendered "love." Thus in John xiii. 35, where we read, "By this shall all know that ye are My disciples, if ye have *love* one to another," we have precisely the same word that Paul uses in 1 Cor. xiii. 4, where he says, "*Charity* suffereth long and is kind; *charity* envieth not; *charity* vaunteth not itself, is not puffed up." So we are in entire liberty to render the passage in John in this way: "By this shall all men know that ye are My disciples, if ye have *charity* one to another," or the words of Paul thus, "*Love* suffereth long and is kind."

Thus we may see that in the Word, and so essentially, there is no difference between "love" and "charity." There the same term defines them both. Yet from this we are not to conclude that there may not be an external, apparent difference. The "love" of which the Word speaks is not all of the same kind and degree. For example:—The first great commandment enjoins upon us to love the Lord; while the second, which is said to be like the first, that is, essentially the same, enjoins love to the neighbour. These loves, while inwardly one and the same, are outwardly two and distinct.

And it is exactly this distinction which is to be marked by the terms "love" and "charity." The one is the love of which the first commandment treats; the other that to which the second refers. "Charity" is the same, therefore, as *love to the neighbour*.

Having thus discerned the place, or rank, which Christian Charity occupies in the teachings of Divine Truth, we next proceed to inquire how it is to be made manifest in individual lives.

If the world were in a state of order—if charity, or love to the neighbour, were a ruling affection in men's minds—then it would form and shape every life. We should then need no instruction respecting charity, for every life about us would be its own embodiment of that affection. But now it is otherwise. Instead of the love of the neighbour, the love of self, and of the world for the sake of self, naturally rules men. The life does not spontaneously take the form of charity: its tendency is to an opposite form. It takes the form of charity only by self-compulsion. Hence it is of primary importance that we know what that form should be, that we may know how we are to live, that is, *how we are to compel ourselves to live*, that our lives may be forms of Christian Charity.

In the last paragraph of the small work by Emanuel Swedenborg, entitled the "Doctrine of Life," we find the following remarkable statement: "Christian Charity, with every one, consists in doing faithfully the duties of his calling; for thus, if he shuns evils as sins, he daily does good, and is himself his own use in the common body. And so the common good is provided for as well as that of each individual. Other works are not properly works of charity, but are either its signs, its benefactions, or its debts." Here we have a new, important, and thoroughly practical definition of Christian Charity. To dwell upon its newness, its importance, and its complete practicability, will be the purpose of the remainder of this essay.

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All men are born to be useful. This is true, because all are born to be images and likenesses of the Lord, and the Lord's life is essentially a life of use. His infinite love is intensely active, and constantly manifest in creating men and providing for their wellbeing. And as the Lord seeks to impart to His creatures His life, they must be, as far as they receive that life, actively useful in the world.

But useful employments are innumerable, and each of these has its science, which is to be studied, learned, and gradually developed. To perform the highest use in any one employment it is necessary to become thoroughly familiar with the science of that employment. But this requires time and practice. And the longer we continue in any one employment the more skilfully, and therefore the more usefully, shall we be likely to fulfil the duties pertaining to it. Hence, as a general rule, we shall perform the highest use in the world by devoting ourselves for life to a single employment.

Were the world in an orderly state this would be always the case. Every person would find his use at the outset, and would, of course, never leave it for another. But now it frequently occurs that persons make several changes in employment before they find one suited to their genius and capacity; while there is always a class in the community who change from this to that because they are unwilling to faithfully engage for a long season in any useful work.

Since all men are born into the world to be useful, and since a single calling is usually all in which one person can be usefully employed, it follows that, in pursuing that calling, use, or employment, one is filling his place in the common body, contributing his part to the common good. Into that use, therefore, his life should enter. There, especially, his love should be manifest. Hence, there his Christian Charity should evince itself.

To every person born into the world the Lord says, "Go, work in My vineyard." He leaves us in freedom to choose our place in the vineyard, although the Divine Providence usually, sooner or later, indicates to us what that place should be; but when we have chosen or accepted our calling, that should be our working-place, the scene of our life's efforts. Other parts of the vineyard the Lord will take care of, other labourers in the vineyard He will direct, our special work lies in our special place. And we shall promote the thorough and effective cultivation of the entire vineyard much more by faithfully working our portion of it, than we shall by neglecting our duties to exhort or to help others to do theirs.

Very well-meaning people not unfrequently appear as if the whole world's affairs rested upon them. They look here and there, and they see, or seem to see, the world's work and the world's life going forward very unsatisfactorily. So they set themselves to originate great reformatory schemes, which promise to accomplish the regeneration of man in a wholesale way. They are really "troubled and anxious about many things," forgetting that but "one thing is needful," and that one thing is Christian Charity as defined above. We are to choose one place in life and seek to fill that well. The rest is not in our hands, nor does the burden of it lie upon our shoulders. The Lord says, "My yoke is easy and My burden is light," which would not be true if we were yoked to the world's reform, and burdened with its regeneration.

Such is not ours but the Lord's work. "The Lord hath laid on Him the iniquity of us all." It is the work of the Divine Providence to bring the world into a state of order. Of that Providence we are the servants, and our work, therefore, is a servant's work, and that is to faithfully fill our places. Thus the Lord's commendation of the righteous as recorded in the 25th chapter of Matthew is: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."

While there is nothing arbitrary about the Divine Providence, yet it requires for its full and effective operation just what the military commander enjoins upon his troops: every man in his place, and attentive to the duties of his place. The leader will survey the field and give the commands; the men are to obey these commands, each in his respective position.

So the Lord will guide the world's affairs, and bring order out of confusion, if every person will take one place in the great field of uses which lies spread out before him, and show his Christian Charity by faithfully doing the duties which pertain to that place.

In the definition of Christian Charity above quoted from Swedenborg it is said, "And so (that is, by each one's doing faithfully the duties of his calling) the common good is provided for as well as that of each individual." W. H. MAYHEW.

(To be continued.)

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER III.

THE first step taken in the construction of language would be to mould the sounds produced by external nature into articulate vocables which would become the names of the particular objects emitting them. Under the laws of analogy, these names would then be passed on to objects which do not produce sound. In the third and last place, these very same primitive vocables would be passed on, under the guidance of the still greater law which Lord Bacon terms the "respondence of nature," to emotions, feelings, and sentiments. Man is in every respect a *progressive* being. He gathers his first impressions from surrounding physical objects; he denominates them as well as he can, by imitating with his vocal organs the sounds which he hears them emit; by-and-by, as his intellectual and moral faculties come into play, they find utterance in metaphors derived from the organs of sensation. This is the entire and very simple principle of language; imitation begins, metaphor continues and completes the noble work. Man is an imitator and an analogist by instinct. Gifted as he is, at the same time, with the power of utterance, language follows as a matter of course. Intuitively also he perceives Lord Bacon's "respondences,"—the original harmonies between things natural and things spiritual. When we find Homer, Sophocles, Virgil, Chaucer, Shakspere, Burns, Coleridge, connecting human sympathies with the phenomena of objective nature, after precisely the same manner, who shall question for a moment that those harmonies are a part of the very life and essence of God's creation, immutable and immortal, present, consequently, in all their fulness, to the fathers of our race? In order to frame metaphysical language the first members of mankind had simply to notice and refer to those harmonies, and this they did as a part of their inevitable daily habitude. They would need no reflection or conference one with another, because all would perceive the same things, and view them in the same manner. This second part of the process of constructing language would in truth

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be the easier of the two, consisting merely in the new application of physical terms already in constant employment.

To connect and intelligibly marshal the words would be quite as easy as to frame them. Grammar has its prototype in the external world just as names, and the appellations of emotions and ideas, have theirs. No "part of speech" has been arbitrarily contrived. Nothing has grown up in independence so thorough of the aids of scholastic science as Language. Grammar exists in language because already in the system of the external or material world. Existence, quality, and number, the images and counterparts of sex and gender, the relations of time and space, possession, action, passivity, are all prefigured in it, and all enter into language, necessarily, because language appropriates for its glossary the objects with which they are identified. The relation of the sunshine to the river, and of the river to the sunshine; the trees bending in the wind; the wind itself, in its many moods; the ancient mountains, standing so still and solemn; the sailing of the clouds in the sky; the repose of the shadows in the water; the leaves, flowers, and fruits, as they mark the changes of the seasons;—these, and the thousand other lovely and ever-speaking phenomena of nature, while they kindle in our souls the sense of beauty, and thereby nourish and freshen our affections, at the same moment unite in depicting to the mind's eye a living syntax, as perfect in its scheme and measure as its elements are charming and diversified. On a nearer view, the material world is thus perceived to be the source and prefigurement of language in a much wider and larger sense than is indicated in the mere furnishing of words. In nature there is not only the whole *form*, but the entire *method* of language; each resides in it, moreover, not as an accidental tenant, but as an inalienable property of the very fabric of nature, born with its own being. On the one hand, ages before there were any spoken words, their prototypes were spread out like flowers in unvisited valleys:—upon the other, while the office and mutual bearing of noun, and verb, and adjective, were yet to be discovered, day unto day was uttering speech, night unto night showing knowledge; their line was gone out through all the earth, and their words to the end of the world.

That language commenced with man's imitating natural sounds is the central point of most of the hypotheses above spoken of as constituting, with some of the many writers upon the subject, the alternative of the Divine origin. In the crude and ridiculous form in which the doctrine has usually been put, it might well be abhorrent to the pious, and justly called down upon itself the facetious designation bestowed by Max Müller, who terms it the "bow-wow theory." The "bow-wow theory" may without hesitation be laughed at heartily. Let us be careful only, during our merriment, that we do not laugh at the great verities of which it is the effigy and caricature: the absurdities referred to in a sally that amuses the flippant are not to be confounded with philosophical truths. Listen also to what is said by Professor Key: "Oral language we might almost infer, *a priori*, originated in an attempt to imitate, by the organs of the human voice, those different sounds which nature, in her animate and inanimate forms, is constantly presenting to our ears. By his powers of articulation, man could imitate those sounds at pleasure, and thus recall to the minds of those around him, the notions of absent objects and past actions with which those sounds were connected. . . . That such must have been the origin of spoken language, reason would seem to point out, and the investigation of the subject strongly sustains the theory. We see pretty clearly at least how the discovery of language *may* have been made, perhaps how it actually *was* made."* Regarded as the Divine scheme for enabling man to qualify himself for conversation with his fellow-creatures, how elegant and finished, yet how simple withal, is this arrangement! God's wonderful works are not the less wonderful because effected by simple contrivances:—on the contrary, they become, to thinking men, so much the more admirable. We should do well to cultivate the habit of recognizing God's emphasis as much *in* nature as in what is vaguely called beyond or above nature; in the facts of everyday life as much as in "miracles." The unpretending yet incomparable arrangements instituted for the daily working out of the intentions of His benevolent and far-seeing providence, are far more delightful than the supernatural, and of these arrangements we have nowhere a more striking example than is furnished in the birth and expansion of human language.

LEO H. GRINDON.

FIFTY YEARS AGO.†

ANNUAL Meetings such as the present are at all times of use. They give to the various members of the Church the opportunity of knowing more of each other, and of enjoying in social and friendly intercourse what the poet describes as "the feast of reason and the flow of soul." They also afford us an opportunity of comparing notes, and of informing each other as to those great events which are from time to time taking place in the world, and which at some future day will become incorporated in its history.

And what intelligent man worthy the name of New Churchman but must take a deep and lively interest in all that is at present taking place around us?

The great mass of men view these momentous events and changes merely from the outside; they know not whence they are, nor whither they tend, but we of the New Church claim to know their cause and understand their meaning. We should therefore be untrue to our own principles, as well as recreant to the great cause of human liberty and progress, were we to remain cold and indifferent to the onward march of events.

And truly, my friends, we live in a marvellous age. No matter to what quarter of the horizon of human life you turn—whether to science, politics, social life, or religion—you will find the movements are really something astounding.

I have lately been reading a chapter on the Last Judgment, in that very excellent book "Noble's Appeal," in which Mr. Noble dwells upon the great changes which were taking place in his day; and he adduces them, and very justly and reasonably so, as evidences of the new age that is dawning on the world.

He says, "Does not every voice confess that we are living in a most extraordinary era of the world? Is not every mind impressed with the conviction that there is something almost preternatural in the character of the present times?"

These words were penned by Mr. Noble fifty years ago, and had he lived to our time, he would no doubt have been the first to acknowledge that great as were the events up to 1826, they sink into insignificance when compared with those which have since followed.

* The Alphabet, p. 18, 1844.

† A speech delivered at the Annual Meeting of the London Association of the New Church, held at Palace Gardens Church on February 25, 1878.

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The subject is an important one, and most prolific of thought and observation; but I feel it to be impossible to do it anything like justice, more especially in a few minutes' address, and with my necessarily limited information. But let us run over a few of the more prominent events which have occurred since Mr. Noble's time.

And first in relation to science. Fifty years ago that great civilizer of nations, the Railway, was yet in its infancy. Now it has developed, both in England and on the continents of Europe and America, to the strength and proportions of a mighty giant, drawing nations together that have hitherto been strangers, and uniting them in the bonds of commerce, friendship, and peace. It has overspread our own land—a vast complicated network—enabling us to travel from Land's End to John o' Groat's in four-and-twenty hours, a journey that would have taken us weeks to accomplish fifty years ago.

But this is only one of the many services Steam has rendered to the human family. It has rendered ten thousand others, and promises still to increase them. "The trunk of an elephant, that can pick up a pin or rend an oak, is as nothing to it. It can engrave a seal and crush masses of obdurate metal before it; draw out, without breaking, a thread as fine as gossamer, and lift a ship like a bauble in the air: it can embroider muslin and forge anchors, cut steel into ribands and impel loaded vessels against the fury of the winds and waves."

Fifty years ago Electricity, although discovered by Franklin about 1750, was not yet employed in the service of man. Now, in our own land, the Telegraph is engaged flashing intelligence from the remotest quarters of the globe to every city, town, and village; and its wires are to be found under the waves of the Atlantic, Pacific, and Indian Oceans, stretching on to the far distant shores of Australia, China, and Japan, enabling us to hold converse with the uttermost parts of the earth, and actually annihilating space and time.

Fifty years ago, if our fathers wished their likenesses taken, they had to sit to the family artist, and after weeks of patient waiting were at length presented with what was termed a striking likeness, and a monument of the artist's genius, and for which they had to pay the handsome sum of 20, 50, or 100 guineas, as the case might be. Now, by means of Photography, Nature has herself become the family artist, and as if by magic, and in the twinkling of an eye, and for the trifling sum of one shilling, she enables us to procure a likeness of ourselves and friends, displaying every light and shade, every grace and beauty, and every line and wrinkle, with a fidelity and correctness which puts to the blush the work of the family artist of fifty years ago; and who knows but that Nature may yet be wooed and won so as to impart to her pictures the beautiful tints and colours of the human skin?

Fifty years ago the word Telephone, like the word Telegraph, was not to be found in our dictionaries. It is the latest discovery and wonder of science, for by its means we are enabled to hear the distant music, to hold converse, detect the tones of the voice, and identify the speaker, and that, too, at many miles' distance, with rivers rolling between.

These are but a few of the many prominent inventions of science which mark our age. The purposes to which Steam, Electricity, and Photography are now being applied are so numerous that they can scarcely be counted, and united with the free and cheap printing-press of our day, the uses they perform and the blessings they confer cannot be estimated.

Well now, my friends, while these great advances have been going on in the world of science, another great onward movement has also been taking place in the social and political world.

Fifty years ago the man who would have predicted the abolition of American Slavery in five-and-thirty years to come, would have been considered a philanthropic dreamer and enthusiast. And yet this great crime, this sum of all villanies, has disappeared and gone for ever from the great American Republic; and these very men, who only fifteen years ago were considered as things and chattels, and were bought and sold like so many dumb driven cattle, now enjoy the priceless blessing of human freedom, and are in one respect even a step higher in the social and political scale than our own English peasantry, for they possess the franchise, and members of their race are to be found in Congress and at the American Bar. Human slavery has disappeared from the British Colonies and the American States; it still finds a refuge in Spain and Turkey, but it requires not the aid of inspiration to predict that in less than fifty years to come it will be driven from even these, its last strongholds.

Fifty years ago Russian Serfdom was in full force. Children were born, grew up to be men and women, and lived and died in ignorance of what civil liberty meant; but by one stroke of the pen Russian serfdom has ceased to exist, and I think we are fully justified in hoping that the civil liberty thus granted may yet prove to be the basis on which can be reared the still higher and nobler and more glorious fabric of political and religious freedom to the whole Russian people.

Fifty years ago the kingdom of a United Italy was a dream of the political enthusiast and agitator. Now it is an accomplished fact, and while it has become a living reality, the prop of the French bayonet has been withdrawn, and the temporal power of the Pope has tumbled to the ground, and with it has disappeared the rule of Bomba of Naples, with all the atrocious cruelties and foul abominations of his Neapolitan prisons.

Fifty years ago it was a crime against the law of Spain to teach any other religion than the State religion, or to publish any heretical book on the subject of religion, and those so offending were consigned to the ecclesiastical authorities, to be tried by them in secret, and if necessary subjected to their cruel and arbitrary power. Now the great principle of liberty of conscience is acknowledged even by the Government of Spain, that most priest-ridden country under the sun; the Bible is sold in the streets of its towns; and Protestants are permitted to assemble in the light of day, and worship God according to their own rites and consciences.

Fifty years ago France was a kingdom, since then she has in turn become a republic, next a dictatorship, then an empire, and after being outraged and marred and disfigured by a commune, she has once more sobered down into a republic. No nation in Europe has been more the victim of designing, ambitious, and unscrupulous men than poor unfortunate France. Governed by imperialism and personal power, dazzled and deluded by military glory, and afflicted with an infallible priesthood, she has made many mistakes, and dearly has she paid for them. But by the firm establishment of a truly representative system of government, a new era is now marked in *her* history, which in fifty years to come will doubtless prove as fruitful of solid progress and blessing as the past has been checkered and unfortunate.

But, my friends, in no country have greater changes taken place within the last half-century than in our own, only with this important difference, that while in America and on the Continent they have generally been brought

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about by violent means and accompanied with bloodshed, in England they have been the result of legitimate agitation and the force of enlightened reason.

In the year 1826, when Mr. Noble published his "Appeal," England was convulsed from one end of the kingdom to the other by that great political agitation which carried the Reform Bill of 1832. That was followed a few years later by the Emancipation of the Slaves in our Colonies. In 1840 the Penny Post was established, which has since developed into a mighty machine, and by means of which the thoughts and ideas of the new age are being carried into every nook and corner of the civilized globe. In 1849 the law prohibiting the importation of corn was repealed, a law at once short-sighted and iniquitous in its operation, for it deprived our people, even in times of want and famine, of those supplies of food which God had so bountifully provided elsewhere. Two years later that eccentric piece of legislation the Window Tax was abolished. It may be justly described as an Act of Parliament to raise the revenue and to increase domestic darkness. The glorious sunlight of heaven with which the Creator floods and beautifies and gladdens all the earth was, like the air we breathe, clearly intended to be enjoyed without money and without price, but "the wisdom of our ancestors" stepped in to mar this wise and gracious design. Of this miserable piece of legislation nothing is left except a few dummy windows in our streets, monuments of the dark and dismal ideas we are fast leaving behind. Since that time a second Reform Bill has been carried; trade has been further freed from the fetters of protection; religious liberty and justice have been acknowledged in the removal of the religious tests from our universities, in the admission of Jews to Parliament, and in the abolition of the State Church in Ireland; and last, but not least, a Bill has been passed providing for the education of the rising generation, so that in fifty years to come it will perhaps be difficult to find a young man or woman unable to read or write.

I feel that this sketch of progress is very meagre and incomplete as it is, but it would be still more so were I to leave out all reference to English Literature and Journalism. Taking our novelists as representatives of the former, the contrast is as striking and favourable as it well can be. Those of you who have time should just take a peep into the writings of Fielding, Richardson, Sterne, and Smollett of the last century, and compare their coarseness with the purity of Scott, Thackeray, and Dickens of this, and you will then see at a glance the great improvement that has taken place in the moral tone of our writers of fiction.

Then as to our Journalism, a little more than fifty years ago we had a Press that was dear, for it was taxed and shackled and gagged and muzzled, and it teemed with what was desperate in politics, dangerous in morality, and sour and gloomy and irrational in religion. But the free and cheap Printing-Press of England of to-day is the marvel of the age, and notwithstanding the occasional aberrations and sanguinary cravings of the *Pall Mall Gazette* and the *Daily Telegraph* on the Eastern Question, our Press is one of the greatest blessings and brightest ornaments to our country.

Well now, my friends, what is the meaning, and what the cause, of all these remarkable developments in science, improvements in our laws, spread of education, diffusion of juster and more enlightened ideas and principles, turning the world, I will not say, upside down, but turning it right side up, by enabling governments to deal more justly with their subjects, and subjects to render that respect and obedience due to just and righteous laws, causing old things, the relics of bad and barbarous old times, to pass away, and all things to become new?

If you ask Professors Huxley and Tyndall, they will no doubt inform you that these things are the result of the action of one molecule on another molecule in the human brain, as if their molecules, or our molecules, or anybody else's molecules, could possibly evolve scientific, intellectual, moral, and spiritual ideas and results from a purely physical source. Or if you ask other wiseacres of the Materialistic school, they will no doubt assure you that all this wonderful flood of knowledge and improvement has its origin in the human mind, forgetting the important fact that the mind of man is not the fountain of wisdom, but, like the eye of his body, simply a vessel or receptacle into which light flows, and that it can no more *create* one single idea any more than the human eye can manufacture one single ray of sunshine.

No, my friends, these things have their origin from a far higher and diviner source than brain molecules, or mere finite self-derived human intelligence. They come from Him who is the Father of Lights, in whom we live and move and have our being—from Him whose providence guides and controls the destiny of nations, ever educing good from man-made evil and misery, and who, operating through angelic and human instrumentalities, is ever bent on blessing and ennobling the human character and race. In deepest reverence and gratitude ought we therefore to lift up our hearts and voices, and in the words of the Psalmist acknowledge that they are the Lord's doings, and they are marvellous in our eyes.

ROBERT JOBSON.

THE FUTURE OF THE WICKED.

IT would appear from a series of paragraphs in the *Christian World* of Feb. 8th that the controversy on the "Future of the Wicked" is receiving very considerable attention among the theologians of America. The most noticeable extracts given are from Dr. Talmage and the Revs. E. P. Roe and H. W. Beecher.

Dr. Talmage is, as usual, very decided and very vigorous in support of the orthodox views. He says: "Eight times the Bible speaks of God's love, while sixty-one times does it speak of His wrath and indignation, and fifty-six times, in the plainest, most unmistakable, stupendous, and overwhelming way, God says there is a hell—burning now, been burning, and all the while getting fiercer by the additional victims that are constantly being added to it. And the possibility is that some of you here in this house will spend eternity in it. Nothing but the hand of an outraged, defied, insulted, long-suffering, indignant, omnipotent God keeps this whole audience this moment from sliding like an avalanche into it."

The Rev. E. P. Roe, in a discourse on "Eternal Happiness," gives expression to more moderate views: "The man is to be pitied whose best hope for the future is that there is no hell; and yet the close observer of life detects the disagreeable truth that there are multitudes eager to snatch at every straw of evidence tending to show to their eager credulity that future retribution is but a bugbear of the theologians. It is sad to see creatures endowed as men are, and with such possibilities before them, trying to figure out whether it will be safe to continue mean, or sensual, or dishonest, or self-indulgent. I believe that theologians and Bible students do honestly differ on the subject of future punishment, and I respect the sincere and thoughtful opinions of all good men;

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but I think it will be found a practical and ugly fact that only too many will jump to the conclusion that since there is doubt and uncertainty expressed by influential men in regard to retribution after death, they can venture to take the risk and continue in their shabby moralities, thinking of God only to remember that He is very merciful, and will probably be satisfied with an occasional gush of sentiment. I do not believe that beneath the thin crust of earthly life there is a literal 'lake of fire and brimstone,' into which all who are not saved fall indiscriminately. The Magistrate of the universe is just, and both the Bible and the universal sense of justice agree that the number of stripes and moral desert must correspond. Neither do I believe in heavenly streets paved with literal gold, or with silver, as many would now perhaps prefer. Our Divine Father can, of necessity, give us but vague and partial knowledge of that unknown future, and only by imagery drawn from what is now familiar to us."

Rev. H. W. Beecher seems largely to agree with Canon Farrar. He seems to doubt whether the doctrine of eternal punishment is believed in as a fact, saying: "I do not believe that many men could calmly measure the nature of a single soul, and its susceptibilities to suffering, and the power of Almighty God to create suffering in that soul, and of a continued existence only for the purposes of suffering through illimitable ages, for ever and for ever, and then multiply that soul until there are no materials left on which to inscribe the figures, until the swarming myriads defy all measurement or conception of the imagination; then overhanging the mighty abyss, contemplate the writhing anguish, the screaming agony, the hideous and loathsome suffering, the brutal indignities of sulphurous demons, the carnival of animalism, and yet be able to turn and utter the first words of the Lord's Prayer, 'Our Father!' Neither is the trouble alleviated by saying that the penalties are not material anguish, but they are the torments of conscience, of anguish and despair. While we revolt at physical torment, the refined and cultured nature learns to estimate mental suffering as even more exquisite and more horrible than mere bodily torment; and to teach an eternity of conscious mental suffering, after all chance or hope of reformation is gone, shocks that true moral sense which has been created and educated by the example and the spirit of the Lord Jesus Christ. In short, the very nature of the atonement, as an evolution of the interior love nature of God, condemns and destroys such a vision of future useless eternal punishment as a nightmare vision of barbarism."

Questioned as to what scholars have said on the disputed texts, he replied: "During the first 400 years the three theories of restoration, of annihilation of the wicked, and of the eternal punishment of the wicked, were held indifferently in the primitive Church, and no man's orthodoxy was called in question on that ground. Of the first six schools of theology it has been shown that four of them taught the final restoration of mankind, and it has also been shown that these very schools comprised the missionary and revival men of that age; so that the energetic portion of the primitive Church, that spread Divine truth, were restorationists. That the men who wrote and thought in the Greek language and who lived nearest to the times of the Apostles did not consider the New Testament as teaching the final, conscious suffering of the wicked forms a strong presumption against the accuracy of the modern interpretation of the New Testament. The general drift of the New Testament is that a sinful life and character brings men into terrible perils in the future. But that those perils are precisely such as men have taught, and that they are endless in respect to each individual who passes unrepentant out of life, cannot be deduced from the general spirit of the New Testament. I teach that sin is both a shame and a disgrace in this life, and an exceeding peril in the life to come, and that there are elements enough of fear to rouse up the consciences of men who need the coarse stimulant of fear to induce any moral reflection or reformation."

Asked whether a plain, unlettered man, reading the Scripture, would derive from it the idea of future, eternal, endless misery? Mr. Beecher said: "Yes; just as the old Jews naturally inferred from the Old Testament that the Messiah was to be a temporal prince rather than a spiritual force, and yet they were wrong; just as the disciples believed that Jesus would come again in their lifetime, and that they should not see death until the kingdom of God had come in a physical and literal sense, and yet they were wrong; just as many good men still believe in the Second Advent into this world of Christ, and of the transformation of all society relations by the coercive power of His Omnipotence. In short, the universal tendency has been to materialize the Scripture; to create a material hell and a material heaven; to bring to bear upon the ineffable themes of spiritual existence the attributes and laws of time and matter and space. 'The kingdom of heaven,' Christ said, 'is within us;' it is not a physical state; it is a condition of the soul. The kingdom of darkness is a spiritual condition, and heaven and hell are words which cover the psychologic condition of the universe. Plain men naturally tend to literalize and materialize the figures of the New Testament; all the worse for them, for the Master declared, 'The words that I speak unto you, they are spirit, and they are life.'"

With these conflicting views before the world, it is highly necessary that every possible effort should continue to be made to bring the teachings of the New Church prominently before the teachers and preachers of our day. Nowhere else will they find satisfactory solutions of the great problem—solutions which, while checking the tendency to materialize the teachings of the Word, prevent the unfortunate tendency to "explain away" the reality of Scripture teaching.

THE REV. DR. POPE ON CURRENT CONTROVERSIES.

THE President of the Wesleyan Conference has recently addressed a lengthy letter to the younger ministers of the body over which he presides, in which he reviews in an earnest and devotional spirit some of the leading controversies of the day.

He exhorts them to strive after a threefold perfection of which the Scriptures speak: (1) The perfect surrender and abandonment of all we have and are to the will of Christ; (2) carrying out the principles of entire consecration into all its daily details; and (3) perfect release from sin. It is somewhat difficult to see exactly how these various stages of perfection differ from each other; they appear, as a matter of fact and of Scripture teaching, to be each involved in the other. When we surrender all we have and are to the will of God, our hearts and minds and lives are consecrated to the Divine life, and we walk in the perfect law of liberty, following the Lord.

Dr. Pope next turns to the subject of ministerial fidelity to Christian doctrine generally, congratulating his brethren that their fidelity to the faith is guarded in

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two special ways: (1) by certain formularies or standards to which they have given their adhesion; and (2) by the living authority of the Conference, which protects those standards and interprets them. "You have reason to be thankful," he writes, "in these days of dissolving confessions and shifting views and desperate reconciliations, that Providence has brought you under the bondage of a definite creed, the only peculiarity of which is its emphasis upon one or two of the grandest privileges of the Gospel. . . . It is no small advantage to the cause of truth in Great Britain, and therefore in Christendom, that there is such a body as the Methodist Conference, with its living spirit faithful to its ancient traditions; as keen to detect as it is strong to suppress any serious deviation from its standard of orthodoxy in all who are subject to its authority." If Dr. Pope is right in his supposition that the "ancient traditions" of Methodism constitute "the faith once delivered to the saints," he is quite justified in placing such a high value upon their definite creed. But what if these "ancient traditions" are akin to "the traditions of the elders"? Definiteness of religious belief is greatly to be desired when *accuracy* can be secured at the same time.

Alluding to the scientific difficulties now so commonly brought forward against religious teachings, Dr. Pope counsels that science must be heard, but with ears preoccupied and defended by a firm faith in the truth of Holy Writ. Speaking of the theory of evolution, he urges that "it is our wisdom to wait until the hypothesis is disencumbered of difficulties that seem fatal to it. Meanwhile it is equally our wisdom not to be alarmed at anything which scientific reason may enforce upon Christian faith." This attitude is certainly a wise one, and its adoption will prove that though many ancient traditions may have to be ultimately surrendered, the real teaching of the Word will remain unmoved by all the assaults that may be made upon it. While upon this point, Dr. Pope says, "Our Lord we are pledged to hear; we have staked our reason, our faith, our hope, our all, on His lightest authentic word." This sentence involves a great deal. Is it defensible? If it means that we are to surrender our reason to a creed supposed to be founded on the Lord's words, we demur to the principle altogether. The Lord Himself never asks us to surrender our reason, but to use it, and sanctify it. "He that heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart;" and again, "Come, now, and let us reason together, saith the Lord." The right interpretation of the Lord's words is often a matter of very great importance. We must bear in mind, that however infallible the words of the Lord may be, we are very liable to misconstrue them. Hence even His own disciples often misunderstood His meaning, and He had to warn them. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." And the Apostle Paul, in writing to the Church at Corinth, was constrained to say, "Our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Therefore, while we gladly value the right, we have to set our Master's Word in the place—if need be—of all other evidences whatsoever, we must use the reason He has given us, under the guidance of His Spirit, to come to a right understanding of His Revealed Truth, feeling the utmost confidence that His Word and His Works, rightly read, teach no opposite lessons. It is right that, as religious men, we should insist upon scientific doubters proving their positions; it is equally right that, as scientific men, we should insist upon religious teachers examining again and again the foundations of their beliefs in the light of the new age, and this not sceptically, but reverently, as willing to believe in all that God has written in the Book of Life, and in the Book of Matter, and the result will be the strengthening of our faith in the Divine Author of every good and perfect gift.

Speaking of the special difficulty on the minds of men at the present moment, that of the eternal penalty of sin, he believes that it "is closely connected with a more or less implicit or explicit misconception of the Atonement." In his opinion "we have to decide between two doctrines concerning the great Reconciliation: one, which makes it a Divine expedient for moving upon man's enmity, and removing his selfishness by giving him a Divine-human Exemplar of the evil of sin; and the other, which makes it also the revelation of a process of unsearchable mystery in the heart of the Holy Trinity, a reconciliation of God to man rendering possible the reconciliation of man to God—in short, an Atonement in heaven before the Atonement on earth." Dr. Pope regards the former of these theories as calculated to lower the whole tone of the New Testament, and to give an undefinable reality to its current language concerning the Saviour's relation to human sin and Divine justice. But with the exception of quoting a few phrases—"just for the unjust," etc.—he brings forward no Scripture warrant for the theory that the Atonement consisted in first reconciling God to man. There is no such doctrine in the Bible; it is a remnant of ancient tradition, a perversion of the teaching of Holy Writ.

Passing from the Atonement, Dr. Pope deals at great length with the question of what he calls "an eternal judicial visitation of sin." Upon this topic he argues, "St. Paul's antithesis gives the rule of interpretation: the things which are seen are temporal; the things which are not seen are eternal. By that rule eternal punishment cannot be a temporal and unenduring doom." After discussing the meaning of various passages bearing on the Annihilation theory, he concludes his remarks upon this subject of the eternal punishment of sin in the following weighty words: "You have often heard that the doctrine of an eternal penalty of sin rests upon a rigorous interpretation put upon some isolated passages. To this assertion you must close your ears. Though it is made by eloquent preachers, and in high places, believe it not. It is simply not true. However severe individual texts are, and however impossible it is to escape from their force by any artifice of exposition, they do not alone support the tremendous doctrine. It pervades the whole system of Gospel truth, which, whether spoken by the Author of all Gospel to man or by His accredited apostles, assumes everywhere a great alternative issue of probation. Life is the day of a possible salvation, during which therefore one thing is needful, and all else, as it were, superfluous. At the great day every man will receive 'the things done in the body;' this most striking phrase, which occurs again and again, and is indeed the formula linking time with eternity, the season of reaping with the season of sowing, seems to me to determine this dread question. Everywhere we have broad antitheses and counterparts. The most comprehensive of these of course is that of 'eternal life' and 'eternal punishment;' if the former signifies a perfect pantheistic absorption into God, then the latter signifies a perfect return into nonentity; if the former signifies an unchanging and consummate life in God, then the latter signifies an unchanging and consummate separation from that source of life. Throughout the Scriptures there are

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only those within and those without. It would occupy pages to trace these counterparts. The more carefully they are traced, the more clear will be the result, that while the race of man is saved, individuals of mankind, like individual evil spirits, will be unsaved for ever."

The remainder of the letter deals with various questions relating to the efficient discharge of ministerial duties, and the fatherly counsel conveyed is such as cannot fail to be of use to the large and influential body for whose special use the epistle was written.

Though we can trace the presence of the "old leaven" in many of the arguments and expressions used by Dr. Pope, his letter must be regarded as a valuable contribution to the pending controversies. It is free from bigotry and bitterness, its author being evidently impressed with the sacredness of the subjects touched upon; and though not likely to convince doubters, it will probably be useful in indicating the necessity of approaching the discussion of religious topics in an affirmative spirit. Above all it shows that even those who so highly reverence their "ancient traditions" cannot help recognising the necessity for dealing carefully and cautiously with the newer phases of religious thought.

UNITY IN THE CHURCH OF ENGLAND.

AS a commentary on the "unity" in the Church of England claimed by *The Church Quarterly* as a mark of her spiritual claim to be considered a Church, we subjoin a few extracts from *The Church Times* of March 1st.

Referring to the Bishop of London: "Unless Bishop Jackson can be induced to reconsider his policy, as he was in the case of All Saints', Margaret Street, it will be the merest idiocy to give any bishop so much patronage as a third-rate crossing-sweeper's station in the Seven Dials."

Again: "When the Bishop of Carlisle, who in one year has given four of the best livings in his official patronage to four friends, who altogether can only reckon three years parochial service in the diocese, asserts that he has bestowed the preferment on account of their merit, there is some proof that he presumes upon a credulous audience."

Referring to the Declaration of the York Convocation on the subject of confession: "The Declaration is not a synodical one; and if it were, it would not in the slightest degree hamper the growing practice of confession as it actually exists in the Church of England. To borrow an expression from the late Baron Alderson, Convocation might just as well have recited the ballad of 'Chevy Chase,' for any real relevancy that their resolution has to the question."

Again, referring to the Archbishop of Canterbury's desire to yield to the wishes of the Dissenters on the Burials question: "We are very sure that if Archbishop Tait had wits enough to see the real meaning of the move, he would be its firmest opponent; for the measure of his disbelief in the Church is also that of his passionate ardour for the Establishment, which he has done more to weaken and imperil than any other living man."

Part of a letter addressed to the Bishop of Gloucester appears, in which the Bishop is accused, in connection with his recent "Charge," of (1) adopting an "ungenerous tone;" (2) making "a monstrous and manifestly unfair comparison;" (3) "pandering to popular prejudices."

THE REV. H. W. BEECHER ON SWEDENBORG.

IN the special number of the *Christian World Pulpit*, containing the sermons by Canon Farrar on Future Life Questions, there is a sermon by the Rev. H. W. Beecher on "The Background of Mystery." One purpose of the sermon seems to be to insist upon the truth that "men learn, and must learn, of God, of the Divine Government, and of the future, through their own experience." In arguing out this idea he illustrates it in these terms: "If God is unknowable, then to all practical intents He does not exist. . . . And as to loving a God that is inconceivable, unthinkable, unknowable, it is preposterous. . . . If you proclaim an immanent Divinity, a kind of soul of the world, that has reason, though not anything that we understand by reason; that has justice, though not anything that we understand by justice, and that has goodness, though not anything that we understand by goodness, what a confusion you throw men into! If, when I say, 'I love the truth,' there is no correspondence between my sense of truth and truth as it exists in God, then the term 'truth' is perpetually blinding and enslaving me."

Bringing these thoughts to bear upon the question of Divine Justice, he argues that the background of mystery in the Divine Nature is not so much from the fact that His justice is different from ours, as from the fact that it is developed beyond ours.

We can only learn new things upon the basis of our present knowledge, and hence it happens that though "spirit-life must be incomprehensibly different from life in the body; yet you will take notice that whenever spirit-life is interpreted to us by spiritual teachers it is done by bringing back to us human forms, human thought, and human action. The whole literature and lore of spiritualism, in our day, is a confession that men cannot understand spirit. It frees man from bodily conditions, and throws him into a higher sphere by imagination; but then he is just the same that he was, only he seems to be made up of cloud instead of good honest flesh and bones; and he thinks, and hears, and feels, and talks, and walks, just as he did before."

In this connection there is one of those references to Swedenborg which display only a partial acquaintance with his real teaching, and are therefore calculated to convey erroneous impressions concerning the faith of the New Church.

"Swedenborg has a whole world in which men are divided into classes, tribes, groups, in the other spheres, and all goes on there as it does here, except that they have a sort of effluent bodies—bodies that you can see through, as it were. Diaphanous, translucent creatures, they are, with material bodies of a little finer form than those which they inhabited on earth, though substantially the same. So nearly identical are they with their former selves that their very mistakes and errors have come with them. Now and then Swedenborg hits the truth exactly. He relates that in one of his visions he saw in heaven, or rather in the other life, a man who had been dead twenty years, and did not yet know it! It goes far to confirm my faith in Swedenborg; for I see such men among us in our day. They are dead, and have been for years, and do not know it, though everybody else knows it! According to Swedenborg the other life is a reproduction of this life with merely a little poetic fringe about it."

It is quite a mistake to suppose that Swedenborg teaches that man exists in a material body after death; on the contrary, he teaches that when the material body is cast off at death *it will never be resumed*. The bodies

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of the spirit world are *real*, but they are spiritual bodies, differing from material bodies as mind differs from matter. In this idea Swedenborg's views are founded upon the express teaching of Holy Writ. The form of the spiritual body is similar to the form of the natural body, but the substance is essentially different. The people of the spirit world are quite identical with their former selves, because they *are* their former selves, the identity of man having a spiritual basis, and not a merely material one. Their mistakes and errors go with them into the next life, because these exist in the spiritual part of their being, and not in the body at all.

According to Swedenborg this life is but a shadow of the life to come. The "poetic fringe" consists in this, that the desires of men's hearts will be fully revealed and find free expression, each one living in a condition corresponding to his own interior state, that *there* all things will be real, and things be just what they seem.

ITEMS OF INTEREST.

In speaking of the "Sermons for the Times" the *Dover Express* says, "We trust this publication will meet with many readers." The *Southampton Times* remarks that "'The Son of Man in the midst of the Seven Golden Candlesticks' (Number 1) is an excellent pioneer sermon, and should those which follow be as good the publishers will have rendered valuable service in the dissemination of healthy religious literature." Other notices have also been given by the press speaking much in the same tone.

We understand that Mr. J. R. Boyle, who has been for some time at Horncastle, has accepted an invitation which the Hull Society has given him. We hope that his efforts will in this larger field meet with full success.

During the month of February the Leeds Society enjoyed the services of Mr. R. Gunton, who, besides officiating in the church upon each of the four Sundays, delivered two weekday lectures in the People's Hall, Marshall Street, Holbeck, one in the Temperance Hall, Wordsworth Street, Kirkstall Road, and one in the church. The attendance at the lectures, particularly those at Marshall Street, was satisfactory. Questions were asked and answered at the conclusion of each lecture, and "Silent Missionaries" sold to the number of about 100, besides other works, which were offered by the Yorkshire colporteur. The Sunday services were a source of much pleasure, and the congregations, especially in the evening, were good.

The Rev. Dr. Tafel delivered his annual lecture in the literary and scientific course, at the New Church College on February 26. This year he chose for his subject "The Use of Natural Science to the New Church." The lecture was very rich in ideas, and teemed with passages from the writings in support of its various positions. Those to whom the subject is interesting, and they are many, will be glad to learn that it will probably appear, but with many alterations and additions, in the new American serial, *Words for the New Church*. We will therefore only present briefly a few points. The lecturer began by defining Natural Science as dealing with the things of the natural world, and the New Church as dealing with the things of the spiritual world. But as the one rests on the other, and through it exerts its power, it is requisite that their true relative positions should be known. Scientifics are like riches, either good or evil, as they are applied, but are in themselves neither true nor false. They become true when examined in the light of heaven, and false when examined in the light of nature. A fact of nature when illuminated with a corresponding spiritual truth becomes a natural truth. From natural facts examined in the light of the world there can only be constructed hypotheses, but no truths. All natural science which denies spiritual causes and sets up nature instead of God tends towards hell, for the intelligence and wisdom which it forms are false. The lecturer compared the position of the Church at the present day to the children of Israel in bondage to the Egyptians, and said that it was the mission of the New Church, because a true Church, to spoil the Egyptians of their riches, of their vessels of silver and gold, and to make them vessels of spiritual truth. This work can only be accomplished by Divine assistance; but there is a science, the science of correspondences, which will enable the New Church to break in pieces the hypotheses of merely natural science, which never aspires to trace the causes of things without going astray; for correspondences are natural truths, in which, as in a mirror, spiritual truths are shown. In addition to this science the New Church possesses in the scientific works of Swedenborg ample means to enable it to remodel all the sciences.

It is rather surprising to find in *The Spiritualist* for Feb. 8th, a quotation by Colonel Elcott attributing theosophical ideas to the New Church. He informs an opponent, quoting from Blavatsky's "Is Unveiled," that he will find in a report of a recent discourse by the Rev. Chauncey Giles, one of the lights of Swedenborgianism, that the doctrine of soulless men is a dogma of the New Church. "These creatures," says the preacher, "with all their graces, rich attire, and brilliant accomplishments, are dead in the eyes of the Lord and the angels, and when measured by the only true and immutable standard, have no more genuine life than skeletons whose flesh has turned to dust." Here it is plain enough that the preacher was speaking of men or women who are spiritually dead, not of soulless men; and there is as great a difference between a dead soul and no soul as between a dead body and no body: the one exists, the other does not. We may add, further, that a dead body is one in capable of being affected by spiritual forces, but only by material ones; and a dead soul is one that is incapable of being affected by the life of heaven, but only by the life of hell; the latter, therefore, is a living death.

The *Hackney and Kingsland Gazette* of Feb. 20 contains a sermon by Mr. S. B. Dicks, preached at the New Jerusalem Church, Buttesland Street, Hoxton, on Jephthah's vow. It forms No. 1138 of a series of sermons issued in this paper under the general heading of "Our Local Pulpit," and we understand that arrangements have been made for the issue of a dozen of Mr. Dicks' sermons in the paper. The fact that so many sermons, by various ministers in the district where the paper circulates, have appeared in its "Local Pulpit," shows that it is a feature which its readers quite appreciate. We therefore look forward to an accession of readers of our views, who would probably never be listeners to them by attendance at either Buttesland Street or any other of our churches. Mr. Dicks, after discussing the proper rendering and meaning of the narrative, says, for the reasons adduced, "We hold that the narrative does not of necessity lead to the belief that Jephthah's daughter was slain in sacrifice, but that she was dedicated in perpetual virginity to the service of the Lord in the sanctuary."

The preacher then goes on to make the following spiritual application: "The Ammonites, enemies of the Jews, are representative of those spiritual adversaries who assail the Jew, who is one inwardly, in all ages of the Church. These adversaries are those subtle and deceitful reasonings and false persuasions which close the mind against the worship of the true God, and lead man to the profane worship of self and sin, a worship which is not complete in its iniquity until every principle, high and low, has been offered up in the fires of evil lusts to the monster of iniquity here represented by Molech, at whose horrid shrine the children of its votaries were sacrificed.

"Jephthah, a Jew, and warrior, represents the man of the Church undergoing the process of the removal of this internal evil which before regeneration rules within the mind. The battle undertaken in the strength of the Lord represents the spiritual conflict during the time of temptation; while the victory is clearly symbolical of that inner triumph over self and sin, the result of fighting the good fight of faith. Every evil must be combated from its opposite good, thus the love of falsity must be opposed by the love of truth; the love of self-glory by the spirit of humility, and so on through the long chain of evils and virtues which on the one hand afflict and on the other hand bless our common humanity.

"This is why the combat with Ammon, the sacrificers of their children, was followed by the offering up or dedication of the daughter of Jephthah to the Lord.

"Daughters in a good sense are representative of good affections, and the daughter of Jephthah specifically corresponds to that ardent affection for the truth which comes forth from man's spiritual house, his will, when the state of temptation is over and the victory secured. And that this affection for what has been a source of strength to us in the conflict should not be cherished by the spiritual Israelite for his own glory, is revealed to us in the circumstance of the offering up of his only daughter by Jephthah to the service of the Lord."

Many correspondents have suggested the publication separately of "Unfurnished Apartments," the sermon to the young, by the Rev. Joseph Ashby, of Derby, which appeared in the columns of No. 8. They, and no doubt many more, will be glad to learn that this has been done, and that it is now obtainable in the neat tract form in which "Talks to the Children" appeared during the past two years.

The *Daily Globe* of Toronto, Ontario, contains in its issue for January 14 a full report of a lecture on "Swedenborg and the New Jerusalem Church," delivered in the Unitarian Church on the previous evening. The lecturer was the Rev. W. R. G. Mellen, and

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the lecture was part of a series on the more prominent Christian Churches. After referring to our number being so small, he said: "However, when the subtle, profound, and comprehensive character of many of the New Church principles, the extent to which they have already penetrated and shaped the best thought of the time, and the still greater influence they are from year to year achieving over minds that have no suspicion of either their origin or affiliations, are considered, there is no reason to sneer at the smallness of the body identified with them, or to question its title to a place among the prominent religious organizations of the world. The more thoroughly the character of the Church and its founder is comprehended, the less will be the disposition to speak disparagingly, or to question the providential mission, of either." Again, speaking of his character, the lecturer said: "Though Swedenborg was limited in some directions, his moral character, spiritual insight, and large service to the world must not be underrated. That he was a man of sincerity and highest aims is apparent from his rules of life. He was in a sceptical age a devout believer in spiritual realities; to him they were the only essential and permanent things. In a time of formalism he sought to, and largely did, penetrate the centre and grasp the substance of truth and righteousness. He clearly saw, and emphatically announced, that the supreme fact concerning every soul and determining everything else is character. The notion of transferring one man's sin or another man's virtue by some spiritual jugglery to anybody else was to him more preposterous theoretically and pernicious practically than can be told. The idea of a future grand assize of the universe, when God will personally appear to welcome these to heavenly courts and doom those to fiery caverns, was to him about equally false and blasphemous. Swedenborg saw what so few in his time saw, what so many are now recognising, and perhaps owing their recognition of it to him, that every soul in every state of being makes its own heaven and its own hell; that everywhere, and by the law of its own nature, it necessarily gravitates into just that sphere to which it is entitled, so that God Himself cannot lift a sinful soul to heaven except as He fills it with the spirit of heaven, nor doom a holy soul to hell save by cramming it with error and saturating it with iniquity. For standing upon, proclaiming, and illustrating his grand law of character, binding upon men, angels, God, and demonstrating the impossibility of a soul sneaking into a local heaven wrapped in the white garments of another, or for any other reason other than that its most vital affiliations lead it to God, the Swedish Seer is entitled to no slight gratitude. Not that this principle was new with him. It is as old as the universe. It blazes upon every page of the New Testament. It has been verified in countless experiences, but it had been, and still is, greatly obscured and ignored by men seeking to get into heaven on some other ground than personal righteousness."

Sir Samuel Baker, at the Stanley Banquet held at St. James's Hall, London, on the 7th of February, referred to Africa as follows: "Its history remained unknown. Tribes had been discovered which must have been in existence when the Pentateuch was being written and the creation of man described by Moses. There was not a chiselled stone to be found in the whole of Africa. It was singular that in every portion of that continent domestic fowls were found. Sheep and oxen were similarly found, though wild sheep and oxen were not. Therefore the question arose, Whence came the progenitors of these animals if the people had no intercourse with any other portion of the globe?" Africa is of peculiar interest to New Churchmen on account of the statements which Swedenborg has made respecting its inhabitants. The men of the most Ancient Church which saw in things terrestrial and natural only things spiritual and heavenly, and who cared nothing for worldly things, seem in their high estate to have lived as simply, and with as little regard to perpetuating their memory by sculptures, monuments, and temples as the present inhabitants do of the great continent Sir Samuel describes.

The separation of a Congregational minister, the Rev. B. N. Stone, from the church to which he belonged, in Fryeburg, Maine, and the formation of a new church there, with the object of preaching the doctrines of the New Jerusalem, presents a very interesting case, some of whose features it may be desirable to present. Mr. Stone writes that his first theological difficulty was, when a student, as to the received doctrine of the Atonement. And though he had no very clear idea of the way in which this was effected, he became convinced that it must be a reconciliation of man to God, and not *vice versa*.

Becoming, about four years after he entered the ministry, acquainted with the "Compendium of Swedenborg's Writings," he was led to procure and read more of Swedenborg's works, by which his doctrinal views became greatly modified. He heartily accepted the New Church doctrine of the Lord and His work of redemption, though he was not prepared to take the system as a whole. He tried, however, to be open and honest with his church, and read to them a full and clear statement of his belief, which was declared satisfactory by the council.

As he continued to study Swedenborg, he came to clearer ideas of his doctrines, and became more and more convinced of their truth; and in his preaching he gave expression to much of this new truth. This was always well received. It soon became gradually known that he was reading Swedenborg, without exciting any great uneasiness among his people.

Public attention was first seriously called to his preaching by a Methodist minister who came to Fryeburg the year before last. Personally friendly, he seemed to feel it his duty to warn the people of Mr. Stone's course. He made several scandalous attacks on Swedenborg, and declared everywhere that Mr. Stone was a Swedenborgian in disguise, working to bring his church over to that faith. But he made no great impression by his zealous efforts. Rather he made himself quite unpopular among Mr. Stone's people. Still it caused considerable talk and secret apprehension, which was continued by the visit of revivalists.

Afterwards Mr. Stone became more convinced that the time had come for him to declare publicly his belief in the New Church doctrine, and with it to tender his resignation, which was accepted.

He had no plan for the future, and no expectation of remaining in Fryeburg, where there were only a few who had like himself been reading and studying the new truth. But he had no reason to suppose that outside that little handful there would be any who would care to follow him under this new name, and leave the Church of their fathers. But in this he was pleasantly mistaken. When the people understood that his doctrines were substantially such as they had heard for the past three years, many began to say, "Let us keep him, if he *is* a Swedenborgian." A paper expressing a desire for him to remain was presented to the council, signed by about 40 members of the church and 200 of the citizens.

As soon as it was known that the request was declined, some of these determined to organize another Society and invite him to preach to them. He consented after becoming well assured that they were actuated by a desire for this new truth, and that the movement would prove permanent.

It is now six months since he began his new work. The prospects are bright and encouraging. Good congregations of interested hearers gather every Sunday. The people all through the town are reading New Church tracts and books; and in the present spring the supporters of Mr. Stone hope to build for themselves a place of worship.

SUNDAY-SCHOOL LESSONS.

THE PIECE OF MONEY FOUND IN THE FISH'S MOUTH.

March 24, *Morning.*—The takers of tribute who asked Peter if his Master paid tribute, signify the corrupt Church which hates truth, but is willing to recognise the Word so far as it can be made to serve its interests. Peter's reply, which differed from the Lord's, shows how differently the Word responds to man when looked at from without or from within. Even the faithful, like Peter, see the truth differently in an external state. The children, the spiritual principle, are free; the strangers, the natural principle, are servants and tributaries. The sea is a type of the literal sense of the Word, and the fish are the natural truths it contains. We go to the sea, like Peter, when we go to the Word in our trials and emergencies to relieve our troubles or supply our wants. We cast a hook when we diligently search the Scriptures with full trust that we shall obtain what we want. The first fish that comes up does not mean the text we come across first in time, but that which is first in regard to our state, and which therefore brings us the tribute-money. We must take it up, elevate it from the great store of truths in the Word into our own minds. We must raise it in our thoughts and affections. We must also open its mouth by a right interpretation of the passage before we can obtain the piece of silver it contains. It is therefore the fish which signifies the natural man that furnishes the tribute.

JACOB.

March 24, *Afternoon.*—Jacob signifies faith or truth, which is at first alone, and which is liable to be degraded into falsity by a marriage with evil or with one of the daughters of the land. The perception of quality signified by Isaac calling to Jacob forbids his doing so; and the command to him to go to the house of his mother's brother, to rise from his present natural state and travel towards the spiritual state where truth could wed a corresponding affection for good. Jacob's hearkening to his father and mother, and going to Padan-aram, signifies his obedience to the dictates of perception and his accomplishing the desire which a true faith always has to enter into a genuine affection of truth and good.

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No. 12.—Vol. I. SATURDAY, MARCH 23, 1878.

AMID THE CORN.

By the Author of "The Evening and the Morning."

I.—THE CHRISTMAS PARTY.

CHAPTER VI.

"I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob."

ONE of the great difficulties associated with our isolated position arose from our inability to communicate freely with the county town in the neighbourhood. In consequence of the continued fall of snow, all the roads and lanes by which it was approached were blocked. It was, however, important that the coroner should be informed of the accident and that an inquest should be held, that the body of the drowned youth might be removed and prepared for interment. This Mr. Thomson undertook to do, and during the forenoon he rode off, braving the boisterous weather, and wrestling with all the difficulties of the road. Perhaps he was to some extent reconciled to the task as the surest way of avoiding Mr. Robins, as it was evident that no pleasant feeling existed between the two gentlemen. It was very soon obvious that Mr. Robins intended to be the farmer's guest for the rest of the day, and Mr. Freeheart was much too generous and hospitable not to press upon him the opportunity.

During the afternoon, the conversation, which might, but for Mr. Robins' presence, have turned upon some of the literary products of the age, was constantly diverted by him toward the subjects with which he was most familiar; and but for my strong opposition to barren arguments on dogmatic theology, we might soon have been deep in a discussion on the peculiar doctrines held by the "converted gipsies," at the prospect of which Mr. Morse more than once manifested that "heat" of which Hettie had spoken with so much concern. We, however, managed to avoid that rock. At length Mr. Robins fell into a lamentation over the sad lot of one whom he knew, and who had left his "first love," and had become a living monument of God's wrath.

"Do you really think there are such persons, Mr. Robins?" I asked.

"Yes. So Paul tells us. If any one taste of the heavenly gift and then fall away, it is impossible for him again to renew himself to repentance."

"I grant you," I answered, "that as a theory that might be true; but I believe our Heavenly Father never permits such a state to be realized in fact."

"You do not believe in living monuments of God's wrath, Mr. Romaine?" said Hettie.

"I do not indeed," I answered; "'God's wrath' is a phrase which few of us understand, and which I am happy to know is almost entirely banished from the literature of the day."

"It is a Scripture phrase," said Mr. Robins, "and I prefer to keep in the old ways."

"And so do I, Mr. Robins. The old ways are those of the Bible. Loving the old ways, Hettie, Mr. Robins will probably like to accompany us in one of our rambles in the corn-fields."

"Oh yes, I am sure he will," said Hettie, smiling as if she were utterly unconscious that such an excursion could possibly be otherwise than pleasant to the reverend gentleman.

"And, hark ye, Mr. Robins," said Mr. Freeheart, "you'll now hear something that will do you good."

Mr. Robins smiled faintly, as if he scarcely appreciated the idea of there being any good where he was the listener rather than the speaker. A slight shadow stole over Lilian's face, which Hettie, however, with much tact and grace kissed away.

As Mr. Morse looked approvingly at me, I opened my Bible and read, "When thou buildest a new house, thou shalt make a battlement for thy roof, that thou bring not blood upon thine house if any man fall from thence." *

"That, Willie," I remarked, "is from the outworn Jew book."

"And it is an ear of corn which we must rub in our hands," said Hettie joyfully, as if she had learned thoroughly to enter into the spirit of our inquiries.

"It is a ripe round ear, Hettie, full of divine nourishment. It is the gospel of the Christian's safety."

Mr. Robins looked at us, as he might have done had we been speaking in an unknown tongue. Presently, however, he said, "I cannot see much of the gospel in that."

"What do you see in it?" I asked.

"It is simply a law given to the Jews to prevent them from falling off the roofs of their houses, on which, being flat, it was their custom to walk."

"Ah, you think it was to ensure their bodily safety when they were at that elevation?"

"Just so."

"What if it were also the shadow or type of a Divine law which ensures our soul's safety when we have attained a spiritual elevation?"

Hettie's eyes sparkled. Her sweet loving spirit seemed to give her mind such keenness of vision that she discerned the whole force of the passage at a glance.

"That is too far-fetched an idea for me," said Mr. Robins: "we know what a house is, and what a roof is, and what a battlement is; if not, we had better consult our dictionaries."

"And so when the Lord says He is a *door* and a *vine*, we ought to consult our dictionaries to understand Him?"

Mr. Morse and Mr. Freeheart laughed quite boisterously but good-humouredly at Mr. Robins' discomfiture.

"Don't you hold, with Paul, that *all* inspired Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, Mr. Robins?"

"Certainly, as a general fact, but not to be applied in the particular way you assume."

"Ah, then you think the verse I have just read embodies such advice as an architect, or in fact any man of common sense, would give, and no more."

"No more," said Mr. Robins.

"Don't you know that these words are those of God, and that God's words are spirit and life?"

"I don't approve of fanciful interpretations," said Mr. Robins, "and I don't like to hear the Bible explained away in that manner."

"No, sir," said Mr. Morse, with an impetuosity which astonished me and frightened Hettie, "you prefer to kick it away, and have done with it at once."

Hettie placed her hand on that of Mr. Morse, and her gentle touch soothed him into silence.

"Perhaps, Mr. Robins," I said, "you have never had any experience of a fanciful interpretation of the Scriptures, and will listen to one."

"By all means, if you wish."

"Well, you know it is written, 'Except the Lord build the house, they labour in vain that build it' (Ps. cxxvii. 1). Do you think that refers to a house of brick and mortar?"

* Deut. xxii. 8.

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"Why not?" said Mr. Robins; "we ought to look to the Lord in all things—in building houses as well as in everything else."

"Perhaps it means our Spiritual Frame," said Hettie timidly; "Mr. Robins may not like poetry, but Longfellow has said something like it in his beautiful poem of 'The Builders.' He tells us there," she said, looking at Mr. Robins, "that we are all builders of our own souls. He says that in the olden time the architects made all the hidden parts of their great structures with the utmost care, and he adds—

'Let us do our work as well,
Both the unseen and the seen;
Make the house where gods may dwell
Beautiful, entire, and clean.'"

"Well done, Hettie!" said Willie, with an outburst of affectionate pride; "my little maid has more wisdom than I gave her credit for. But I think, Mr. Romaine, the Psalmist and Longfellow are not entirely at one."

"No," I answered; "while Longfellow seems to think we can build aright by our own power, the Psalmist tells us that if we try to do so our labour is vain, and that the Lord must be the Master-Builder in us."

Mr. Robins seemed for the moment utterly quenched and perfectly helpless.

"And now," I observed, "we may understand David when he says, 'I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob' (Ps. cxxxii. 4, 5). Surely he meant that he would not rest till his soul had become a fit abiding-place for the Almighty?"

"I think that it had relation simply to his desire to build the temple at Jerusalem," said Mr. Robins.

"Well, there is something in that. Can you tell me, Mr. Robins, why that temple was built of 'stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building'?"

"It was, I believe, simply for the convenience of the masons who prepared the stones in the quarries."

"Do you see what you make the Bible, Mr. Robins? You make it simply an ordinary record, and draw no distinction between it and the records of events left us by men. But can you tell me why God commanded the Jews, if they built an altar of stone (Exod. xx. 25; Deut. xxvii. 5), to build it of 'whole stones;' and why He added, if they lifted up a tool of iron upon the stone, they would pollute it?"

"No, I cannot," said Mr. Robins, "and I don't think anybody else can, nor do I see that it is very interesting to inquire."

"I think it is interesting," said Mr. Morse, "and I shall be glad if Mr. Romaine will pursue the investigation."

"Well, the altar was built of whole stones, stones unpolluted by an iron tool, because it denoted the Altar of our Worship, Christ and His Gospel, which is built up of Whole Truth unpolluted by the fashioning touch of human intelligence. So the temple was built of stone without any tool of iron being heard, because it denotes the Divine Temple, the House of Eternity, the Palace of the King of kings, the fitly formed and adorned Spirit of Man in which the Everlasting dwells, and which is upreared of Truth intact, unmarred and unmodified by our own vain conceptions."

"And I think," said Hettie, "that Paul says, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?'" (1 Cor. iii. 16.)

"Very much to the purpose, my dear," I replied; "the temple at Jerusalem, with all its earthly splendour, symbolized the spiritual temple of the Spirit of God, with all its immortal splendour."

"And that temple," said Hettie, "is MAN. Don't you know, Mr. Robins, how finely George Herbert writes about Man being a house and a palace? He says—

'What house more stately hath there been,
Or can be, than is Man?'

He also exclaims—

'Since then, my God, Thou hast
So brave a palace built, oh, dwell in it,
That it may dwell with Thee at last.'"

"Why, yes," said Mr. Freeheart, suddenly breaking silence, "what did the parson read a few Sundays since? He said, 'Behold I stand at the door and knock.' I suppose if there is a door, there's a house behind it."

Mr. Robins was completely confounded at the way in which his views were ignored and effectually refuted. Even Lilian, though she took no part in the conversation, seemed interested, especially at her father's apposite observation.

"Well, then," I continued, "you all seem to recognise the fitness and beauty of this figure. The house is the symbol of Man. By man I don't mean a body merely, though, by-the-by, Hettie," I added, lowering my voice and speaking with some solemnity while pointing in the direction in which lay the ghastly object that awaited the arrival of the coroner, "you remember Tennyson's 'Deserted House'—

'Life and Thought have gone away
Side by side,
Leaving door and windows wide:
Careless tenants they!'

The body is the house of the soul and the soul the house of God, and so the whole Man is a Divine Temple, the flesh being the outer courts. But when I speak of Man, I speak of that which is essentially man—the Mind, which rises stage by stage, and has Knowledge for its foundation, Faith for its walls, and Love for its roof and completion."

Mr. Robins was getting exceedingly fidgety and looked at his watch.

"Now," I continued, "the Jews received instructions as to how they were to build their houses because everything among them was typical of Christian law and spiritual life. The New House symbolized the New Mind, the perfect Christian state, the divinely-ordered man; and therefore the way in which it was built among them is profitable for doctrine, for reproof, for correction, for instruction, as to how we are built up and secured of God."

I observed that Mr. Morse greatly approved of my remarks. He now said, "You make the Bible a new book, Mr. Romaine, and I shall have to reconsider my objections."

"But we want to know about the battlement on the roof," said Hettie; "we haven't half-cleansed our corn yet."

Mr. Robins again looked at his watch and murmured that it was getting dark, and that he must be going home.

"Well, Hettie," I said, "the roof is the highest part of the house, and, as I have hinted, it symbolized Love, which is the highest feature of our religion and the highest state attainable by man."

"No," said Mr. Robins; "faith is the highest."

"How?" I answered. "'Faith, hope, and charity; these three, but the greatest of these is charity.' Surely that which is greatest is also highest?"

This was too much for Mr. Robins. He now rose

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and declared he could not stop any longer. It was in vain that the farmer reminded him that his house was only about half a mile distant, that the moon was already up and in an hour would illumine the snow and make it bright as day, and that, if he needed it, he might have a bed for the night. He was deaf to all entreaties.

"Well, Mr. Robins," I said, "you have spoilt my moral. I was going to show you that there are no such monuments of God's wrath as you imagine, and I am sure that knowledge would have given you, as a Christian man, comfort."

"Well, well," he said, "I will talk with you another day."

Saying this he took his leave and broke off our conversation at its most interesting point. When he was gone some concern was expressed that Mr. Thomson had not returned. Allowing for the badness of the road, Mr. Freeheart estimated he might have been home two hours before. His non-arrival so far unsettled us that we could not at once renew our subject. When another hour had passed, our concern developed into speculation as to the cause of his delay, and as the evening grew on some consternation was felt. At the suggestion that an accident had happened Lilian turned pale, and for the time womanly feeling triumphed over sectarian bigotry.

"I'll tell you what it is, Lilian," said her father, "the roads are worse than we thought they were, and that young man is as tender-hearted to a horse as a woman to a baby. To my mind he has got a soul as full as a chestnut, while some others that I know are as hollow as a drum."

WAR: ITS RELIGIOUS AND SOCIAL ASPECTS.

"WHAT is truth?" said Pilate, when he was judging Jesus; and his question remains unanswered up to this nineteenth century,—this century of enlightenment and knowledge,—this age of progress in things material as well as in things spiritual,—unanswered, that is, in its fullest sense, for who can define truth? But our blessed Lord answers the question for us: He says, "I am the Truth."

And what Pilate asked so pertinently with regard to truth, we may also ask in reference to war, What is war? But this question does not admit of such a brief answer from finite minds as Pilate's question did from the Infinite. Can any one indeed answer the question satisfactorily? We may say that war is cruel, that war is horrible, even heart-rending; and we may remember that the accompaniments of war are rapine, pestilence, and famine. These three may be likened to three fatal sisters who go hand in hand, stalking the battle-field; and the father of them is—Death. *War begins with life, but ends in death.* We may call up to our recollection the fact—the bitter fact—that with war come the sufferings of war; and what are these? Men slaughtered, women outraged, and their children torn from their mothers' breasts and killed on the point of the sword; your helpless old men and women butchered before your eyes; your wounded murdered in cold blood, or left to die upon the field of battle, with no Nightingale at hand to help, and no Coutts at home to send the needful succour. Passing from the appalling sacrifice of human life which it invariably involves, and leaving the actual scene of the battle, we find our towns bombarded and shelled, our villages burnt, our houses pillaged, our homes broken up and those who are nearest and dearest to us on earth driven out into the world, houseless and homeless; naked, yet with no kind friend to clothe; hungry, but with none to feed, until death often comes as a welcome release from their sufferings, and they find in the other life that peace that the world cannot give, and receive at the hands of Him who is a Father to the fatherless, and who provides a home for the wanderer, the mercy that wicked men denied to them while here below.

From a commercial point of view we may reckon up roughly the cost in hard coin of any particular war to the nations engaged in it; but we cannot calculate the consequent cost to the future generations of these nations. The Game of War (as it has been called) is far more difficult to play than "the Game of Chess," and is, at the same time, the most wicked that men can engage in. It impedes all progress in religion and morality, and often leaves the countries that engage in it weak and helpless for the following generation. Even the conqueror has so many, and such heavy, losses, that his position in the end, is but little more enviable than that of the conquered.

So far, we have merely referred to the *effect* of war: we will now endeavour to ascertain its *cause*, according to the doctrines of the New Church.

The Writings of the New Church teach us that all good and all truth are from God; and all evil and all falsity originate through man's abusing the Divinely-given faculties of freedom and rationality with which he has been endowed; and thereby perverting good into evil, and truth into falsity. We are also taught that man is not life itself, but only a recipient of life; although by virtue of his freedom and rationality he has the power of either acknowledging and looking to the Lord as the only Source of life; or of looking to himself and believing that he receives his life from nature, and thus of becoming a worshipper of self, and not of God. Hence, the love of God and of the neighbour is perverted by him into the loves of self and of the world, so that he becomes selfish and worldly; coveting everything, and anxious to acquire wealth and power in order to gratify his selfish nature. The same principles actuate nations as individuals, and so the loves of self and of the world, or (in other words) the loves of dominion and possession, inflame their breasts; and all the jealousy, hatred, and rancour of the natural, sensual man, is aroused within them; the torch is applied, and they let loose the dogs of war. We see, therefore, that all evil comes from man, and not from God; and it follows, consequently, that war, which is but an extreme and aggravated form of evil, comes also from man, and not from God. It by no means follows from this (as some imagine) that God, because He is Love itself, ought to interpose and prevent these scenes of bloodshed; for such interposition on God's part would interfere with man's acting in freedom. Still wars, like all evils, are under the Lord's Divine Providence, and He continually tries to lead man away from the horrors of war to the pleasures of peace, and from a state of evil to a state of goodness. The Lord permits no evil but to prevent a greater. For, as we learn from the Writings of the New Church, goods and truths are provided by the Lord, but evils and falsities are permitted. To say that God causes war is to charge God Himself with creating evil, when yet it is man who is the cause of evil; and any reasoning that does not admit this, is blasphemy. The true *cause* of war must be sought for—as the true cause of every kind of evil in the natural world must be sought for—in corresponding struggles in the spiritual world; for we know that all things in the natural have their correspondences in the spiritual world, whether good or evil. Therefore, concerning the permission of wars, we read in the Writings of the New Church as follows:—

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"It is not owing to Divine Providence that wars exist [among men]; for they are connected with bloodshed, pillage, acts of violence and cruelty, and other horrible evils, which are diametrically opposed to Christian charity: but still they cannot help being permitted because since the most ancient times, represented by Adam and his wife, the life's love of men has become such, that they desire to rule over others, and finally over all; and to possess the wealth of the world, and finally of the whole world. These two loves cannot be held in bond; for it is according to Divine Providence that every one should act from freedom according to reason; and without permissions it is impossible for God to lead man away from evil, and hence to reform and save him; for unless evils were allowed to burst out, man would not see, and hence would not acknowledge them, and, therefore, could not be induced to resist them. On this account, therefore, evils could not be prevented by any act of Providence; for they would remain shut up, and like the disease which is called cancer and mortification, they would spread and destroy everything vital in man. For man, from his birth, is like a miniature hell, between which and heaven there is an immeasurable distance; and no man can be drawn by the Lord out of his hell, unless he sees that he is there, and is willing to be led out thence; and this cannot happen without permissions, the causes of which are laws of the Divine Providence.

"This is the reason why there are lesser and greater wars; lesser wars between the proprietors of country estates and their neighbours, and greater wars between the monarchs of kingdoms and their neighbours. There is no difference between the lesser and the greater in this case, except that the lesser is kept within bounds by the laws of the land, and the latter by the laws among nations; and that both are desirous to transgress their laws, and that the lesser is not able to do so, but the greater is, but not beyond the bound of possibility. There are several reasons, which are hidden in the treasure of Divine Wisdom, why greater wars between kings and generals, notwithstanding their being connected with slaughter, pillage, and acts of violence and cruelty, are not stopped by the Divine Providence in the beginning, nor in their progress, but in their end, when one or the other party is weakened, and there is danger of its being totally destroyed. One of these reasons is, that all wars, although of a civil nature, are representative of the states of the Church in heaven, and are correspondences; . ... for all the things which take place in the natural world, correspond to spiritual things in the spiritual world, and all spiritual things concern the Church. . . . But what the quality of the Church upon earth is, and what are the evils into which it falls, and on account of which it is punished with wars, this cannot be seen at all in the natural world, because in this world external things only appear, which do not constitute the Church, but it is seen in the spiritual world, where the internal things appear, which constitute the Church; and there all are conjoined according to their various states. The conflicts of those in the spiritual world correspond to wars, and both of these are governed by the Lord, according to His Divine Providence, in a corresponding manner.

"That wars in this world are governed by the Divine Providence of the Lord is acknowledged by the spiritual man, but not by the natural man, except when a day of thanksgiving is appointed on account of a victory; and then on his knees he may give thanks to God because He gave the victory; he can also offer up a few words before entering the battle; but when he returns to himself, he either ascribes the victory to the prudence of the general, or to some measure or incident in the midst of the battle of which no one thought at the time, but which still caused the victory. . . . The successes and advantages obtained in war are commonly called the fortune of war, and this is the Divine Providence operating especially in the counsels and designs meditated by the general, although at the time and afterwards he may ascribe it all to his own prudence. He may do so if he chooses; for he is in the full freedom of thinking either in favour or in opposition to the Divine Providence; yea, he can even think in favour of, or against God, but still let him know that not a particle of his plan, or of his design is from himself; for everything flows into man either from heaven or from hell. What flows in from hell is by permission, and what flows in from heaven is from the Divine Providence.

"The reason why it appears to men as if victories were on the part of prudence, and sometimes not on the part of justice, is because man judges from appearances, and favours one party more than the other, and because he can by reasonings confirm the side which he favours; and because he does not know that the justice of the cause is spiritual in heaven, and natural in the world, as has been shown above, and that these two are conjoined by the connection of past and, at the same time, of future things, which are known to the Lord alone. . . . From all that precedes it follows that every one is allowed to defend his country and his fellow-citizens against hostile invaders, . . . but that it is not allowed to any one to become an enemy without any cause; a cause which has glory alone for its object, is diabolical in itself, for it flows from the love of self" (*D. P.* 251, 252).

This teaching of the New Church places the matter before us in so clear and rational a manner, that but little remains to be said. It is only by knowing the spiritual cause of war that we can contemplate without embarrassment the collapse and sudden downfall of mighty France in 1870; and look upon the equally disastrous consequences which are at the present moment befalling Turkey. In both cases we see the triumph of—to vary a well-known motto—God and the right, over Evil and wrong. In the present instance Russia, in the name of Christianity, wages war with Mohammedanism, in the shape of effete and corrupt Turkey, whose atrocities towards the Christians demanded interference on the part of Christian nations; for, as we are told, "wars which have for their end the protection of our country and the Church, are not inconsistent with charity, the end for which they are undertaken will show whether they are attended with charity or not" (*T. C. R.* 407). Whether, in this undertaking, Russia has been fighting for the protection of the Church, or from mere motives of ambition and aggrandizement, remains to be seen. Whatever her motives, the results will be, without doubt, a great improvement in the social and likely also in the religious life of the young nations of Eastern Europe; and if their system admit of their improvement, it will probably be felt even among the defeated themselves. When as Christians we contemplate the deplorable state of affairs in the spiritual world—in which the souls of men are who are fighting in this world—and the outcome of which is this war in the natural world; and when we know that all these horrors might have been averted—for man may summon to his aid from the spiritual world, either angels from heaven, or evil spirits from hell, according to the goodness or badness of his cause and the end he has in view—then is the necessity the more urgent and the need the more pressing, not

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only that we should accept and believe in the Divine prophecy, but by the removal of the loves of self and of the world, labour earnestly for its fulfilment; trusting with the poet Burns, that—

"There's a guid time coming, a guid time coming,"
"When man to man, the warld o'er,
Shall brithers be for a' that."

A good time, yea! a blessed time,—a time that shall never end,—when "nation shall not lift up sword against nation, neither shall they learn the art of war any more." CHARLES H. DAUNCEY.

THE COMPANIONS OF OUR LORD.

II.—JOHN THE BAPTIST.

ALTHOUGH John the Baptist cannot be accurately described as a companion of our Lord, their intercourse having apparently been remarkably brief and restricted, his office in connection with the Incarnation was so important, and his life and character possess so many features of interest, and afford so many practically useful lessons, that no apology can be necessary for including him in our present series.

Like the Messiah, he was the subject of Old Testament prophecy. Isaiah had declared that, previous to the promised deliverance which Israel was so anxiously expecting, a voice should be heard crying in the wilderness, "Prepare ye the way of Jehovah! make straight in the desert a highway for our God" (Isa. xl. 3). And Malachi, in language of conspicuously Divine authority, had written, "Behold I will send My messenger, and he shall prepare the way before Me" (Mal. iii. 1); and again, "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of Jehovah: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. iv. 5, 6).

Moreover, in further resemblance to the Lord, before whom he was sent, the birth of John the Baptist was distinguished by special circumstances from the ordinary nativities of mankind. On the side of both parents he was descended from the sacerdotal house of Levi: his father Zacharias being a priest "of the course of Abia" or Abijah, the eighth of the twenty-four orders into which David distributed the posterity of Aaron, that they might exercise the duties of their sacred office in rotation (1 Chron. xxiv. 10); while his mother Elisabeth also belonged to the same family, being described as of the daughters of Aaron" (Luke i. 5). But more honourable than their illustrious ancestry, is the testimony recorded of their personal worth: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (ver. 6). Yet, under a dispensation in which piety and virtue usually received the reward of obvious natural prosperity, their domestic happiness lacked one element, without which, according to the Jewish estimate, no household could be perfect: "They had no child, because that Elisabeth was barren, and they both were now well stricken in years" (ver. 7).

Notwithstanding these physical obstacles, however, Zacharias and Elisabeth were chosen by Divine Providence as parents to the forerunner of the manifested God. For while Zacharias was executing the priest's office in the temple, "in the order of his course," the Angel Gabriel appeared on the right side of the altar of incense, and assured him that his prayer was heard, and that, despite his wife's age, he should become father of a son, who should be called John; a Greek modification of an ancient Hebrew name, which literally signifies the gift or grace of Jehovah (vers. 8-13). Of the child to be thus miraculously born it was further stated: "Many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias"—the Greek form of the Hebrew Elijah—"to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (vers. 14-17). Thus was Zacharias apprised of the approaching fulfilment of the prediction of Malachi already instanced; while he was at the same time instructed that the promised sending of Elijah would be accomplished, not, as the Jews commonly expected, by the resuscitation of the brave old prophet who had so fearlessly confronted Ahab and Jezebel, but by the birth of a child in whose character and career the Old Testament hero should live again, since, when grown to manhood, he should go before the Lord "in the spirit and power of Elias."

Hesitating to believe the angel's message, and requesting a sign of its truth, Zacharias was stricken deaf and dumb (vers. 18-20, 62); but returning at the end of his period of service in the temple, from Jerusalem to his own house in the hill-country of Juda, most probably in the ancient city of Hebron (vers. 23, 39, 40), he was soon satisfied of the Divine authority of all that he had heard. And when, six months later, Elisabeth was visited by her cousin the Virgin Mary, and miraculous confirmation was afforded of the mutual relationship which should afterwards exist between their respective sons, she meekly acquiesced in the subordinate position of her own offspring, and acknowledged her younger relative as the mother of her Lord (vers. 36, 39-45).

In due time the child of promise was born, and, according to the angel's message, received the name John. At the same moment his father Zacharias regained his speech and hearing, and, "filled with the Holy Ghost," immediately employed his restored faculties in the utterance of a psalm expressing the most fervent gratitude for the Divine mercy, and testifying in language of unmistakable force and clearness that his son should be the prophet of the Highest—even of the Divine Dayspring from above, the Lord God of Israel, who had Himself visited and redeemed His people (vers. 57-79).

Of the childhood and youth of John the Baptist nothing is recorded beyond the statement that "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (ver. 80). Destined from his birth to the representative sanctity of Nazariteship, for this was involved in the prohibition respecting wine and strong drink (Luke i. 15; Num. vi. 2, 3), he seems to have additionally prepared himself, by austere seclusion from the common indulgences and interests of life, for the especial office to which he was appointed. Such retirement from the world was by no means unknown in his days. The Essenes, who, with the Pharisees and Sadducees, formed the three chief sects into which the Jews were at that time divided, and who, in the strictness of their morals and the spirituality of their interpretation of the Mosaic law, contrasted most advantageously with their religious and philosophical rivals, habitually practised separation from the usual business and pleasures of society, as a condition of

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the mystical purity and illumination to which they aspired. Their principal community was settled in the desert to the west of the Dead Sea, which Luke mentions as the scene of the Baptist's preparation; from which circumstance, and from the similarity of his doctrines to those they advocated, it has been conjectured, with much probability but no absolute authority, that John was himself disciplined in the Essene rules. However this may have been, he appears to have lived a hermit life of meditation and self-denial, dwelling apart from the ordinary distractions of the world, and fixing his thoughts entirely on the solemn work to which he was appointed.

In fulness of time he was summoned by Divine commandment from this retirement to commence the active duties of his ministry. The evangelist is singularly minute in fixing the period at which this took place. "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke iii. 1-3). He was then thirty years old, the age at which the Levites were required to commence their sacred duties (Num. iv. 3). His appearance and manner would at once remind every Jew of the prophet Elijah, in whose spirit and power he was sent; who was described as "a hairy man, and girt with a girdle of leather about his loins" (2 Kings i. 8), and who spake, alike to king and people, truths of the most dauntless and uncompromising severity. For "John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey" (Matt. iii. 4)—rude forest fare, such as the sylvan glades and rocky cliffs of the desert afforded, and the use of which was permitted by the Mosaic law (Lev. xi. 22). And his message well accorded with his rough attire and primitive, ascetic habits. Preaching in the wilderness of Judæa, the narrow, uninhabited tract lying between the Jordan and the precipitous crags which separate its valley from the then densely populated region on the west, he made its echoes ring with his stern, warning summons, "Repent ye, for the kingdom of heaven is at hand" (Matt. iii. 2). His ministry rapidly produced a wide and vivid impression; indeed, his impassioned utterances and high reputation for sanctity occasioned what we should now call a religious revival. "There went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (vers. 5, 6). Such was the enthusiasm that the public mind, intent at that period on anticipations of the promised Messiah, began to inquire whether this strange, fearless, unworldly man were not himself the Deliverer for whom the Jews were waiting. For "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not" (Luke iii. 15). A base soul, inflamed by selfish ambition, and indifferent by what ignoble means his own exaltation might be secured, would surely have clutched at the opportunity thus offered, and, in the prevalent excitement of Jewish opinion, would probably have soon found himself the head of a formidable enterprise. But nothing is more characteristic of the magnanimous Baptist than the unswerving fidelity with which he invariably sinks his own dignity and mission in the superior glories and grander ministry of Him before whom he was sent. Therefore, without a moment's hesitation, "John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire" (ver. 16).

The preaching with which he laboured to fulfil the subordinate duties which he thus claimed as his office, was of a singularly vital and heart-searching character. His doctrine, so far from manifesting the mystical abstraction almost natural in such a recluse, glowed and shone with shrewd practical directness. Though himself, for especial reasons, a hermit, he clearly saw that his own case was exceptional, and that religion for the great bulk of mankind must consist, not in a withdrawal from the world, but in a watchful resistance of its temptations, and a faithful discharge of its duties. Thus he never encouraged his penitents to remain with him in the desert, but he sent them back to their daily work, to prove the reality of their contrition by an amended life. The only observances of technical piety on which he seems to have insisted were the custom of fasting (Matt. ix. 14; Mark ii. 18; Luke v. 33), and the sacred obligation of prayer (Luke xi. 1). "Fruits meet for repentance" (Matt. iii. 8) formed the burden of his appeals, which were varied to suit the particular evils to which each class of his hearers was liable. The bulk of the people, absorbed in the besetting sins of worldly selfishness, were instructed to practise a liberal charity: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise" (Luke iii. 11). To the publicans, the collectors of the Roman taxes, a class odious alike for their unpopular calling and for the notorious dishonesty with which it was conducted, he said, "Exact no more than that which is appointed you" (ver. 13). Herod's soldiers, engaged at the time in fighting his battles with Aretas, King of Arabia Petræa, were admonished against cruelty and pillage: "Do violence to no man, neither accuse any falsely; and be content with your wages" (ver. 14). The Pharisees and Sadducees, the haughtiest and most influential members of Jewish society, were cautioned with startling plainness against the vanity of trusting in their boasted descent from Abraham, and were charged to cultivate the graces of humility and usefulness. "O generation of vipers, who hath warned you to flee from the wrath to come? The axe is laid to the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. iii. 7, 10).

JOHN PRESLAND.

(To be continued.)

RELIGION AND THE LABOUR QUESTION.

THE Labour Question is one of the great problems of the age in which we live. What is called "The Labour Market" is, as it has been for some long time past, in an agitated state, and much bitter feeling exists between employers and employed.

If religion had no lesson to teach, no guidance to give, in such a crisis, it would be an incomplete system, and lamentably so.

Labour is a Divinely-appointed institution, and the creation of man in order that he might perform uses in this life, as a preparation to the higher uses of the life to come, is a proof alike of the wisdom and goodness of the Lord. Labour is no curse, idleness is. Just as the tree that bringeth forth no fruit is fit for nothing but to be hewn down and cast into the fire, so the idle man is a worthless member of society, a mere cumberer of the ground. Labour is, in a sense, the source of every blessing that we enjoy, of all human wealth and comfort.

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The Labour Question is rather more complicated than in the days when our first parents began to work. Then there would be neither strikes, nor short-time movements, nor disputes about wages. If they had not worked for themselves in those days, they would have had to starve. They could fix their own hours of labour, knowing that it was at their own risk. They worked for themselves, and the earth and the seas, the forests and rivers, paid them just what they earned, and nothing more. In the early ages of the world's history the wants of the people would be but few, and their fare and clothing and habitation would be of the simplest character. Their riches would, like Brotherton's, consist in the fewness of their wants rather than in the abundance of their possessions. Most things would be held in common under a patriarchal form of government. With an increase of population arose a necessity for the migration of parts of the community, and in process of time the rights of private property in the soil and in cattle would necessarily come to be recognised. At first every man would labour for himself and family, raising his own food, making his own clothes, and building his own dwelling-place. But gradually the mutual advantages to be derived from 'The Division of Labour' would come to be recognised, and every man devoting himself specially to some particular branch of industry, trade by barter would come into vogue. This would involve the growth of capital, the savings of the product of labour. With the growth of capital, the relations of employer and employed would come into existence. Capital is sometimes supposed to be antagonistic to labour. There could be no greater mistake than such a notion. Capital is accumulated labour, those results of labour not immediately consumed, whether in money or goods.

The capital of the world is its wage fund, the means available for the employment of labour. When the right of private property became admitted, in the time when all men were labourers, some would live from hand to mouth, producing no more than was absolutely required for their daily wants, while others would, either by curtailing their wants or by increasing their exertions, be able to lay by something not needed for present wants. We may readily see how it would soon come to pass that those who had been thus provident might be able to offer to the non-savers advantages superior to what they might be able to secure by working as independent labourers. Once started, the relationship of employer and employed would, from its mutual advantageousness continue to exist and extend.

Coming down to our own time, it is easy to perceive the immense use that capital performs in the world in the working out of the great manufacturing and mercantile system that has become so indispensable to meet the immense demand for the necessaries, comforts, and luxuries of modern life. There can be no civilization and but little progress without the combination of capital and labour. Without such a combination *existence* in our day would be an impossibility.

The labour question is one of leviathan proportions, a puzzle to the politician and the economist.

But we are not without Divine guidance upon the question. There is no light so powerful, no guidance so safe, as the light and guidance of the Word of Life, and it would be well if we could form the habit of more frequently consulting the Word respecting those social phenomena that perplex us. Too often, moral and religious considerations are ignored, and men grope about in confusion for the right path, or quarrel in anger for the supremacy of their own opinions, when a candid consideration of that which is revealed, and a due regard to the elementary principles of Christian duty, would set matters right in a very short time.

The Bible teaches us in the first place the proper basis of the relationship between employers and employed, viz. that it should be an association for mutual benefit, neither trying to oppress or defraud the other.

To employers the Bible says, "The labourer is worthy of his hire;" "Masters; give unto your servants that which is just and equal, knowing that ye have a Master in heaven;" "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates."

Loud complaints are frequently made about grasping, tyrannical, unscrupulous masters. We can understand that there are many of this class, but cannot admit that all the trade disputes spring from this cause, for we read in one of the Divine parables of a servant who called his employer 'a hard master' just because he was an idle, worthless fellow himself. It is probably often so: but in any case there would be no hard masters if the Bible counsels were obeyed.

But the Bible has also something to say to the employed: "Whatsoever thy hand findeth to do, do it with thy might;" "Do violence to no man, and be content with your wages;" "Servants, be obedient to them that are your masters according to the flesh, . . . with good-will doing service, as to the Lord, and not to men."

Thus both sides of the question are dealt with in the Scriptures, and employers should be as well read in what is written concerning their duties, as in what is written concerning the duties of employés; and employés should know not only their masters' duties but their own also.

There is great need for the working classes of this country to look this matter fairly in the face. If it is incumbent upon masters to give a fair wage, it is equally binding upon men to do fair work. It is recorded in the Second Book of Chronicles, concerning the builders employed by Josiah on the works of the Temple, that "the men did their work faithfully." This is what men should do now, for he who is not faithful in that which concerns his earthly duties, cannot be faithful in reference to his heavenly duties.

We have heard many comments and complaints in recent years on working-class tyranny; of bodies of workmen threatening to leave their employment unless some one obnoxious individual were discharged, and cast adrift to beg or to steal; of men refusing to permit a man to work at a trade which he had learned to follow without being apprenticed; of lads, who for charity's sake were being taught a trade, being objected to because their fathers did not work in that special branch; of honest men hunted from shop to shop, and from town to town, because they declined to obey the rules of a society they were unwilling or unable to join; of men being beaten, and even killed, for the same reason; and, strangest thing of all, we have known professing Christians defend all these practices except the killing.

It is perfectly legitimate, nay, it is most desirable, that men should combine together to resist oppression, and for mutual support in times of sickness and bad trade. "Union is strength;" and no sensible person can blame working men for uniting to acquire a strength which they can never attain as isolated individuals, and no employer is justified in endeavouring, under the threat of dismissal, to prevent his workmen from joining a Trades' Union. On the other hand, such unions should be perfectly voluntary associations, recognising the right of any man to decline joining. While doing their best to persuade, *by argument*, members of Trades' Societies

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should jealously guard against even the appearance of intimidation. By so doing a moral strength hitherto unattained would soon be acquired. Every man's skill is his own property, and should be disposed of by him in the way he thinks fit, so long as he does not interfere with the rights and liberties of others. The safest rule for regulating the labour question is THE GOLDEN RULE.

There are a few practices, said to be very prevalent, that can scarcely be said to come up to the standard of Christianity. We allude to the habit of doing work in a slovenly and imperfect manner, the tendency of loitering during working hours, the efforts put forth to prevent men doing as much work as they are willing to perform for their pay. These practices are not only reprehensible, but dishonest; they involve a robbing, not only of employers, but also of the general public. If a bricklayer buys a coat only half-made, he blames the tailor; and if the tailor finds the rain coming through the wall of his dwelling, he blames the bricklayer. Thus it is right through; we are so dependent upon one another that we ought, if only for our own sakes, to do our work faithfully.

Our everyday labour presents a fine field for displaying the beauty and reality of our religious convictions. The master who takes advantage of the temporary necessities of his workmen to reduce their wages, and the workman who takes advantage of his master's absence to throw down his tools and waste his time in drinking, or smoking, or lolling about, are both in the wrong. Though their profession be ever so demonstrative, though they are regular in the performance of acts of external devotion; though they pay their pew-rents regularly, and give liberally to the collection, they are but as sounding brass and tinkling cymbals, devoid of the inspiring and elevating principles of judgment and justice.

SEDAN.

CHRISTIAN CHARITY.

(*Continued from page* 102.)

LET us now proceed to confirm the truth of this principle by its application to a few of the many pursuits of life.

We may, for convenience, view the common good as physical, mental, and spiritual, and take examples from those callings which are directly promotive of each.

Let us first consider the physical welfare. This is subserved by providing well for the body, for its nourishment, shelter, protection by clothing, exercise, restoration in sickness, and also by rearing and providing for those lower animals which contribute to our physical comfort and wellbeing. In the various trades, employments, and professions which are directly tributary to our physical welfare, the larger portion of mankind are engaged. And we would just here remark that, as the body exists for the spirit—is the spirit's dwelling-place during the earthly life—whatever is done for the sustenance and comfort of the body may also benefit the spirit. Thus every use promotive of our physical wellbeing may be, no less than others, a high and noble use.

Among the various callings directly promotive of our bodily needs let us select that of the shoemaker. His choice and adoption of that trade make it his especial duty to provide for the comfortable, durable, and shapely clothing of the feet. By common consent the protection of this part of the human body is delegated to him. If every one attempted to provide his own shoes they must be of very rude workmanship, for none could give much time to learning the trade, nor would any have large opportunity for practice. But by giving up this department of industry to a few in the community, these can have time for acquiring the art, and by constant practice they will gain skill, and by study and observation will be led to make frequent improvements, by which, with an equal amount of time and effort, a greater number of boots and shoes can be produced, and, at the same time, the feet more comfortably and economically clothed.

Now, since it is needful that we have boots and shoes, and since a certain portion of the community have adopted this as their especial use, and prepared themselves for it, it follows that, if they faithfully do that work, the common good, *as far as boots and shoes are concerned*, is provided for. But if the makers of boots and shoes do not faithfully do their work, then the common good in that respect is not provided for. Nor is it possible for the good of the community, as a whole, to be perfectly subserved while this class are unfaithful. If every other class of artificers were faithful it would not make up for the unfaithfulness of this class. For, as was said, by common consent this branch of industry has been left to the class of persons known as shoemakers, and if they neglect it, or are unfaithful in it, no other class can at once assume their duties, and so the entire community suffers.

Is it not perfectly evident, then, that the Christian Charity of the shoemaker, that is, his love for the neighbour, his regard for the good of his fellow-creatures, should be evinced in his trade or calling, and that thus, and thus only, the common good can be subserved? Suppose, for a moment, that he, having plenty to occupy him in his own calling, neglects that, and, without any immediate preparation therefor, gives much of his time, and still more of his thought and affection, to the communicating of spiritual instruction, the promoting of some moral or political reform, or the accomplishment of some other extraneous good, which may be otherwise provided for, thinking that thus he will be *more useful* than by earnestly and conscientiously working at his own trade; is it not plain that he makes a great mistake? His affections, his thoughts, and his time are all divided. Instead of wholly filling one place he partially fills two or three, and so prevents any of them from being completely filled. The common good is in this way but very imperfectly subserved.

And here we would remark that, in the practical application of this principle, due allowance must be made for the disordered condition of society. It is sometimes indispensably necessary that a single person should engage, for a time at least, in more than one calling, for it may be better that several uses be imperfectly done than that some should be entirely neglected. But this does not at all invalidate the principle which we are illustrating. It should rather stimulate us to renew our efforts for the removal, as far and as fast as possible, of those obstacles which prevent the principle from having a free and perfect operation.

Nor would we forget what has been already suggested, that some do not find the pursuit to which they are especially adapted except after repeated trials. It does not follow from the principle which is here enunciated that the shoemaker must always remain a shoemaker, although time may demonstrate his greater fitness for some other calling; but it does follow that, *while he remains a shoemaker*, his first and best energies should be given to that calling.

Neither should we regard this principle as operating to prevent one from engaging in many useful works aside from, or independent of, his calling, provided there be

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time and energy sufficient therefor. Thus one may converse with his neighbours upon religious subjects, may instruct in a Sunday school, may serve on a School Board, may help forward social and moral reforms, may cultivate a garden, may do many other things, providing only that all these be kept subordinate to the duties of his calling. In the statement respecting Christian Charity quoted from Swedenborg we find ample provision made for all these exercises. He utters no condemnation of them. He only says, "Other works are not properly *works* of charity, but are either its *signs*, its *benefactions*, or its *debts*." These works may be done, but they do not rest imperatively upon us as do our works of charity, the duties of our calling. These are to hold the primary place in our affections, our time, and our energies.

May we not safely, then, lay down this proposition, that, would the shoemaker live a life of Christian Charity, he must, inspired by a true desire of helping his neighbour, give his best efforts to the making of suitable and comfortable boots and shoes. And if he neglects this, no matter how much extraneous, so-called good he may do, he is not living a life of Christian Charity.

We can easily apply for ourselves the same principle to every other artificer or mechanic. To the merchant or tradesman, also, whose duty it is to bring the fruits of industry and commerce within easy reach of his neighbours. To the physician, whose use it is to alleviate the pains of the sick and suffering, and, if possible, restore them to health. To the lawyer, whose place it is to study the law, and to aid in applying it for the protection of the lives, the liberty, and the property of individual members of the community. In all these cases it can be as plainly shown that Christian Charity is to be evinced, and the common good provided for, by each one's doing faithfully the duties pertaining to his special calling.

W. H. MAYHEW.

(*To be continued.*)

DR. PUSEY'S NEW WORK ON CONFESSION.

THIS is an abridged and adapted translation of a French "Manual for Confessors," with a long preface by Dr. Pusey. The Evangelicals condemn it in no measured terms, and the Dr.'s High Church friends seem very shy of it. The *Church Times* even looks coldly upon this latest defence of the practice of auricular confession, as not being sufficiently robust in tone nor properly adapted to English habits of life and modern modes of thought; it goes so far as to question the necessity for producing the book, saying: "While there is a great deal of sensible advice on the Commandments—and much disappointment awaiting those who seek with prurient eyes for suggestions of evil—the whole tone is Continental and not English, and albeit human nature has close affinities everywhere, there is quite divergence enough to lead a clergyman who should trust implicitly to the work before us into mistakes which might occasionally be very serious. In truth, we fail to discover any satisfactory reason for producing the book in the present form at all. It is more costly, to begin with, than the French original; it has not any special merits of its own, apart from the useful preface, to make it superior to that original; and we believe that a clergyman too illiterate to read Gaume's exceedingly and even studiously easy French is not a person of sufficient intelligence or education to be intrusted with the difficult and delicate task of guiding souls."

The real fact of the matter is that the nation has become disgusted with these efforts to teach the clergy how to acquire power over men's souls, and though it may be necessary for a "priest" to be able to read French ere he is fit "to be intrusted with the difficult and delicate task of guiding souls" *in the direction of Rome*, intelligent men are coming round to the conclusion that a more diligent study of the Word of God would be a better preparation to enable clergy and people alike to be guided towards heaven.

THE NEW CHURCH IN DENMARK.

THE following most interesting account of the progress and present state of the Church in Copenhagen will be read with pleasure by the New Church friends in England. It is extracted from a letter written by one of the members:—

"It is known to you that in the spring of 1877 the Rev. A. T. Boyesen received a call to Stockholm; and his moving thither was about leaving us without a leader able to keep the small body of earnest New Church people together, when unexpectedly we had the pleasure, perhaps a month before the departure of Mr. Boyesen, to find a gentleman in our midst, Mr. Hellemann, returned from a tour in the United States, where he had become acquainted with the doctrines of the New Church; and to that extent taken with them, that, in spite of his many relations, who, his father included, are ordained ministers of the Danish State Church, he declined to follow them, but studied with Pastor Boyesen till he left, was then recommended by him to the Society as its leader, in which capacity he has since worked with his whole heart. He is a student and a scholar, and has with untiring energy worked in the interest of the Society, which without him would have had but a poor chance, as all the members have to attend to business, and mind and body are for the six days of the week so well taken up, that on the day of rest they are but fit to listen to what has been prepared for them, and this task is what Mr. Hellemann with the most untiring sacrifice has done: first, in organizing the Society as such, to have rules discussed and printed, officers elected, etc. etc.; secondly, in starting a monthly Danish New Church Journal, containing translations of the most interesting articles of the leading English and German New Church periodicals, and from Swedenborg's *Arcana Cœlestia;* thirdly, in getting for the Society the use of a church in Copenhagen, the former English High Church of Copenhagen, Rev. Dr. Ellis; fourthly, in translating or preparing sermons for the Sunday services; and fifthly, in teaching the young, among whom we have some very promising adherents to the heavenly doctrines of the New Church.

"This is the work of Mr. Hellemann, and done by him without compensation, yes, I dare say, with even an outlay of his own modest means. To defray his personal expenses he is teaching mathematics, though but little time is left him; and if, as he desires, he is going to study Swedenborg in the original language for ordination, his time will be fully taken up for the church alone.

"The Annual Meeting on the 4th of February was opened by the Treasurer, Mr. O. K. Weedfald, who, on behalf of the Committee, proposed Mr. Hellemann as President of the meeting. He, after taking the chair, gave the assembly a report of the progress of the Society during the past year, and in an able address presented the doctrines of the New Church as the means which, by self-sacrifice and interest in the welfare of our fellow-men, would prepare our hearts for the reception of the Lord's blessings. The statistical reports give for the year 6 adults as new members, 2 infants baptized, and 3 young persons confirmed. One couple were married, and 1 adult departed this life.

"Since the year 1871 the total number of persons in Copenhagen and Aalborg who have joined the New Jerusalem Church has been 45, and in the same two places 35 children have been baptized. At the close of 1877 had departed to the spiritual world 3 adults and 4 children. Of the remaining 42 adults and 31 children there remain 22 adults and 12 children in Copenhagen, 5 adults and 7 children in Aalborg, the rest have moved to other places in Denmark, or to Stockholm, Gottenburg, and Skoane.

"Since the new chapel, which will seat 200 persons, was secured, and since the leading journals contain the subjects of the services in the New Jerusalem Church, the public interest has been somewhat aroused. It was not until we could invite the public to this new place of worship that the eloquent sermons of the Rev. Mr. Boyesen drew a more than ordinary audience, people in general objecting to attend meeting in a less public locality.

"The report having been given, the Treasurer gave a statement of the accounts for 1877 and the budget for 1878, after which the leader announced the names of the elected members of the Committee, six in all, five of whom were re-elected from last year. The elected are M. Brynjulffson, O. K. Weedfald, N. P. Larsen, C. Lerche, Otto Weedfald, H. Dirckinck Holmfeld. R. Jórgensen and C. Magnussen were re-elected auditors."

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ITEMS OF INTEREST.

The Missionary and Tract Society of the New Church has issued a circular to a large number of hotels offering a volume explanatory of the New Church teachings. The only condition affixed is that the volume be accessible to all frequenters of the Commercial Room. Different works will be sent to different towns, so that commercial travellers will have a chance of seeing several of our books. A considerable number has already accepted the offer. One in replying said, "I have read your tract, 'Who are these New Church People?' I do not hold the views therein expressed, but if it is your wish to send a copy of the book referred to, every care shall be taken." The proprietor of a large hotel in Birmingham, in accepting the volume, says about the above explanatory tract by Dr. Bayley, which accompanied each offer, "Send also a dozen of the tract-book showing outline of its general principles. I shall have much pleasure in distributing them."

Together with a contribution to our columns the Editor received a few days ago a letter, the following extract from which he thinks will be generally acceptable: "Kindly accept the sincerest wishes of success from one who, though now a 'local' preacher in a Methodist body, would long ago have been lost in the blackness of atheism had it not been for the light of the New Church, and the volumes published by the Swedenborg Society. I may add that as frequently as possible I attend the ——— New Church, and claim membership with the good folks there, where also I have had the pleasure of interviews with the Rev. R. Storry," and with other preachers.

An interesting little pamphlet of eight pages has been printed, which gives a brief description of some of the Artistic Decorations presented to the Birmingham New Church. The object in writing and publishing it is that a copy may be handed to any visitor who may desire more complete information thereon than can be given orally. The scope of the *brochure* is given in its title: "Notes descriptive of the Stained Glass Windows, Sculptured Stone Pulpit and Font, Embroidered Cover for Communion-Table, and other Artistic Decorations, presented to the New Church, Wretham Road, Soho Hill, Birmingham, 1876." It will be useful to the visitor while inspecting the church, and will help to recall its various features afterwards; and it may also, who knows, be useful in the compilation of some future "Handbook to the Remarkable New Churches of England."

In the current number of the *Neukirchenblätter*, the German New Church periodical published by Mr. J. G. Mittnacht, at Zürich, we notice with pleasure the opening portion of a German translation by Mr. Eduard Zahn of that deservedly popular sketch, "Emanuel Swedenborg, the Spiritual Columbus." We trust that it will by-and-by be issued separately. In book-form it would likely be of great service to many as a cheap, concise, and most readable introduction to the life and works of Swedenborg.

"The Nature of Spirit, and of Man as a Spiritual Being," by the Rev. Chauncey Giles, which has met with such a large sale in America, and a still larger sale in England, has now been translated into three other languages, namely, Swedish, French, and German. The translation into the last of these languages has just appeared as a volume, and we hope it may be widely circulated and do much good. The translation, which is spoken of most highly, was made by Dr. Blöde, of Brooklyn, New York.

In New York the publication of a work has been undertaken by the Messrs. "G. P. Putnam's Sons," entitled "Pulpit Teachings on Great Subjects:" a series of discourses by representative Protestant preachers on themes connected with Christian doctrine. The general subject selected for the first volume, which is planned to consist of twelve sermons, is "The Nature or Work of Christ." The contributors to the first volume are well-known preachers, Dr. Llewellyn D. Bevan, Dr. Bellows, Dr. Chapin, and some others, among whom we find the name of the Rev. Chauncey Giles. Mr. Giles has written on the subject "Who was Jesus Christ?" for the first volume. The sermons are supplied separately to the members of the several congregations and to the public. The first volume, which forms a very important contribution to the religious and theological literature of the time, has recently been published.

During the present month Centenary Services are being celebrated in Derby in connection with Victoria St. Congregational Church. On Sunday the 10th, the Rev. R. W. Dale, M.A., was the preacher. In the course of his sermon on the "Rise and Progress of Nonconformity in Derby," he said "that a great change had come upon the Independent Churches of England since this church was founded, a change in some respects for the better, and in some respects for the worse. The education of Independent ministers in the last century was probably higher than at the present time. The people were, like their ministers, studious, meditative, and strong men, not easily kindled to much excitement. They had a clear understanding of their own theological creed, and of their own ecclesiastical polity, and they were very resolute in maintaining them both." But from this condition he thought there had been a decline, and what he regarded as most serious "for some time past congregational influence has had little to do with moulding the thought and life of the members of Congregational Churches." This he attributed to the lack of brotherly sympathy with each other. In illustration of this he said, "Among the most powerful agencies by which the intellectual and religious life is developed and cherished, literature holds nearly the highest place, but we Congregationalists *persistently refuse to read anything written by our own people.*" This conduct he contrasted with that of other communities, among them citing the "Swedenborgians" as a people who read the literature of their own Church. We trust this may ever be a characteristic of New Church-men, who possess a literature rich in heavenly wisdom, and luminous with the holiest truths, "The pastures are clothed with flocks, the valleys also are covered over with corn."

An American contemporary has the following striking testimony on behalf of the view that a man's character is what his life has made it:—

Not long since a Congregationalist clergyman, who had been for forty-one years in the ministry, said in our hearing: "I have never, in all my experience as a pastor, known of a single instance in which a repentance on what was supposed to be a deathbed proved to be of any value whatever after the person recovered."

This was strong language. We involuntarily exclaimed, "Have you known many such cases?"

"More than I dare to remember."

"And as many more, perhaps, where the person died?"

"Yes, fully as many more."

"Then did not the bitter failure of these deathbed repentances to bear the test of time shake your confidence in their value under the test of eternity?"

"It did—it does," replied the clergyman.

The value of belief and its proper place in both theoretical and practical religion have found correct and beautiful expression in the following passage, by Dr. Thomas of Chicago:—

"The value of any belief is to be determined by its influence upon the heart and life. A belief is a living belief only as it is thus taken into and becomes a part of our being and a controlling power in our actions. The heresy that one should dread most is not in mere forms of words, but that conception, or rather that misconception, of truth that tends to lessen the sense of obligation to God and man, or to weaken one's hold on virtue and practical righteousness. The orthodoxy that one should most covet is that which brings the soul into peace and purity, and the life into a loving conformity to all the laws of God. If one so apprehends Jesus Christ as to be won over to His service, and transformed into the beauty of His life and the sweetness of His spirit, that is a saving faith.

SUNDAY-SCHOOL LESSONS.

THE BARREN FIG-TREE.

March 31, *Morning.*—In the morning, as the Lord returned into the city, He hungered, signifies the beginning of a new state, the Lord's advent into the Church, and His longing with a spiritual hunger to find its members bring forth righteousness. Trees are often employed to typify men, and the individual man to typify the Church. The fig-tree represented the Jewish Church; the condition in which He found it, the condition of that Church when He came into the world; and His judgment upon it and its withering away, the judgment upon and passing away of the Jewish Church. The fig-tree represents natural good, but the absence of fruit from it an absence of natural good. The abundance of leaves only signifies barren knowledges, or the profession without the practice of religion. This was the condition of the Jewish Church then; and when judged by the Lord and revealed in its true colours, such also is the spiritual appearance of all those who have lived or are now living in a similar state; of those, therefore, who have the leaves of knowledge—of profession only—to show, and none of the fruits of a good life. The saying applied to the fig-tree may also be applied to them, when they are spiritually seen and their whole character is exposed, and their luxuriant foliage, which has existed to no end but to cover their barrenness, becomes dry, withered, and lifeless.

March 31, *Afternoon.*—Catechism.

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No. 13.—Vol. I. SATURDAY, MARCH 30, 1878.

AMID THE CORN.

By the Author of "The Evening and the Morning."

I.—THE CHRISTMAS PARTY.

CHAPTER VII.

"When I said, My foot slippeth; Thy mercy, O Lord, held me up."

AFTER a good deal of anxiety and suspense, Mr. Freeheart determined that he would go out some distance on the road and endeavour to obtain tidings of our missing friend. As he was perfectly familiar with every inch of the way, and as the moon behind the clouds gave sufficient light to enable him to discern every object, although the snow was still falling, no one made any objection. As the evening had drawn on, the poor old folks had gone home to their cottage, leaving the dead body of their son to await the return of Mr. Thomson and the arrival of the coroner.

After his departure, the five of us who were left gathered round the great fire, and for a time we held silence. The mystery of Mr. Thomson's absence, and the overpowering presence of death, stilled the livelier emotions of the heart, and gave a tone of solemnity to our thoughts and voices. Hettie had drawn near to her cousin Lilian, who was evidently disturbed and unhappy, and the glow of the blazing fire showed her face to be pale as marble. It was not a time for song or music, and after the lapse of a few minutes I broke the painful silence.

"I am sorry, Lilian," I said, "that your friend could not stay to learn the remainder of our subject this evening. To learn the love and mercy of God when trials arise and doubts present themselves is one of our best privileges, and should be one of our highest comforts."

"I am sure *I* think so," said Lilian with some earnestness.

"But are you sure, my dear, that you realize the perfection of the arrangements of Divine Providence? Do you feel that He in whose hands our 'times' are is entire love, and that, being so, we have nothing to fear?"

"I try to realize it," said Lilian.

"If you do, you must know that there are no living monuments of God's wrath. You cannot suppose that the Lord suffers an immortal soul to wander on earth in utter darkness, helpless and hopeless, and carrying about with him nothing but doom and death?"

"She does not think so," said Hettie; "the best and wisest among us at the present day seem to discern light in the deepest darkness, and life in the very core of death. They listen—

> 'And hear at times a sentinel,
> Who moves about from place to place,
> And whispers to the world of space,
> In the *deep night*, that ALL IS WELL!'"

"And all *is* well, Hettie," I answered. "What can surpass in its assurance of God's providing care the words spoken by Jesus, who tells us that He regards even the sparrows. If this be so, can we believe that any immortal soul who has really tasted of the 'heavenly gift' is permitted to scorn and contemn what it had once loved, and so to become reprobate and without hope?"

"But it is said so by Paul, is it not?" said Mr. Morse.

"Yes; there is such a description in Hebrews vi. 4-6; but I understand that to be a theory of what would occur if one were permitted to fall after having risen to a heavenly eminence. If one attained life, and then scorned it and plunged into the arms of death, there would be no hope of renewal; for a dead state is powerless. But God does not permit the realization of such a condition, and all His love and power are exercised to retain a man in that state of life and love to which he has been raised."

"And that is what you think is taught in the law about the building of the new house?" said Hettie.

"It is," I answered. "The law was that a battlement should be built to the roof lest any man should fall therefrom. Now observe, Mr. Morse, while the house denoted the state of life which we are engaged in building, the roof denoted the crown and completion of our labour. Of course, as you will easily understand, one man has larger capabilities than another, and having higher aims, aspirations, and powers, he builds higher. The roof, however, denotes in relation to every individual the end and summit of his capacity for work. It signifies the highest state of love or charity to which he can rise."

I paused, and observed that my friends were especially interested in my remarks, and that they expected me to continue the exposition.

"Now," I observed, "you may possibly think there is something arbitrary in the definition which I have thus given to the roof. Remember, however, that our Lord used a remarkable expression about the house-top. He said, when describing the troublous times of the abomination of desolation in the holy place, 'Let him who is on the house-top not come down to take any thing out of the house.' I will not say what may be the 'abomination' referred to further than that it is a force which turns God's holy place, the Church, which should be all beauty and fertility, into a wild waste, and that that force is falsehood. In such a case, the things stored up within us are not the solid truths of eternity, but the false glittering maxims and philosophies of man's self-derived intelligence. They are not worthy of the notice of the man on the house-top. He who has attained the great end of life, he who has risen to the height of his ability, he who has realized a state of love to God and charity toward men, need not descend to encumber himself with those intellectual baubles, which, after all, are not the true riches."

"Do you really think, Mr. Romaine," said Willie, "that the words of Jesus are capable of such—well, transcendental—interpretations as those you have uttered?"

"I have not a doubt of it," I replied; "the Jews said in allusion to a very transcendental utterance of His, 'Can this Man give us His flesh to eat?' Our Lord's reply was remarkable. He said, 'The words that I speak unto you, they are spirit and they are life.' So I say in relation to this message which we are considering. The man on the house-top is he for whom the Lord has built the house and whose life and consciousness are elevated on to the plane of Divine Love."

"Then the roof of the new house," said Hettie, "denoted that state of charity which is the completion of the new life?"

"Certainly. Such a trivial matter as house-building would not have been treated of in the Bible but for its relationship to our immortality and God's eternity."

"And the battlement?" she asked.

"The battlement around the roof signified the circling sphere of Divine Providence which everlastingly surrounds us in every state to which we rise, and which prevents us falling therefrom."

"How beautiful!" said Hettie.

"Striking—certainly," said Willie.

"As I told you, it is the gospel of the Christian's safety in the very heart of the Jew Book, Willie."

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Lilian made no remark, but she was evidently impressed.

"I always felt that there was a large amount of symbolism in the Old Testament," said Mr. Morse, "but I certainly never heard it applied in this way before."

"The Bible is one great symbol of God and man—one grand jewel with myriads of facets emitting light on all themes human and divine."

"If so, surely this is the one book to study," said Mr. Morse, "and all others are comparatively valueless."

"Such is doubtless the fact. Now observe. It is written (Ps. xxxvii.) respecting the good man, 'Though he fall, yet shall he not be utterly cast down, for the Lord upholdeth him with His hand." The battlement around the roof was the symbol of the Lord's hand, that is, of the Divine Power upholding man in the state of life and love to which he has attained. It is written again (Ps. xciv. 18), 'When I said, My foot slippeth; Thy mercy, O Lord, held me up.' The battlement around the roof symbolized the Divine Mercy holding the soul up in its integrity, while the foot is the fleshly infirmity which slips and makes our position dangerous. Why, don't you know it is written, 'We have a strong city: salvation will God appoint for walls and bulwarks'? God's saving Strength is the bulwark or battlement which makes the Christian secure in time and safe in eternity."

"But you surely do not mean to tell us," said Lilian, "that no one ever falls from the faith?"

"My dear, you may rely upon this—if any man is drawn out of the horrible pit and the miry clay, and have his feet set upon a rock, he never drops back into the filth whence he has been rescued, but God 'establishes his goings' and puts 'a new song' into his mouth" (Ps. xl. 2, 3).

"Yes, that may be all very true to a certain extent; but Mr. Robins will tell you that half our converts become backsliders."

"I am afraid, Lilian, that half of those whom you call 'converts' are only a miserable set of beings whom your preaching gipsies and others drive into a fit of spiritual nightmare. Those who are real 'converts' become sound and whole, and their conversion is manifested by the unostentatious love of God and a life of usefulness. Religion is not a thing of noise and spasm, but of silent self-sacrifice and quiet growth."

Just at this moment we heard from without the lusty shouts of Mr. Freeheart, and accompanying them the voice of Mr. Thomson, which brought a sudden flush into Lilian's cheek. We were all on our feet in a moment, and flew to the door to let the wanderers in. Having divested them of their outer clothing, which was thickly covered with the snow, we gave them a hearty welcome, and I particularly observed that Lilian was much more gracious toward Mr. Thomson than she had been at any time during my visit.

"There, Lilian," said her father, when he entered the warm, glowing room, "what did I tell you? 'He has left the horse at Jackson's, six miles off, and has made his way through the snow on foot as well as he could.' What is it, Hettie?—'He prayeth well'—I never could recollect a whole line of poetry."

"Why, uncle," said Hettie, "I have to tell you that every time I come to see you—

> 'He prayeth well who loveth well
> Both man and bird and beast.
>
> He prayeth best who loveth best
> All things both great and small;
> For the dear God who loveth us,
> He made and loveth all.'

That's from Coleridge's 'Ancient Mariner,' uncle."

"And I say God bless him, if he never wrote another line," said the farmer heartily.

"And I say so too," said Mr. Thomson.

"Not contented with that," pursued Mr. Freeheart, "he must call in at poor old Richard's cottage to tell him and his wife that the coroner would be here to-morrow, and there I found him trying to explain to them what Mr. Romaine calls the 'Gospel according to Numbers,' and comforting them with promises of the lad's welfare."

"I never heard anything like that before," said Mr. Thomson.

"All the way home, Hettie," continued Mr. Freeheart, "I have been trying to think of those lines about folding your brother man to your heart, but I could only get five words of 'em right off. What are they, you clever little puss?"

"Most beautiful, uncle," said Hettie enthusiastically; "they are by Whittier, the American Quaker poet. Here they are—

> 'O brother man, fold to thy heart thy brother,
> Where pity dwells, the peace of God is there;
> To worship rightly is to love each other,
> Each smile a hymn, each kindly deed a prayer.'"

"Ah," said Mr. Freeheart, "'to worship rightly is to love each other.' There's a whole line at last. That's got the right flavour about it, Lilian. But as for folks that are as hollow as a drum, let 'em make as much noise as they like, I don't believe they ever worship at all. That's my mind."

"And so 'tis mine," said Mr. Thomson.

ON GIVING.

Read at a Meeting on Christmas Day, 1877.

ONE of the most suggestive incidents in the story of our Lord's nativity is that of the Magi presenting gifts to the infant Saviour; "and after they had opened their treasures," we read, "they presented unto Him gifts, gold, and frankincense, and myrrh." Christmas is peculiarly a time of *giving*. Gifts are exchanged between people of all ages and ranks; they pass from parents to children, between brothers and sisters, friends and relatives, masters and servants, rich and poor; and surely we ought occasionally to examine the real motives which prompt us to give, and also to see whether we cannot offer gifts as the Lord has taught us and as the wise men gave.

We all admire generosity and despise parsimony, and though the generous man is sometimes more harmful than the parsimonious one through the imprudence of his gifts, yet we are generally lenient to any excess of what is called good nature, and hold it at any rate an error on the right side. The enormous sums of money given yearly in this and other countries to various charities—as, for instance, to the many hospitals and benevolent institutions, to Famine Funds, and funds for the relief of the sick and wounded in war—testify to the existence of a large and growing amount of generous sympathy and unselfishness in the community. Yet it cannot be denied that many of the gifts which are made at Christmas time arise from motives which are not altogether pure and unselfish. Some of them, indeed, can scarcely be considered gifts, however much they may be esteemed justifiable on the ground of custom or expediency. If we carefully examine our motives in every instance when we make a gift, we shall doubtless

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often find that there is often very little merit in the action. The real value of a gift depends in the first place upon its being prompted by a pure desire to give pleasure to another, to impart a portion of our better selves to our neighbour; if I may use formal language, it is the conjunction of good. We are to give, *hoping for nothing again;* there should be no hidden desire to win the admiration or approval of others. We are to "take heed that we do not our alms before men to be seen of them," but that our alms may be in secret, and our *Father* shall reward us openly. Sometimes people subscribe to a charity a larger amount than they really wish to give, because they do not desire to appear less generous than others. There are of course good reasons why subscription lists should be published: one of them, that those who ought to give should be impelled to do so even against their will; the fault in this case is not in the giving a large amount, but in the *unwillingness* of the mind to act up to the proper standard of generosity. Many gifts are made from what may be called an indirect motive, and therefore, as such, not a pure one, though it may be good as far as it goes. Much of the money and work, for example, which is given towards the bazaars, which seem so common now, are of this kind. We sometimes give, not because we wish to benefit the special object in view, but because we desire to be on good and friendly terms with the persons who ask us to subscribe. The merit of a gift depends also upon the value *to ourselves* of that which we give. We seldom give what we really value, or what we shall afterwards feel the loss of; what we generally give is that about which we care little, or which we shall never miss. It must have occurred to every one that should the Lord tell us, as He told the young man who wanted to inherit eternal life, to sell all that we have and give to the poor, we too should most likely act as the young man did. That the value of a gift, as far as the giver is concerned, depends not upon its absolute value, but its relative value, is taught in the episode of the rich men casting gifts into the treasury and the poor widow giving her two mites, and who yet was said to have "cast in" more than they all.

Now think for a moment of the splendour of the gifts that the Lord gives to us. There is nothing indeed which is really good that the Lord does *not* give, and that as bountifully and with as full profusion as we are capable of receiving. Some of the gifts we seldom think of, such, for instance, as the emotions, the delight arising from the contemplation of the beautiful in nature and art, of music and poetry; the magical power of the memory to "steal fire from the fountains of the past to glorify the present;" the pleasure arising from kindly social intercourse, from rest after fatigue; the gift which He is said to give to His beloved, sleep, especially grateful to those who are in distress or misery; the gift of His peace, which He gives unto us, and not as the world giveth. The Lord's love and bountifulness are like the sunshine, always shining, and striving to reach even into the darkest corners of the world. One is often reminded of the Divine love by seeing the sunshine stealing into a gloomy narrow street or into a dingy and dark workroom. It seems a type of His beneficence, which reaches us to the farthest that we will ourselves allow. For, as is said, "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And if the Lord desires that we should make some return for all these gifts, which He indeed does, the return required is infinitely small in comparison with what we receive; and even that return is to be made not for the Lord's sake, but for ours, so that, in other words, we may place ourselves in a state to receive *more* fully of the Divine gifts. The hard service of a lifetime would be small indeed compared with the wondrous reward to follow.

At the first view there is something almost pathetic in the kind of gifts the wise men made to the infant Saviour. It would seem almost as if, wise men as they were, they had forgotten the child-nature. For what could a *child* do with gold or frankincense or myrrh? They would be of no value to *him* at such an age. One would have thought that some kind of clothing, or food, or even objects in ivory, or precious stones, or other things more striking to behold, would have been more appropriate. But in the first place the Magi presented to Him what they *themselves* esteemed highly, and what were doubtless the result of quest and toil on their part; gold and frankincense and myrrh were substances upon which they themselves set a high value.

This is a lesson both of the spirit in which we should give to others, and of what we should give to the Lord. Our most precious thoughts and desires, our most earnest striving, should be towards and for Him, and self-denial is one of the essential gifts and qualities we must possess and practise. The gifts of the Magi were symbolical, and also according to correspondence. The substances they presented to the infant Saviour were the customary gifts of subject nations, and their presenting them was representative of an acknowledgment that He was their King, and that, notwithstanding their wisdom, they were His reverent and humble subjects. When Jacob sent his sons into Egypt the second time, he told them to take with them a present to be given to the ruler, the as-yet-unknown Joseph, "a little balm and a little honey, spices and myrrh, nuts and almonds;" and again, when the Queen of Sheba came to visit Solomon, she gave to the king "an hundred and twenty talents of gold, and of spices very great store, and precious stones." These were representative of homage and reverence in both instances, as they were in the instance before us, of the gifts of the wise men.

Gold and frankincense and myrrh correspond to the three kinds of good that are to be given to the Lord by man, celestial, spiritual, and natural; or in other words, to love, faith, and obedience. As we read in the *Arcana* of Swedenborg, "By gold, frankincense, and myrrh are signified all things which are of the good of love and faith to the Lord—gold the things which are of the good of love, frankincense the things which are of the good of faith, and myrrh the things which are of each in externals. The reason why the wise men from the east offered those things was, because with some of the orientals from ancient times there remained the science and wisdom of the ancients, which consisted in understanding and seeing celestial and Divine things in those which are in the world and upon the earth; for it was known to the ancients that all things corresponded and represented, and hence were significative, as is also evident from the most ancient books and monuments of the Gentiles; hence it was that they knew that gold, frankincense, and myrrh signified the goods which were to be offered to God." These, then, are the gifts the Lord requires from us. These spiritual gifts, though precious in the highest degree, may be obtained by any one; and in presenting them to the Lord, they are not, as earthly gifts are, so to speak, lost to ourselves; they are treasures which will be "laid up in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The way to obtain these gifts is to study the doctrines and precepts of the Word, and the way to present them to the Lord and to store them in heaven is to practise these doctrines and precepts in our hearts and lives;

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for "unto every one that hath shall be given; and from him that hath not, even that he hath shall be taken away from him."

The Lord is always striving to give His gifts to us; this He constantly impresses upon us in His Word. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" and again, "If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" Both gratitude and our highest spiritual interest should prompt us to return some of the love He showers upon us, and to offer to Him in return some of the spiritual gold and frankincense and myrrh which He gives so plentifully to us.

THE COMPANIONS OF OUR LORD.

II.—JOHN THE BAPTIST.

(*Continued from page* 116.)

THE baptism which formed the main feature of John's mission, and which has supplied the title by which he is commonly distinguished, was not a novel rite in Judaism. It was practised by the Essenes, and from old time had been administered to proselytes from Paganism on their acknowledgment of the one true God. From this circumstance sceptical critics have argued against its value as a Christian sacrament, contending that if baptism was an ancient Israelitish custom which Jesus, or His harbinger on His behalf, instead of instituting, merely adopted and modified to His own purposes, it cannot be instrumental of spiritual benefits. But such objections entirely overlook the real ground of sacramental efficacy. Why should our Lord have chosen water as a means of introduction into His Church? Why should the Mosaic Law have prescribed so many ceremonial washings, enjoined with such imperative emphasis, and enforced by so many severe penalties? Or, for in this question is involved the answer to the other two, how came it that this practice of baptism or some similar process had existed from antiquity among the Jews, and possibly also elsewhere; and thus, that when John proclaimed his mission in the desert, his contemporaries accepted the rite without wonder or objection? The reason was, that in thus recognising water as the appropriate medium for signifying a change of convictions, and for testifying a resolution to lead a new life, the Jews were but employing a relic of that primeval wisdom which was once common upon earth, and the traces of which, in a debased and obscured form, even now linger in many expressive analogies and customs which enter largely into our daily speech and actions. The earliest and holiest science which existed amongst men was a knowledge of the relation between things natural and spiritual, a perception of the fact that every material existence is the equivalent, in the world of matter, of some power or principle active in the world of mind, and thus that the universe is a parable, illustrative in every part of the profoundest and most vital metaphysical truths. To this cause is due the peculiarity in all primitive languages which modern scholarship renders continually more manifest, that originally every mental and abstract idea was expressed by some word relating to the visible and tangible creation. This was not a result, as is too commonly concluded, of a simplicity and ignorance so dense as to be incapable of apprehending any purely metaphysical thought; but rather of a wisdom so enlightened as to reject every merely gross and material conception, and to discern the spiritual equivalent and counterpart of every object in the natural world with such spontaneousness, that subjects intrinsically the most internal were habitually described and discussed in terms relating on their surface to physical life alone.

Now one of the analogies thus universally recognised in the primeval age, which, unlike most of the particulars of the wisdom then common, survived in the general apprehension to Gospel times, and the knowledge of which has continued thence to our own days, is the affinity which subsists between cleanliness of body and purity of soul. Even Pilate, a Roman and a Gentile, who would have viewed any doctrine of merely Jewish origin with lordliest contempt, perceived this correspondence, and, in the great crisis of his life, employed the knowledge with peculiar impressiveness: "He took water, and washed his hands before the multitude, saying, I am innocent of the blood of this Just Person" (Matt. xxvii. 24). And in all the crowds excited by John's baptism, no one, perhaps, was so utterly besotted as not to perceive, if dimly, that the ceremonial ablution daily performed in the Jordan symbolized a spiritual purification; and that the soiled and travel-stained penitents, who emerged from their plunge in the cooling stream refreshed and clean, indicated thereby a purpose to undergo a like process morally, and, in obedience to the language of the ancient prophet, to wash their heart from wickedness that they might be saved (Jer. iv. 14).

The water with which John baptized "unto repentance" (Matt. iii. 11) will therefore represent the agencies which accomplish the internal change of which his baptism was a type. These, broadly speaking, are two in number, and consist, firstly, in the truth by which the mind is instructed as to good and evil, and our duty regarding them; and, secondly, in the various trials and discipline, especially of a spiritual character, which are required to induce the soul to deny self and to submit to the regenerating process.

Firstly, the water of baptism symbolizes truth. This is, indeed, the grandest and most obvious of all the significations which water, under its different aspects, assumes. Whether viewed as the drink essential to all life; the rain, dew, and snow which variously fertilize the soil; the sea, bearing on its broad breast the argosies of the world, and "wherein are things creeping innumerable, both small and great beasts" (Ps. civ. 25)—whether regarded as the running stream, the still and silent pool, or the fountain, springing up as with innate life from earth towards heaven, water is alike the apt and beautiful symbol of truth. For truth alone can satisfy the mind's thirst for knowledge. Truth, like the bounteous mercies of the clouds, must make fruitful the ground of the honest and good heart, or its best aspirations, through ignorance, may prove productive rather of mischief than of benefit. "My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (Deut. xxxii. 2). "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth" (Isa. lv. 10, 11). For instruction in the lessons of the Scripture is indeed like the gentle rain from heaven; while the sweet perceptions of peace and confidence which flow from a heartfelt experience of the Divine love resemble the gracious dew. Received merely as a principle of duty, however, and as such obeyed, but without any glow of voluntary affection, truth finds a material equivalent in snow; cold and cheerless,

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but most precious for the preservation of spiritual life, until, turning from "the winter of our discontent" more fully towards the benignant Sun of Righteousness, we pass to the bright warmth of spring and summer. But if altogether separated from love, as when employed in censorious, spiteful fault-finding, truth becomes frozen into hail, which bruises and destroys. In the memory, again, truth is like the great sea; a collection of miscellaneous knowledges drawn from all sources, and constituting the mind's highway in its progress to sounder wisdom and more grand achievement. In the understanding it is represented by a river, because, when rationally comprehended, it flows from well-ascertained premises to carefully-inferred deductions with an ever broadening wealth of intelligence and power. In the heart it resembles a living spring bubbling up from deep sources of inexhaustible plenteousness; neither dried by summer's heat, nor hardened into ice by winter's cold; proof alike against the dissipating enervations of prosperity or the chilling discouragements of adversity and sorrow.

But of all the illustrations of the spiritual significance of water, none are more expressive than those afforded by its employment in washing. For just as water is the great cleansing element in nature, so is truth the chief purifier of the soul. Before the new birth of regeneration we are all unclean; soiled and defaced by numberless defilements, hereditary, or acquired by our own wilful act. What enables us to detect these evils, and justly to discriminate between right and wrong? Simply the Divine truth. And, supposing a resolution formed to wash and be clean, to put away the evil of our doings from before God's eyes, to cease to do evil and to learn to do well (Isa. i. 16, 17), what power will guide and strengthen us in our heaven-inspired efforts? Again we answer, the Divine truth. This is indeed the baptizing Jordan of the souls, for if, in obedience to its commandments, we desist from the affections and practices it condemns, and pursue whatever it commends as duty, we shall be made pure both in heart and life. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word" (Ps. cxix. 9). "Now ye are clean through the word that I have spoken unto you" (John xv. 3). The water, therefore, in which John baptized his converts manifestly represented the Divine truth.

It also denotes the trials and temptations of the regenerating life. For if true principles are signified by water in its beneficent and useful aspects, its violent and destructive phases symbolize as fitly the delusions and false persuasions which are too often accepted in the place of truth, and which if believed and trusted so far as to become the foundations of practice, at length deluge the soul in misery and ruin. This correspondence of the disorderly abuse of water, as representing an analogous perversion of the faculty for perceiving and using truth, was also acknowledged by the earlier races of mankind. Indeed, they described the torrent of falsity which ultimately overwhelmed the Most Ancient Church signified by Adam and his descendants, under the awful image of the Flood; the narrative of which, obscured by manifold perplexities, and irreconcilable with scientific verity, if understood as a record of literal fact, becomes illuminated with most valuable instruction when thus spiritually interpreted. Such inundations are frequently referred to in the Psalms and the prophetical portions of the Word. Thus: "Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. . . . Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me" (Ps. lxix. 1, 2, 14, 15). Again: "When the enemy shall come in like a flood, the Spirit of Jehovah shall lift up a standard against him" (Isa. lix. 19).

JOHN PRESLAND.

(To be continued.)

CHRISTIAN CHARITY.

(Concluded from page 119.)

WE pass now to consider how the intellectual good of the community is subserved. And under this head we would include also æsthetic good—everything that educates and improves the tastes—in a word, all that may be expressed by the term culture when applied to the mind. And to illustrate the subject on this plane we will take the office of the teacher, especially the teacher of children and youth.

Few parents, if possessed of the ability, have the time for the mental training and instruction of their children. Moreover, there is a common perception and consequent recognition of the truth that it is better for the children of different families to be thrown together, and not segregated during the period of their education. For thus they act upon each other, and tone down and soften those hereditary peculiarities which, when children of the same family are exclusively associated, are likely to be stimulated to a still more unhealthy development. For these reasons the work of instructing children is wisely delegated to a class in the community who make it their exclusive calling.

And it is interesting to note the increasing demand for professional teachers, that is, for those who have had an especial training for the work, and who are looking forward to it as their business in life. For we are beginning to realize that a simple acquaintance with the branches to be taught is not a sufficient preparation for the instructor of youth. The teacher must understand the human mind, must know something of the methods of its growth and development, ere he is fitted to engage in the work of training and educating it. As it is now esteemed of prime importance that the physician have a good understanding of the body which he is to treat, so will it ultimately be demanded of the teacher that he have a good understanding of the mind upon which he is to work.

Now, if the teacher make manifest his Christian Charity by giving his affections, his thoughts, and his energies to the particular work which he has in charge, to the school or schools that are intrusted to him, then the common good is in an important direction provided for. The teacher who thus lives a life of Christian Charity may not be known to the world, he may edit no books, contribute to no periodicals, yet he is doing a work the value of which can hardly be over-estimated.

But if he neglects his school, the common good is not, nor can it possibly be, in that respect, provided for. He may do a great amount of so-called good in other ways, but this does not make his life one of Christian Charity. This outside good some one else might do; it does not necessarily devolve on him. But his especial work no one else can assume. By his very position he shuts others out from undertaking it to any extent; and if he neglects it, or fails to do it well, it must remain undone or imperfectly done. It is plain, then, that the place in which the teacher's love to the neighbour or Christian

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Charity, is to be evinced, is his school, and that only there can he contribute his part to the common good.

And what is true of the teacher can easily be seen to be true of all other workers upon the minds of men. All public instructors, the editor, the author, the artist, the actor,—all these are to show their Christian Charity in their various professions, and thus contribute their especial portion to the intellectual and æsthetic good of the community.

It now remains for us to witness the application of the same principle to the promotion of the world's spiritual good, taking, in illustration, the single use or calling which has this exclusively and directly in view, that of the minister.

Upon him is devolved the duty of carefully studying and investigating spiritual truth, that he may learn how the spiritual interests of men may be best promoted and subserved. He is to seek to have the Divine Word opened to his spiritual understanding, that he may bring forth therefrom "things new and old" for the enrichment of the lives of those to whom he ministers. He is set apart by solemn ordination to lead the people in their public worship of the Lord, and to perform for and with them those other holy offices by which the Lord is acknowledged and heavenly good sought.

Now, when he accepts the call of a society to become their minister, he assumes the duties that belong to an especial place, the care of a particular society. His love to the neighbour, if he be in the exercise of that love, receives a special direction. That society becomes to him the neighbour, and his Christian Charity must be evinced in his relations to that society. His affections, his thoughts, and his energies, must all direct themselves to the good of that society.

And thus doing, the common good is subserved, as well as that of the individual society to which he ministers. For by working faithfully with his society, the minister fills one place, the particular place, too, which he ought to fill. Every place thus filled leaves one less to fill. The places unoccupied, other labourers will be raised up to fill. The minister who is doing his duty faithfully in his place need not be anxious and troubled with respect to these. The burden of the world's spiritual instruction and salvation rests not with him, but with the Lord. The growth of the Church is not necessarily measured by the numbers who enter into it. It has been truthfully, as well as tersely, said that it is less important to get people into the Church than to get the Church into the people. Accomplish the latter and the former will accomplish itself. Let the ministry live this life of Christian Charity, and the Church can hardly fail to grow strong, although, to human view, it may not rapidly extend its borders. It will be lifted up in the eyes of all the nations until it become a city set on a hill which cannot be hid; a city into which men shall repair to buy gold tried in the fire, and white raiment that they may be clothed.

We have thus sought to enlarge upon and to plainly illustrate the remarkable definition of Christian Charity given us by Swedenborg. That such is the true nature of Christian Charity may be also evident from this consideration: were all men living this life of love to the neighbour, what is now popularly termed "charity" would have no existence. There would be no poor to be provided for, and "institutions of charity" would cease to be a necessity. It is due to the world's disorder that the poor we have always with us.

It is true that their needs must be met, their sufferings for the common necessaries and comforts of life must be recognised and judiciously alleviated. But we are never to lose sight of the truth that the relief of such is not included in the genuine *works* of charity, but rather under its *benefactions* or *gifts*. And it is proper that these duties of mercy should be largely devolved upon those who are not engaged in definite uses or employments. Men who, from age, infirmity, or inability to obtain suitable occupation, have unemployed time; women without families, and but partially occupied in domestic or other uses, may largely assume these gifts of charity. Thus it may be provided that the *works* of charity be but little interfered with.

In this view all may live a life of Christian Charity. None need say, "If I had wealth I would do this or that good. Were I able I would be very charitable." Wealth or poverty has nothing to do with a life of charity. "Christian Charity with every one consists in faithfully doing the duties of his calling." If, from love of the neighbour's good, one do this, his life is full of the works of charity. And if one do not this, although, in the words of Paul, he give all his goods to feed the poor, and though he give his body to be burned, he hath not charity, and these things profit him nothing.

To those who are thus living a life of daily charity, the Lord's commendation is ever given, and His promise constantly fulfilled: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." The joy of thy Lord! That Divine joy which the Lord feels in providing for the good of His children, of that joy shall His servants partake *by doing faithfully the duties of their calling.*

W. H. Mayhew.

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

Chapter IV.

THE Indo-Germanic languages are built up on fundamental words called *roots* or *bases*, and in all probability the primitive language of mankind was so far exactly their antetype. In the polished languages of literature, and in all very composite modern tongues, this fact is somewhat obscured, except to the scholar, the vocabularies having usually been derived from two or three older languages, and the words having often undergone considerable change in form. The determination of their root-words is thus frequently difficult, and always requires an extensive knowledge of comparative philology. The English language, for instance, though mainly a modification of the Anglo-Saxon, contains a large number of words derived from the old Norman French; others imported, more or less directly, from the Greek and Latin, with others which in origin are oriental or Scandinavian. To get at the roots of our everyday speech we thus have to search in many different directions. It remains true that the various words in daily employ do most certainly rest upon roots; and the less elaborated and the less composite a language is, the more obvious this becomes.

Take, for example, the English words witty, wise, wisdom, a wizard, a witch, a witling, a witness, the wits. All these have been developed in course of time from the radical Anglo-Saxon verb *witan*, to know, still preserved in the abbreviated form employed in legal writings, "to wit." It occurs also in the fine old Scrip-

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tural phrase, "Wist ye not that I must be about my Father's business?" The variation, in some of the derivatives, from the *t* of the original *witan*, to *s* or *z*, does not invalidate or in the least degree affect the fact of the common origin; changes of this nature, called by etymologists the "permutation" of sounds or letters, being, as will presently be shown, one of the oldest accustomed phenomena of language. The old Greek name for the honey-bee was indifferently *melissa* and *melitta*. A familiar parallel case is found in the abbreviation of the name Elizabeth, which is either Bessie or Betty. Take again the English words mission, missionary, missive, missile, and the numerous compounds made by prefixing a preposition to *mit*, such as omit, permit, remit, commit, intermit, submit, with their own respective offspring, omission, permission, remittance, committal, etc. etc. These are all referable to the Latin verb *mitto*, I send, and have similarly grown up, like a man's family of children—in course of time. Brought together in this manner, words show themselves to be by no means solitary and independent creations, but, as a rule, enlargements and variations of primary genetic words, derived originally perhaps from some older language, perhaps immediately from some tone of nature. In a highly-developed language the words, taken in the mass, are like the foliage of a beautiful wood. Looked at as a whole, the various shapes and colours of the innumerable leaves blend and intermingle indistinguishably. We are conscious only of a rich aggregate of living charm, and the sources whence they derive their being are invisible. But when individualized, carefully traced from twig to branch, from branch to bough, and from the boughs to the stem, the parent trees are found to be comparatively few, and the botanist will show that the distinct genera and species are still fewer. To call the primitive or fundamental words of language its *roots*, is thus to employ a metaphor eminently and instinctively true to the perennial analogies of nature. "How," says the poet, "can a tree live without its root?"

In an ancient and uncompounded language, not much indebted to previous languages, the number of root-words, or primitives, would of course be much less than in a highly-compounded modern one. The presumption that there would be fewer is borne out by what is observable in, for example, both the Greek and the Hebrew. Remarkable as the language of Homer is for plenteousness of vocabulary, all the words contained in it are referable to a few hundred parental ones. Contemplating this obvious fact, namely, that words exist not so much as individuals, as members of groups of words, which groups rest upon roots; considering, also, how few root-words would be required to furnish a vocabulary sufficient for the purposes of the early members of mankind, it becomes evident that to satisfy our minds as to the possibility of language being a human achievement, we have merely to inquire whether an adequate collection of *root*-words could readily be formed by man, by virtue of his own intellectual powers and vocal aptitudes. If he could fashion a sufficiency of *roots*, all the rest would follow as a matter of natural sequence. It seems tolerably plain that such a collection *could* be formed, and most easily, and that it would be the inevitable result of the contact of the senses and the mind of man with objective nature—in other words, of his imitating and adapting to his own purposes the sounds of nature above adverted to. What were these sounds specifically? Even without reckoning the infinite capacity for modulation of the human voice (which, as regards the inarticulate and untutored expression of the feelings, is of course to be regarded as one of the prime fountains of "natural sounds"), those which are associated simply with the inanimate part of creation, and with the lower forms of life, are themselves as numerous and suggestive as they are beautiful. Hence they form one of the most charming attributes of the country, filling it with melody at all seasons, and giving vitality and cheerfulness to the remotest and loneliest wilds. Doubtless to thousands of the dwellers in towns and cities the sounds in question are nearly or quite unknown. The possessions of such are of another order altogether. But the lover of nature in her freedom knows full well the changing intonations of the sea, the gentle rustle of the leaves when the wind visits the dells, and the heavy rushing when it moves the tall and sturdy pines. He is acquainted with the "courteous echo;" with the dash of the waterfall; with the purl, the ripple, the gush, the gurgle of the "unreposing brooks." He needs not to be told of the song of the various kinds of birds, or of the hum of insects in the sultry air of summer. They are sounds, every one of them, which fall upon his ear as tones of true music, and with the sweetness and familiarity of a sister's sunny laugh.

"Deinde satis fluvium inducit, rivosque sequentes;
Et, cum exustus ager morientibus æstuat herbis,
Ecce, supercilio clivosi tramitis undam
Elicit. *Illa cadens raucum per levia murmur*
Saxa ciet, scatebrisque arentia temperat arva."

"He lay along
Under an oak, whose antique root peeps out
Above the stream that *brawls* along this wood."

"As one whose drought
Yet scarce allayed, still eyes the current stream,
Whose liquid *murmur* heard, new thirst excites."

"*Bubbling* from the base
Of the cleft statue, with a gentle leap
The rill runs o'er, and round, fern, flowers, and ivy creep."

"Yet as if grieving to efface
All vestige of the human race,
On that lone shore loud moans the sea."

Thus, before a single vocable was constructed, the entire substance of language lay latent in nature. The woods, the sea, the mountains, birds, animals, every created object, both animate and inanimate, was ready to supply its quota so soon as the world's lord and chief ornament should be introduced and assert his claim. Everything lay ready, biding the time when, in the order of Divine Providence, man should want it. Animals told him what to call them in their cries: if it were an inanimate object, such as the sea, or the wind, or a fountain, that he wished to designate, then he would take the sound it produced at the time being; if it were an object always and altogether silent and mute, then he would name it by virtue of some resemblance to a vocal one. These various sounds, including his own ejaculations, would furnish materials, as above implied, for the *root*-words. Having got these, he would be provided, under the law of the natural harmonies between things material and things spiritual, with the means of adverting to the emotions of his own being—hope, love, joy, sorrow, fear, etc., and the roots would give rise, just as *witan* and *mitto* have done in modern times, to constantly multiplying groups of articulate and expressive vocables. The words thus framed would be immediately accepted by the individual to whom they were addressed. The very same principles, relations, and circumstances which opened an easy way to the speaker, would contribute to make him perfectly intelligible to the listener. Considered in reference to language—especially that portion of it which is required to denote emotions, thoughts, and sentiments—the world

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would thus continually prove itself to the fathers of human speech, a repertory of picturesque and delightful symbols, adapted to render audible and pleasing what would otherwise have been no more than mystery. How beautiful and benevolent an institution! Worthy indeed, of God, such pupils as mankind, and a school for them so glorious as the world of nature.

What particular sounds would be first made use of as the elements of words it is manifestly impossible to say. Indeed it may safely be concluded that no one class of sounds would be selected to commence with, and that when these had been employed, another set would be taken, and so on with the various kinds in succession; for this would imply not only an exact and complete foreknowledge, on the part of the framers of language, of the entire work that had to be accomplished, but also an intimate familiarity with the whole of the sounds which nature yields. So far from this being the case, the only idea of language possible to the framers of its rudiments would be the one which they would form from their individual and existing necessities. The several kinds of sounds would be adopted *indiscriminately*. They would be taken from one source at this moment, from another source at the next, according to their suitability or adaptedness to meet the specific desire or necessity of the would-be speaker, his object being of course to make *himself* understood, and not to provide materials for the language of future generations, though all the while he was unconsciously doing so. It is very well for modern philologists to classify sounds, and to observe their relation to language *as developed;* but man, when *constructing* language, would recognise nothing more than their individual values, and these he would at once apply to his immediate purposes.

Employing the sounds of nature in the way indicated, man would utilize every department of it almost at once. There was no period when language consisted simply of interjections, or of the names of brute creatures. Nothing can be more inconsistent and unreasonable than to suppose that man—the animal which has always manifested the largest amount of intellectual capacity, should in the beginning have possessed the very least; for this is necessarily involved in the idea that there was a period when dogs could bark, and monkeys chatter, and man at the same time be unable to do anything but mock them.

The various tongues of which philology takes cognizance abound with words which were evidently framed exactly in this way. Whether they were transmitted from the first framers of language to the nations in whose speech we now find them, coming down from the primitive times to the later, and to the existing ones, in the way that ideas, manners, and customs have done; or whether they have been constructed during what may be called, for distinction-sake, the historical times, of course it is impossible to decide. Probably there are among them both primeval words and relatively modern ones. Finding them, as we do, in the most ancient of all known languages, as well as in those of later date, the fact is indubitably established that such a mode of framing words was in use in the earliest times of which there is authentic knowledge; and if in *these*, there can be no objection to assuming that the usage was by inheritance from the times up to which secular history does not reach. In the languages which appear to illustrate in the best manner the processes of the universal human mind when enlarging and expounding its vehicle of communication, it is clear also that these words have served, very extensively, the purpose of roots or bases.

LEO H. GRINDON.

THE REV. J. J. THORNTON.

THE Rev. J. J. Thornton and family arrived safely and in good health in Melbourne, Australia, on the 8th of February. Mr. Thornton's first letter has just reached this country, giving some details of the voyage, and very briefly also of their reception there. On the Sunday following his arrival the ordination of Mr. E. J. Day, who has been for very many years the leader of the New Church Society in Adelaide, was to take place. The reception which Mr. Thornton and his family had from the Melbourne friends was most kind, but the formal meeting of the Society to receive him as their minister was only to be held on the Wednesday succeeding the despatch of the letter. The voyage, which began badly, included, as most long voyages must, a great variety of phases, both of temperature and weather, of enjoyment and discomfort; but was on the whole very pleasant. Mr. Thornton conducted the Sunday services while the weather was such that the captain was unable to leave his duties, but not afterwards; as the captain would not tolerate any deviation from the order of the Book of Common Prayer, not even the introduction of the reading of the Ten Commandments. Among the passengers and crew he seems to have found greater openness and more inquiring dispositions, as the following interesting extract from his journal will show: "During the voyage I have had very many conversations on the Church and Swedenborg, etc., with passengers and crew. By far the most interesting hearer is Mr. ——, a Melbourne gentleman. He was startled on hearing some of my statements to other passengers. So intensely has he given his mind to the study of the writings, that he is every day almost wholly devoted to reading New Church works, and is evidently of so honest and sincere a spirit that he looks upon them as a revelation of the Lord. After he had been reading the 'Apocalypse Revealed,' I found the following prayer written faintly on the blank flyleaf at the end, 'Almighty Father, I am about to search the following pages with a view of enlightening my mind as to the hidden meaning of the Revelation of John; and knowing that of my own unassisted intellect I cannot arrive at a just interpretation and understanding of Swedenborg's writings, grant me, as a sign, that, if he has really derived his knowledge direct from Thee, I may find my intellect cleared and prepared to receive and hold fast the truth as interpreted by him. 27/12/77.' He says he is attached to no Church, but he *will* come to ours. There is also a Mr. ——, a learned Canadian, a lawyer, with whom I have conversed freely, and who has shown great interest, though his Presbyterian principles hinder. While he was confined to his bed several days I gave him written statements of New Church truths, which he considered very favourably. On Sunday afternoons I have gone among the sailors and third-class passengers, to converse with them, and to give away tracts. The tracts have been very useful. If I had pushed our religious opinions more, I might have gained greater attention for them for a time, but there would have been a reaction against them. I have tried to improve our opportunities on the ship, and trust that at any rate we have done nothing to prejudice, but something enduring to help forward, the good work. Whenever truth has entered any mind from our Lord, we are sure it will remain and bear fruit. There are many passengers who have had foolish and absurd prejudices against 'Swedenborgians' removed from their minds. I hope to give away many more tracts before leaving the ship."

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CAMDEN ROAD (LONDON) NEW CHURCH SOCIETY.

Annual Meeting.

THE Annual Meeting of this Society was held on Monday, the 18th March, H. R. Williams, Esq., in the chair.

Mr. Williams said that it was a pleasure to him to see so many faces present that he had known for so many years, and he had also to thank his Heavenly Father that his health had been sufficient to enable him to keep in office so long. He felt, as he always did at this annual period, that they met to become more closely united to each other with the sincere desire to make themselves useful in this life, and one of the uses was certainly the visible organization of the New Church in order that the doctrines might be preached and might be made known as widely as possible by means of the pulpit.

The report of the Committee was then read by the Secretary. The number of sittings taken is 181. The present number of members is 100, which exactly corresponds with last year's report, as five new members have been received, and four have been lost by death and one by removal to the country. The average attendance during the year was 132 in the morning and 100 in the evening. The attendance at the Lord's Supper averaged 44 in the morning and 26 in the evening. There were 10 baptisms, 2 being of adults and 8 of infants. Four marriages were celebrated.

The Treasurer then read his report, showing a deficit of £58, of which however only £21 was on the ordinary account. To meet this over £70 was immediately made up by a special subscription, and announced to the meeting.

The report of the Benevolent Fund, managed by a committee of ladies, was read and received with marks of approval.

This was followed by the reports of the Superintendent of the Sunday School and the Librarian.

It was then resolved that these various reports be adopted and printed.

Dr. Tafel, after adverting in his report to the year's work in the pulpit, and to the doctrinal class and Sunday School, said he desired in conclusion to inform the members of this Society of the departure into the other world of the wife of their dear friend the Rev. Mr. Warren. Mrs. Warren had endeared herself to all the members of this Society during her husband's connection with it as its minister, and he thought it would be the desire of every one to express their sympathy with Mr. Warren in his great bereavement.

The Chairman, acting upon Dr. Tafel's suggestion, then moved the following resolution, which was carried—That "the Camden Road Society of the New Church wishes to express their sincere sympathy with their former minister, the Rev. Samuel M. Warren, under his great bereavement, and their deep regret for the loss he has sustained of the removal of a wife so justly esteemed of all who knew her."

Mr. Williams was appointed Treasurer for the ensuing year.

The Scrutineers then handed in the names of the members elected upon the Committee for the ensuing year. These are Messrs. C. A. Faraday, F. R. Mosley, F. L. Coster, J. Speirs, A. W. Mosley, A. T. Lyne, W. Gibbs, C. J. Whittington, S. Teed, S. J. Hodson, T. Plummer, I. W. Boyle.

It was resolved that Mr. H. N. Banes, Mr. A. J. Johnson, and Mr. F. Flowers be the representatives of this Society to the London Association of the New Church.

A vote of thanks to Mr. Whittington and the ladies and gentlemen of the choir for their valuable aid in conducting the musical portion of the services, was put and carried by acclamation.

The Chairman said that before concluding there was another matter to attend to, and that was with respect to the hymn-book. The Church Committee had thought this subject of so much importance that it had appointed a sub-committee to consider the whole question. The report prepared by it was read and adopted as the reply of the Society to the circular of the Conference Committee. It admitted the desirability of improving the hymn-book, but thought hymns of poetic merit by New Church writers should accumulate first, and deprecated hasty action at the present time.

The usual vote of thanks to the Chairman was then made, and the meeting terminated.

ITEMS OF INTEREST.

We observe from a paragraph in *The Daily News* that the remains of thirty-five of the victims of the colliery explosion at Kersley were interred there on Saturday, March 16th. Sermons *in memoriam* were preached at St. Stephen's, Kersley; St. Saviour's, Bingley; New Jerusalem Church, Kersley; and at the Irwell Bank Sunday School on the day following, the 17th. The subscriptions in aid of the bereaved amounted on Saturday to £336, 10s. 0d. We hope that the sermons were in all cases a prelude to a substantial subscription on behalf of the widows and orphans of the unfortunate men; and are pleased to see that the New Church at Kersley has not been behind in expressing its sympathy.

The *South London Press* of March 16th contains the following notice of the cheap edition of "The Apocalypse Revealed:" "A new edition of this world-famous volume has been published by the Swedenborg Society, and those who are interested in the Seer's writings may purchase the volume at a reasonable price and in a convenient form. We cannot pretend to give any criticism on Swedenborg's elucidation of the mysteries of the Apocalypse; indeed, the mere task of reading the volume is too much in these busy times, and we can only envy those who have sufficient leisure to do so. Whether rightly or wrongly, the followers of Swedenborg are not few, and, apart from mysticism, there are many worse creeds. No doubt, like other prophets, Swedenborg has suffered through misrepresentation, and those who have any curiosity respecting the views he held, cannot do better than purchase 'The Apocalypse Revealed.'"

The Committee of the Swedenborg Society, in conjunction with the Missionary and Tract Society of the New Church and Mr. Speirs, has issued a 16-page catalogue, which contains an account of the birth and parentage of Swedenborg, his rules of life, the different classes of the readers of his writings, the institution and objects of the Swedenborg Society, Swedenborg's summary of the doctrines of the New Church, and opinions of the press and of some eminent authors respecting his writings. To the principal works are appended illustrative and explanatory notes, which are intended to convey to the reader an outline of the doctrines contained in them, and, taken together, to present a general view of the theology and philosophy of Swedenborg. The publications of the Missionary and Tract Society are prefaced by a brief but complete account of "The New Church signified by the New Jerusalem in the Book of Revelation" from the pen of Dr. Tafel; and prominence is given to such works as Noble's "Appeal," the "Brighton Lectures," etc., by suitable notes. A list of recent New Church works completes what is intended to be a useful tract to place in the hands of inquirers to lead them to an acquaintance with doctrines which the state of the religious world renders every day more and more important.

The first number of *Social Notes*, edited by Mr. S. C. Hall, F.S.A., contains some capitally-written articles on various interesting social questions, including Strikes, Intemperance, the Vice of Dress, Industrial Schools, Vivisection, etc. Published for the purpose of bringing into a focus the opinions of writers who command public attention and obtain public confidence upon questions of social reform, social requirements, and social progress. *Social Notes* is calculated, under judicious management, to fill up a gap in the literature of the day, and to procure an extensive circulation.

We would draw special attention to a letter by the editor on *The Cost of Funerals*, in which Mr. Hall presents a very graphic pen-and-ink sketch of a modern funeral, and protests against the absurd manner in which steps are taken at the behests of "custom" to

'Mimic sorrow when the heart's not sad."

TO CORRESPONDENTS.

New Church Writers on the Eternity of Hell.—A Reader (Penge).—The sentence quoted from Parsons' "Outlines of the Philosophy of the New Church" (p. 149) is not at variance with the views put forth in Sedan's review of Canon Farrar's Sermons. When Dr. Parsons says, "He cannot have created any of His children for a doom which would be worse than non-existence, for such a doom could never be the gift of perfect love," he is arguing against the idea that God condemns man to hell. The view of the New Church is that all men are created for heaven, but that by virtue of their own free choice of evil they may refuse heaven and prefer hell. Hence Dr. Parsons says (pp. 82, 83), "This work of establishing a permanent character is done by all who live; they cannot help doing it; but they may do it as they choose. They cannot help becoming here that which they will continue to be hereafter. But they may become whatever they may choose to become."

In reference to the position put forward by Mrs. Rothery in the pamphlet on "Anti-Mourning," we suppose "A Reader" refers to the following passage (2d edition, p. 8): "*We* know that the Lord removes none from earth whom a longer stay on earth could serve or save; *we* know that His love for the most debased of His creatures is incalculably, because infinitely tenderer, more long-suffering, wiser than our love, and that if an evil man be withdrawn from earth, it is in order to save him from plunging into and confirming in himself yet deeper evils, and to place him in some sphere where he will prove less hurtful to others, and be himself more adequately restrained *and sooner reformed.*" These sentiments, with the exception of the idea of reformation after death contained in

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the words we have italicized, are in strict accord with the views of the writer in *Morning Light;* but the idea of reformation after death as expressed by Mrs. Rothery cannot be reconciled with Sedan's article. This is not because "opinions on this subject differ even amongst members of the New Church," but because Mrs. Hume-Rothery is on this subject at issue with the New Church. This is clearly acknowledged in a letter published in the *Intellectual Repository* for April 1866, where Mrs. Rothery, writing on this subject, says, "The reason I have not on this point, as on others, appealed to the testimony of Swedenborg is, that I consider him here to be at issue with Scripture."

"*It repented Jehovah that He had made man.*"—A. H. (Holloway) would like to see this text, lately preached upon by Dr. Vaughan, Master of the Temple, explained according to the doctrines of the New Church. The statements respecting the anger, jealousy, and revenge ascribed to God have been frequently explained, and their real harmony with the Divine Love established. The stand-point of fallen human nature, however, which misrepresents and questions His love is one which also misrepresents and questions His infinite wisdom, and to this class the text referred to belongs. Swedenborg's own words are (*A. C.* 588): "It is said of the Lord that He repents and grieves, because it so appears in all human mercy; and the declaration is made here, as in very many other places in the Word, according to the appearance. What the mercy of the Lord is none can know, because it infinitely transcends all human understanding; but as to the mercy of man, man knows that it is to repent and grieve; and unless man were to form an idea of mercy from another affection, the quality of which he knows, he could have no conception of it, and thus could not be instructed. This is the reason why human properties are so often predicated of the attributes of Jehovah, or the Lord; as that Jehovah, or the Lord, punishes, leads into temptation, destroys, is angry; when, nevertheless, He never punishes any one, never leads any into temptation, never destroys any, and is never angry. Since therefore such things are predicated of the Lord, it follows that repentance also and grief must be predicated of Him."

Does Canon Farrar teach Universal Restitution?—To J. de M. B. (Manchester.)—The author of "Amid the Corn" wishes to express his regret if he has unwittingly misrepresented Dr. Farrar.

It is perfectly true that Dr. Farrar, in his work "Eternal Hope" (p. 84), says, "I cannot preach the *certainty* of Universalism;" but it is equally true that in the five pages following this statement he argues for the doctrine with all the force in his power. Whether he holds and teaches that doctrine may be seen from the closing words of the sermon: "Yes, my brethren, 'Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him:' but say also, as Christ's own Apostles said, that there shall be 'a restitution of *all* things;'—that God willeth not that *any* should perish;—that Christ both died and rose and revived that He might be Lord both of the dead and the living;—that as in Adam all die, even so in Christ shall all be made alive;—and that the day shall come when *all* things shall be subdued unto Him that God may be *all in* all—omnia in omnibus—*all things in all men.*"

The italics in the above extract are those of Dr. Farrar. The passage sufficiently proves where his feelings and opinions are.

New Church teaching as to Vegetarianism.—H. J. W. (Birkenhead.)—In answer to your inquiry respecting a vegetarian diet the following passage occurs in the *Arcana Cœlestia* (No. 1002): "Eating the flesh of animals, considered in itself, is a something profane. For in the most ancient times they never ate the flesh of any beast or bird; but only grain—especially bread made of wheat—the fruits of trees, vegetables, milk, and such things as were made from milk, as butter, etc. To kill animals and eat their flesh was to them unlawful, being regarded as that which pertains to wild beasts. They only took from them services and uses, as is evident from Gen. i. 29, 30. But in process of time, when men began to be cruel, like the wild beasts, yea, more cruel, they then first began to kill animals and eat their flesh; and because man had acquired such a nature, therefore the killing and eating of animals was permitted; and is also permitted at this day." As elements towards the formation of an opinion on this subject, we may also point to the Lord's command to the Israelites to kill and eat the paschal lamb, and to His own example in eating of broiled fish.

SUNDAY-SCHOOL LESSONS FOR APRIL.

Date.	Text for Repetition.	Subject.	Chapter for Reading.	Lesson.
April 7.	Isa. xliii. 10, 11. John vi. 63.	The Miraculous Draught of Fishes. Joseph in Canaan.	Luke v. Gen. xxvii.	Luke v. 1-11. Gen. xxvii. 1-11.
,, 14.	John i. 1, 2. Isa. lv. 10, 11.	The Impotent Man at the Pool of Joseph, Ruler in Egypt. [Bethesda.	John v. Gen. xli. 1-49.	John v. 1-16. Gen. xli. 37-49.
,, 21.	Deut. vi. 4, 5. Ps. cxix. 18.	The Syrophœnician Woman's Daugh- Moses. [ter healed.	Mark vii. Exodus ii.	Mark vii. 24-30. Exodus iii. 1-10.
,, 28.	Isa. xxv. 9.	A Man born Blind healed. Catechism.	John ix.	John ix. 1-12.

*** Two plans of lessons are given to suit those Societies which have school both in the morning and afternoon.

THE MIRACULOUS DRAUGHT OF FISHES.

April 7, Morning.—It was when acting according to the Lord's command that Simon Peter put forth into the deep and let the nets down which enclosed so great a draught of fishes that they began to break, although during the night he had caught nothing. This proves that unenlightened by Divine wisdom and unsupported by Divine power we are unable to acquire truth. The net breaking shows that man usually begins to teach from his understanding unlightened by heavenly knowledge, but has to call in his partners James and John, the principles of love and charity, to give it consistence and coherence. The ships beginning to sink, signifies the application of the instruction, and the affection of good resulting from it, to the discovery and removal of evil. Peter's exclamation, "Depart from me," etc., signifies his humiliation at the exposure of his evils, and penitence. "Fear not; thou shalt catch men," signifies comfort and an advancement from the apprehension of truth in the way of science or knowledge, in the memory and understanding, represented by catching fish, to the apprehension of truth as a principle of the life in the will, leading to the rejection of evil and the practice of all that is wise and good.

JOSEPH IN CANAAN.

April 7, Afternoon.—The entire history of Joseph presents many parallels with the history of Jesus, which shows that Joseph was a type of the Lord. His brethren were the sons of Leah and represented the principles of the Jewish Church; the offence which he occasioned to them by his predictions seems to have its analogy in the offence caused by our Lord's teachings. Joseph was hated and despised by his brethren, and the Lord was hated also by His brethren in the flesh, the Jewish nation. He was a shepherd, and our Lord is the Good Shepherd. We are told that "fine linen is the righteousness of saints," and Joseph had a special garment which typified not only his merit but also his father's love. Joseph finally was sold to the Egyptians by his brethren, and our Lord was betrayed by Judas.

BIRTH.

On March 20, at 26 North Villas, Camden Square, London, the wife of Mr. Robert Jobson, of a daughter—still-born.

On March 24, at 128 The Grove, Camberwell, London, S.E., the wife of Charles Higham, of a son.

DEATH.

On March 16, at Hillside, near Brookline, Mass., U. S. A., Sarah Ann, wife of the Rev. Samuel M. Warren, and daughter of the late Mr. John Broadfield, of Manchester.

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No. 14.—Vol. I. SATURDAY, APRIL 6, 1878.

THE CREED OF THE NEW CHURCH.

CHAPTER III.

THE GODHEAD.

"I believe in One God, in whom is a Divine Trinity; who is a Being of infinite love, wisdom, and power; my Creator, Redeemer, and Regenerator; and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in a glorified human form."

REDEMPTION.

WE have endeavoured, in our two previous chapters, to show that the foundation of all true religion is an acknowledgment of the absolute unity of God, thus that the Divine Trinity is not a Trinity of persons but of essentials, which, in all their fulness, dwell bodily in our Lord Jesus Christ (Col. ii. 9), combining to form but one Divine Person, just as the Trinity of soul, body, and their conjoint operation, form but one human person. In Jesus, indeed, the Father, or essential Divinity, is the soul; the Son, or Divine Humanity, is the body; while the Holy Spirit is their united operation, or the Divine Proceeding of their energies to regenerate and bless. Thus the Incarnation was a manifestation of God to man, who, by reason of long continuance in evil, had lost all true knowledge either of His character or requirements.

But to afford a fuller revelation of Himself, was not the only purpose for which Jehovah assumed a humanity like ours. He came "to seek and to save that which was lost" (Luke xix. 10); to rescue our race from the abyss of spiritual ruin towards which it was hurrying, and to ensure a free possibility of regeneration and consequent salvation for every soul. Thus, as the Creed implies, the "One God," in whom is the "Divine Trinity," having, from infinite love, become the "Creator," likewise assumed, as human necessities required, the character and function of the "Redeemer and Regenerator." It now behoves us, therefore, to inquire in what manner His Incarnation contributed to His accomplishment of the works of power and mercy indicated in these titles.

Firstly, and most obviously, then: by His appearance as a Man amongst men, the Lord afforded, to all generations of our race, a perfect Pattern for their imitation, and an unerring Standard for their aspiration. This was a most real and most gracious benefit. For the world was fast losing, not only the love and practice of real goodness, but even all true knowledge of the principles and conduct which form genuine virtue. Morality was degenerating into an organized system of selfishness, the highest excellence of which was inspired, not by reverence for duty, or respect for the rights of others, but by vainglorious pride and ostentation. The qualities in greatest honour were wholly superficial—such animal bravery and endurance as are surpassed by the brutes; logical acuteness in profitless argument, utterly irrespective of practical advantage; or the delineation, by pencil or chisel, or in the impassioned language of poetry, of the mere outward charms of physical and sensuous beauty. Amid the darkness of this skin-deep philosophy and barren hypocritical estimates of good and evil, shone out the brightness of the Divine "Light of the world" (John viii. 12). Instead of the prevalent ethics, which inculcated at best an outward conformity to law and order, He insisted on purity of thought and motive, and condemned, with most solemn emphasis, those who made clean the outside of cup and platter, while leaving them, within, filled with extortion and excess (Matt. xxiii. 25). In place of the self-exaltation of the chief contemporary teachers, whether Jewish, Greek, or Roman, He was "meek and lowly in heart" (Matt. xi. 29). "When He was reviled, He reviled not again; when He suffered, He threatened not" (1 Peter ii. 23). Amid crowds eager for earthly gain and pleasure, He declared, with sublimest self-denial, "My kingdom is not of this world" (John xviii. 36), and attested His truth by living here "a Man of sorrows, and acquainted with grief" (Isa. liii. 3), who, while obscene foxes and carrion birds had holes and nests for shelter, had "not where to lay His head" (Matt. viii. 20). More than all, in contrast with the universal self-seeking and self-indulgence, He exhibited a life in which selfhood had no share; spent, during its brief continuance, in going about, doing good (Acts x. 38), and closed by voluntary submission to a cruel and ignominious death, because, good Shepherd that He was, He freely laid it down for His lost and wandering sheep (John x. 11, 18). Most literally, therefore, He fulfilled all righteousness (Matt. iii. 15), and thus afforded a clear and perfect Pattern of every claim and requirement of the Divine law. Whoever follows His pure example, not by the mechanical imitation of isolated actions, but by drawing from His practices and precepts the guiding principles of conduct, will never walk in darkness, but will have the light of life (John viii. 12). For in Him

> "the Word had breath, and wrought,
> With human hands, the creed of creeds;
> In loveliness of perfect deeds,
> More strong than all poetic thought;
> Which he may read who binds the sheaf,
> Or builds the house, or digs the grave,
> And those wild eyes, that watch the wave,
> In roarings round the coral-reef."*

But great as is the help afforded by the example of the Divine Humanity, it is perhaps the least of all the benefits effected by the Incarnation. Indeed, had this been the only practical assistance furnished to mankind, it would have proved utterly in vain. A perfect pattern is, no doubt, a valuable advantage if there are eyes to see it, and hands and feet to work out an imitation; but to the blind and paralyzed the most faultless models will be wholly useless. And such was the spiritual condition of our race at the time of the Saviour's advent; a state not of simple ignorance, but of entire inversion and depravity. The law of moral heredity, by which parents transmit to their offspring tendencies towards practices and habits similar to those they have themselves exercised—a law beneficently intended to facilitate the onward and upward progression of humanity, and certain eventually to fulfil this grand design—had, for ages, operated in the direction of evil. Each generation handed to its successors dispositions more stubborn and inveterate than those to which its own members had succumbed. The very organism of the human soul was distorted; those affections which should be exalted above all others being degraded and suppressed, while the actual empire of the life was committed to the baser and more violent appetites and passions. Instead of loving the Lord above all things, and his neighbour as himself (Mark xii. 30, 31), man loved himself supremely; his next devotion was expended on the world, while duty to his neighbour and the Lord was entirely forgotten. Thus the sad condition was reached of which we read in Scripture: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isa. i. 5, 6).

* Tennyson, *In Memoriam*, xxxvi.

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Nor did the mischief stop here. Each generation of corrupt and wicked men and women, when its allotted span of life was spent, passed, by death, into the unseen world. But while the earth was thus relieved of their evil presence and example, are we to suppose that their pernicious influence had ceased? Rather was the scene of its activity transferred to a sphere whence its contagion could operate with more treacherous cunning, and to deadlier consequences. For the spiritual world, though invisible to mortal eyes, is associated with the present by bonds of the most intimate conjunction, and for results of the weightest moment. There abide those angels who are all "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14). There, too, are congregated the infernal powers of darkness, "hellish foes, confederate for our harm," the agents of temptation, each of whom strives his wicked worst, by exciting to rebellion our bad passions and false imaginations, to reduce us to his own misery and degradation. And since all who quit this world join eventually one or the other of these great rival forces, it inevitably follows that a prevalence of evil here strengthens the malign influences which operate on man from the inner side of his complex nature, and thus tends to destroy the spiritual equilibrium necessary for the preservation of his moral liberty. In consequence, therefore, of the long period of decadence which preceded the Incarnation, the hosts of hell were augmented by ever-increasing legions; the force of their temptation, their profoundly subtle arts and deceptions, gained each day mightier and more audacious strength, until they at last obtained ascendency not only of the minds, but over the very bodies of their victims, who, in the familiar, but most awful language of the New Testament, were indeed possessed with devils. Thus the injury from which humanity was suffering was far more than the mere negative privation of ignorance. It was the positive infection of spiritual disease, vitiating every faculty and capacity of the soul; the absolute and most real tyranny of infernal enemies, which shut out, as by a dense cloud, every ray of heat and light from the Divine Sun, and immured the lost and perishing race of men in a slavery which threatened the entire extinction of their rationality and freedom.

The question is, then, how did the assumption of human nature enable Jehovah to break these bonds, and thus to restore to men their spiritual liberty? We answer that it provided a common ground on which to meet and conquer the adversaries of the soul. In Himself, "the High and Lofty One that inhabiteth eternity, whose Name is Holy" (Isa. lvii. 15), is, of course, infinitely above the highest heaven. He is of purer eyes than to behold evil, and cannot look on iniquity (Hab. i. 13). "His angels He charged with folly"! "Yea, the heavens are not clean in His sight" (Job iv. 18; xv. 15). Yet the work of our redemption required that He should reach the lowest hell, and the humanity assumed through the Virgin rendered this possible. In Jesus Christ the First indeed became the Last (Isa. xliv. 6; Rev. i. 17); since in Him Jehovah took upon Himself the tendencies of human nature in its extremest degradation. For, as we have seen, the Incarnation was accomplished at the very crisis of our race's history, when the cup of man's transgression was full to the brim, and a single step further in his downward course would have plunged him in irretrievable destruction. But the Most High not only clothed Himself with humanity during its lowest period; He also chose, as the vehicle of its assumption, a family in which the most violent and debased of human passions had reached their utmost developments. Thus "Jesus Christ our Lord was made of the seed of David according to the flesh" (Rom. i. 3), and the seed of David sprang from the incestuous stock of Judah (Gen. xxxviii.), so that His humanity inherited all the tendencies to evil involved in such a lineage. In this manner, and not by any forensic imputation of human sin to the Sinless, was fulfilled the Old Testament prediction, "Jehovah hath laid on Him the iniquity of us all" (Isa. liii. 6); or, as a more literal rendering of the Hebrew would express it, "hath made the iniquity of us all to meet in Him." Inheriting this fulness of human dispositions, therefore, the humanity of the Saviour could admit a fulness of temptation, and could thereby provide the needed arena on which to encounter the entire force of hell.

That the nature received by our Lord through Mary did actually thus share our infirmities, must be obvious to every attentive reader of the New Testament. His body suffered hunger and thirst, cold, fatigue, pain, death; His mind knew the sting of grief, and the pangs of an anguish protracted almost to despair. His character included, by birth, susceptibilities to which infernals could present their insidious allurements and their delusive sophistries. Hence He speaks of sanctifying Himself (John xvii. 19), which, if He were originally in all respects holy, would have been an unmeaning phrase; and an apostle says He was made perfect through suffering (Heb. ii. 10), which, unless His constitution included, at first, imperfect elements, would have been alike unnecessary and impossible. But let us always discriminate between a tendency to evil and actual wickedness. There is no guilt whatever in the mere fact of possessing a nature open to seduction and liable to fall. Indeed, if bravely resisted and consistently suppressed, an infirm proclivity becomes a means of moral discipline, and an occasion for the exercise of true nobility. With our Lord Jesus Christ such resistance was always instantaneous, thorough, and entirely triumphant. Never, for one instant—never in the least single thing—did any tempter gain the advantage of His immaculate purity. Therefore, while "in all points tempted like as we are," He was yet "without sin;" and "in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. iv. 15; ii. 18).

In the humanity assumed through the Virgin Mary, therefore, Jehovah was able to meet and overcome our foes, and, throughout the period of His manifestation upon earth, He was engaged in this Divine warfare. The details of this contest are but dimly shadowed forth in the Gospels, but they are presented, with great force and fulness, in the spiritual significance of many parts of prophecy and of the Psalms. Indeed, it was in this sense, and not in the carnal, political manner expected by the Jews, that our Lord fulfilled the predictions of a warlike and victorious Messiah. His life, outwardly so tranquil, and save for a few conspicuous episodes and for its tragic termination, so obscure and free from violent excitements, was, within, one continuous battle, by no means to be measured simply by the deeds accomplished visibly on earth. He was also active in the spiritual world, restoring order there, restraining the licence usurped by the infernals, reducing them to subjection, and releasing from their influence those whom they had too long held in bondage. Hence the devils so often knew Him, and confessed His Omnipotence and Divinity in terms surpassing the acknowledgments even of His chosen disciples. "I know Thee, who Thou art, the Holy One of God" (Mark i. 24; Luke iv. 34). "What have I to do with Thee, Jesus, Thou Son of God most high?" (Mark v. 7; Luke viii. 28.) They had witnessed His victorious might in their own

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world, and well knew how vain it were to resist His decrees. Thus, as the Apostles' Creed truly says, "He descended into hell," or Hades; and there, in the realm of spiritual causes, He reinstated the discipline and order essential to the liberty and wellbeing of men upon the earth. By this Divine warfare, therefore, Jesus reduced our enemies to subjection, and dispersed the thick clouds interposed by the evil and falsity prevalent in the spiritual world, between our souls and God. Henceforth none can be tempted beyond the strength to resist graciously afforded by his Divine Helper. For, most literally, "in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 18). Indeed, thanks to His subjugation and continued restraint of the powers of darkness, their utmost malice is now tempered into a salutary trial, whereby we obtain a knowledge of the evils lurking in our natures, and thus are enabled to oppose and expel them. Such was the stupendous deliverance wrought for man by the Divine Incarnation. When, in consequence of human evil, the beneficent design of creation seemed in peril of entire frustration, Jehovah the Creator interposed for its rescue, and, as the Creed asserts, became also our Redeemer. JOHN PRESLAND.

CAUSES OF THE CHANGES OF OPINION IN RELATION TO THE NATURE OF HELL AND FUTURE PUNISHMENTS.

THE doctrine that God confines His affection to a small and select portion of His creatures, and condemns all the rest to hell, inflicting upon them to all eternity the inconceivable physical torture of fire, arose in one of the darkest ages of the world, when a little band of Christians, feeble, ignorant, and fanatical, were attempting to impose the gentle religion of the cross upon the barbarous and degraded Pagan of Europe. Intimidation and terrorism played even a larger part in their plans of conquest or conversion than the kindlier agencies of reason, persuasion, and prayer. The false interpretation of Scripture, so early begun, was greatly intensified during the middle ages, until, in the language of a great historian, "the agonies of hell seemed then the central fact of religion, and the perpetual subject of the thoughts of men. The whole intellect of Europe was employed in illustrating them. All literature, all painting, all eloquence, was concentrated upon the same dreadful theme. By the pen of Dante, and by the pencil of Orcagna, by the pictures that crowded every church, and the sermons that rang from every pulpit, the maddening horror was sustained. We (who live in a happier age) can never conceive the intense vividness with which these conceptions were realized, or the misery and madness they produced."

The most baneful effect of this doctrine was upon the mind and heart of the Church itself, at that time the great central power in Europe. The dogma, that God is an exacting and vindictive Being, who created the vast majority of His creatures, foreknowing and, according to some, foreordaining their eternal misery, and that He tortures them in hell for ever with actual fire, little infants included, has been shown by philosophical historians to be largely responsible for the prolongation of barbaric life in Europe, for the insensibility to human suffering, the cruelty and tyranny of the times, the despotic spirit in Church and State, the torture of criminals and prisoners, and especially for the long, bloody, and fiery persecutions of unbelievers and heretics, persecutions carried on with a devilish ingenuity and atrocity unrivalled before or since in the history of mankind. The indignant revolt and struggle of the human mind against this dogma—the Archimedean lever of the Church—was one of the most essential starting-points of that vast intellectual movement which has brought so much better light, and larger liberty and nobler thought, to modern times.

All this has been said by the philosophical historian intending to derogate from the great and sublime merits of the Church, the piety, devotion, and self-sacrifice of its members, and the enormous service it has rendered the cause of civilization. Its various false doctrines are like the tares which were bound up with the wheat, not to be separated until the end of the world, which, in the symbolic language of Scripture, means the end of an old dispensation and the beginning of a new.

Leckey, in his "History of Rationalism in Europe," says, "Toward the close of the last century the doctrine of a material hell-fire had passed away, for though there was no formal recantation or change of dogmas, it was virtually excluded from the popular teachings, though it even now lingers among the least educated dissenters, and in the Roman Catholic manuals for the poor." We think Mr. Leckey is premature in this statement, for although the majority of thinking people have discarded the hell of the middle ages, the great mass of orthodox believers receive it in some modified form with a trembling and unquestioning faith. Individual ministers here and there have repudiated it openly; many more do so in the secret chambers of the mind; but the mass of the clergy, if pushed to the wall, will cling to the old doctrine with the utmost tenacity. The reason is, that they are committed and pledged to a strictly literal interpretation of the Bible, and they are afraid that if they surrender to a spiritual exegesis upon one great point, they will open a floodgate of spiritual interpretations, which will utterly transform the system of theology received from the fathers of the Church. This illustrates another remark made by Mr. Leckey, "When an opinion that is opposed to the age is incapable of modification, and is an obstacle to progress, it will at last be openly repudiated; and if it is identified with any existing interests, or associated with some eternal truth, its rejection will be accompanied by paroxysms of painful agitation."

One of these "paroxysms of painful agitation" is upon us now. A great English divine declares that the words "hell," "damnation," "everlasting," are mistranslations, and should be eliminated from the Scriptures. One party clamours for strict construction and a preservation of the old faith; another party contends for liberal interpretation. The majority are silent or indifferent. We may judge how far the new ideas have advanced when we see them leavening the old lump of Calvinism—the hardest, sternest, most stoically logical of all in the religious world.

At the examination of Rev. T. T. Munger, candidate for the pastorate of the Congregational Church of North Adams, Massachusetts, a long paper was read by him in which he said:—

"I utterly reject the opinion that the great masses of mankind are subjected to endless pains in the future world; the heathen, the ignorant of Christian lands, the simply moral who fall short of a technical standard, the unchurched masses, the common run of humanity. I have no belief in inflicted punishment except as they come through the laws inherent in our own nature and conduct."

After much discussion, the council, of which ex-President Hopkins of Williams College, President Porter of Yale College, and Rev. Dr. Buckingham of

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Springfield were members, unanimously decided to instal Mr. Munger. The doctrine, as it has been commonly interpreted, is thus seen to be losing its hold upon some of the most prominent clergymen.

These facts, taken from a late religious newspaper, may be filed with the accumulating mass of evidence, that a great revolution of opinion in regard to the nature of hell and the future punishment of the wicked, is going on throughout the orthodox Churches. The laity, as usual, in all matters of progress, have long been in advance of the clergy, and no blast of ecclesiastical bugles or trumpets can never recall them back to the old standard of faith. The pressure at present brought to bear upon the human mind in the direction of liberal thought is enormous; and it will be interesting to pass in brief review the causes of that pressure, so that we may account for the changes already made, and foresee the still greater changes which are surely impending.

First Cause—Rationalism

is a secret, silent, all-pervading element or power in modern society. A rationalistic vein of thought runs everywhere, outside of the Roman Church, through our modern thinking. It teaches that man is a free agent, individually responsible for his opinions and his conduct, and that it is his supreme duty to think for himself. It affirms that God has given us a reasoning faculty capable of indefinite cultivation, our guide and guard, which, hand and hand with conscience, our true inner light, should dominate our whole spiritual nature. This reason existed before any revelation was made, and everything claiming to be a revelation must be submitted to its analytic powers. Nothing against which the thinking principle instinctively revolts can be accepted as true, however long or upon what authority soever it may have been imposed upon mankind.

The rationalist builds his lofty ideal, untrammelled by theological or other dogmas. He protests against any God but one of infinite wisdom and goodness, enveloping all His creatures with equal love, and protecting them all to eternity with equal care. He protests against any revelation which is not comprehensible and fully accordant with all the existing laws of nature. He protests against any punishment which is not reformatory in its effect, and against any hell which is permanent in its duration. The spirit of rationalism is constantly rearing its head against the literal interpretation of the Scriptures. Men born into the free air of civil and religious liberty cannot escape its mighty influence, whether it be for good or evil. It is everywhere manifested, from the faintest dissent of the religious sybarite from the horrors of hell, to the Promethean audacity of the old French Communist, who said that if any such Being as the God of the orthodox really existed, it was the primal right and duty of every man to rebel against Him.

Second Cause—Scientism,

or the material philosophy evolved especially in the last thirty years, is the fast-rising spirit which threatens to dominate in every sphere of human thought. Facts are more cognizable and more potent than reasons, and the scientists of the present day have made more sceptics than all the philosophers of the eighteenth century. They have established beyond the possibility of dispute, the universality and unchangeableness of natural laws. They have collected a vast array of facts which militate in an irreconcilable manner against the literal statements of Scripture. There is no escape for the Christian world but in some grand system of spiritual intrepretation. But orthodoxy clings to the letter with bitter desperation, as if all would be lost if that were abandoned. Like a mother clinging frantically to her dead child, not permitting it to be buried. Or, to use another metaphor, like soldiers fighting and dying in the outworks, thinking it the last foothold, while there is an inner line of defence, unseen but absolutely impregnable.

Third Cause—Spiritualism.

The orthodox view of hell and its punishment has a third enemy, less intelligent, less powerful at present than either of those mentioned, but more widely diffused, more rapid in its progress, terrible in its very vagueness, and the unforeseeable possibilities of its future, viz. *Spiritualism.* However rudely we may scoff, from scientific and rationalistic standpoints, at the pretensions of this new power, it is a simple fact that some millions of people in the United States, of average intelligence and respectability, do this day believe that they have seen, heard, or in some manner received intelligible communications from their friends or others lately deceased. And the uniform burden of these communications is, that in the life to come there is no such judgment, no such punishment, no such hell as they had been taught to expect in this. However flimsy, absurd, and untenable the grounds of this faith may be, it is the living faith of millions, and has no doubt contributed to weaken the hold of the old theology on the popular mind, and to bias many of the clergy toward a more spiritual interpretation of Scripture. It works unseen, and is far more powerful than any one imagines. A distinguished clergyman of New York gave it as his opinion, that if the Spiritualists in all the churches were excommunicated at once, it would disintegrate every religious organization in the city.

Fourth Cause—Universalism.

There is a strong element within the Christian Church holding the orthodox doctrines upon all other points, but believing that evil will be finally eradicated from the world, and that all creatures, here or hereafter, will be brought back to God, purified by sorrow and suffering. This Universalist doctrine is very ancient. It was eloquently defended by Origen, one of the early fathers of the Church. It has had ardent advocates in every civilized country. Distinguished adherents have upheld this faith in the Church of England and in all the dissenting bodies in Great Britain, among whom may be mentioned as widely and favourably known among men, Archbishop Tillotson, Dr. Burnet, Bishop Newson, Dr. Henry More, David Hardley, Wm. Law, Thomas de Quincey, and Prof. Maurice. In the United States a separate Christian denomination, based entirely upon this amiable dogma, has more than a thousand churches, and no census can be easily taken of the vast multitudes in all the sects who avowedly or secretly believe that the love, wisdom, and power of God in Christ are sufficient to secure the final happiness of every human being.

This strong element in the Church itself, now constantly increasing in numbers and power, maintains that the odious doctrine of eternal damnation with the physical torture of fire has been based exclusively (to say nothing of mistranslation) on the parables and the symbolical and poetical expressions of Scripture, which do not fairly admit of a literal interpretation. And here we may say, that the intelligence, the piety, the good lives of the immense number of people who believe that love is a stronger and nobler motive than fear, ought to prove the absurdity of the idle apprehension, that if the orthodox teachings were abandoned, men would rush headlong into immorality and vice. Men were never

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more steeped in vice, nor the Church itself more miserably corrupt, than in those dark ages when the clergy were most active in preaching the terrors of hell, and in inflicting torments upon heretics and infidels.

Fifth Cause—Swedenborgianism.

This young and rising power within the Church (*entirely different in its origin, character, and doctrines from Spiritualism, with which it is often ignorantly confounded*) is destined to exert a vast revolutionizing influence in theological affairs. Swedenborg made no effort to proselyte or to establish a separate Church, but addressed himself in the Latin language to the learned classes, and deposited his books in the libraries of Europe, as a sower deposits his seed in the ground, assured of the future harvest. Although he attracts more especially the thinking element outside of the Churches, which is dissatisfied with the old doctrines, his most important influence at the present moment is upon the minds of the clergy. All the advanced and original thought which has made the reputation of the most popular clergymen of our time has been derived directly or indirectly from Swedenborg, and may be found in his writings. Seventy clergymen of the Church of England are to-day avowed Swedenborgians. One of them, Rev. John Clowes of Manchester, was tried many years ago for heresy by the House of Bishops. He was fully acquitted on proving that Swedenborg taught the supreme divinity of Christ, the plenary inspiration of the Scriptures, the institution of the Church, the efficacy of the ordinances, and a life according to the commandments.

That the clergymen of America are fast becoming readers of Swedenborg is apparent from the following fact: Mr. Jungerich, a wealthy gentleman of Philadelphia, has made a standing offer through the great house of Lippincott, to send copies of three of the greatest works of Swedenborg to any clergyman who shall apply for the same, and send only enough money to repay the postage.

In response to this offer 14,000 clergymen (we have the figures direct from the house of Lippincott) have already applied for the writings of Swedenborg. It is fair to presume that many of them will be led greatly to modify the doctrines they present to their congregations. What will they teach?

They will teach that hell is not a place created by God for the punishment of sin. On the contrary, miserable and ghastly as it is, it is the heaven of the wicked, created in correspondence with their own evil characters, through spiritual laws as definite and fixed as any natural laws. The fire of self-love, engendering pride, hatred, envy, contempt, revenge, malice, cruelty, and all evil passions is the hell-fire which torments the wicked for ever. It torments them here, and so far as a man is in evil of thought or deed, he is already in hell, and is ripening for its abyss of degradation and misery. Every one creates his own hell and becomes his own hell. The wicked in hell have no conscience, sin has destroyed it. They deny God, they deny heaven, they deny sin. They call evil good and the false true. They find an infernal delight in their hatreds, contentions, and cruelties. Their unhappiness results in great measure from the restraints to which their inordinate desires are subjected.

Swedenborg vindicates the character of God and "the ways of God to man" as it has never been done before. There is no attribute of God which calls for the punishment of sin, in our common judicial sense of that word, or which could receive the least satisfaction from such punishment, any farther than it may be made the means of reforming and blessing the sinner. There is not one law in heaven and the opposite in hell—an economy of grace in one and an economy of wrath in the other. The entire universe is held together by one breath, one life, one law, one infinite love. God governs throughout hell by the agency of angels, who maintain order, secure justice, and mitigate as far as possible the sufferings which the lost ones inflict upon themselves and each other.

Finally, Swedenborg teaches that the character wrought in us by the deeds done in the body is perpetual and unalterable. The punishment of sin lies in the great organic fact, that in sinning you not only do evil, but you become evil. The wages of sin is death, for sin is a spiritual disease ending in spiritual death. After which, there is no love to God and the neighbour, no search for truth, no yearnings for good, no possibility of heaven.

Whoever will study the nature and influence of these five causes, will be able in a measure to foresee the mighty changes in doctrinal Christianity which are impending. Individuals may resist, associations may protest, but they are only eddies, attempting to go backwards, at the sides of a deep and constantly advancing stream.

WHERE IS HEAVEN?

IS this a question that cannot be answered? If it be, then we need wonder no more that over so many hearts the thought of heaven holds so little sway; that to so many minds it is rather a subject for the fitful and fanciful speculation of the intellect than a force to be relied on for the constant cleansing and uplifting of the life. For it is not possible to vividly realize the existence of a world whose very whereabouts even cannot be rationally guessed at.

But guesswork is not called for here. Where is heaven? is a question that receives from the Word of God an instant and emphatic answer that awakens ringing echoes in the nature of man.

Heaven is, according to Holy Scripture, the habitation of angels. Angels are, according to the same Divine authority, spiritual beings. Spiritual beings can inhabit none but a spiritual world. A spiritual world is an utterly non-material world. It is a world in which matter, even in its most etherealized forms, can never, even for a moment, have any place. It is a world therefore which cannot constitute a part, however elevated or refined, of the material universe. We know, therefore, that heaven is nowhere within the immeasurable areas of material space. We know that no star, no sun, however distant, however brilliant, or however great, can by any possibility be the world that we are in search of. We know that millions of miles travelled in this direction or in that could not make the distance between us and heaven one whit greater or one whit less than it is. Were it otherwise, of course the highest mountain-ranges might well spell-bind the celestially adventurous few. Even the whispering gallery of a metropolitan cathedral would offer no despicable angelic advantages. It would be something to be thirty thousand feet, or even three thousand inches, nearer to the matchless radiance and gladness of that wondrous world whither neither night, nor death, nor sorrow, nor pain can come. But to a spiritual, that is, to an utterly non-material world, approach can never be made by movements through material space of the material form. Not by transportation of the outer, but by transformation of the inner man; not by change of place, but by change of state; not by fulfilment of external, but by fulfilment of internal conditions, can we hope to pass

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from that material universe of which this earth is a part to that heavenly world in which the angels dwell.

A spiritual world cannot be approached by material movements; and just as certainly it cannot be apprehended by material senses. Eye hath not seen, nor ear heard, nor will the eye of flesh ever see, nor will the ear of flesh ever hear, the things which in that land are laid up for His children by God. God is a Spirit. His children, as such, are essentially spiritual beings. And the things that this God has laid up for these children are spiritual things; things that can be unveiled only by a spiritual hand, only to spiritual senses, and only in spiritual light. Men clothed in the flesh have looked upon the faces of angels and the scenes of heaven, but in spite of their mortal eyes, not by means of them; by means only of their spiritual eyes, eyes like those which were open in Elisha's servant when he saw the mountain full of horses and chariots of fire; and like those which were open in Daniel when he saw the heavenly vision that the men that were with him could not see.

But if heaven be an utterly non-material, must it not, of necessity, be an utterly unsubstantial world as well? Holy Scripture and human reason both say, No. For, first, reason asks why, apart from experience, we should so peremptorily insist upon deciding that because matter is unquestionably substantial, unquestionably nothing else can be; that because our physical senses testify emphatically to the existence of one substance, they therefore testify to the existence of the only substance?

Reason asks, again, whether it is possible to regard as unreal, or as unsubstantial, that God, who is a Spirit, but who, though a Spirit, "laid the foundations of the earth," "shut up the sea with doors," "weighed the mountains in scales, and the hills in a balance," and "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in?" Surely we can scarcely describe such a God as a Being who, because of His pure spirituality, is "therefore necessarily unsubstantial." Must we not rather acknowledge that He is the infinite and uncreated substance; and that, therefore, He is the very root and ground out of which all created substances originally spring, and the very rock upon which they ultimately rest?

Reason asks, again, whether that heavenly world which is so much nearer to its Maker than the earthly world can ever be, must not partake more fully of His substantial reality? Must not Creation be at its noblest, at its firmest, at its best, where it is nearest to its infinitely glorious, its eternally immutable Creator? The garments which you wear are undoubtedly to a certain extent the image of your inner self; but how much more accurately and forcibly is that self imaged by your body, which is so much nearer to it than your clothes are. And the heavenly world is at least as much nearer to God than the material, as the body is nearer to the soul than the vesture is.

As to Holy Scripture, it is a spacious gallery in which hang countless pictures of heavenly scenery, and countless portraits of heavenly beings. But in all the multitude of portraits there is no sign of a person without hands and feet. And in all the multitude of pictures there is no sign of things that cannot be handled, or of paths that cannot be trodden on.

But we started with the question, Where is heaven? Are we not further than ever from the answer? If heaven be so substantial, yet so utterly non-material a world; so unmistakably real, yet so surely nowhere within the areas of material space, is it not, inevitably, more than ever difficult to realize where heaven can be? Were heavenly scenes and beings made of mere vapour, of gas, of electric fluid, we might form some conception of how they pervade all things and are present everywhere. But when it is said that heaven is a real world, a world of highly-organized substances, a world peopled with beings whose natures are far more highly organized than ours are; and yet that it is a world that can be found nowhere within the areas of material space, we are compelled to cry, Then where—where can man or God—find such a world as is described?

Can the question be answered?

The question has been answered,—answered perfectly—answered finally—answered to the reason,—but only by one man. Never until Swedenborg came with his message from the Lord had any approach to such an answer been made by the deepest of religious thinkers or by the most painstaking of Biblical students. And even Swedenborg himself, Divinely commissioned as he is, can answer it only in one way, only by explaining the true doctrine of degrees. This doctrine is, as he himself says, the only key to open the causes of things and to give entrance into them. This doctrine has a side that is quite familiar; but it has also a side that is quite strange.

The intense heat of the Tropics and the intense cold of the Arctic regions seem hopelessly sundered. But they are not. If we go to the one and move forward to the other we find ourselves moving by imperceptible "degrees;" coming nowhere upon unbridged chasms or impassable gulfs. The same may be said of the light of noonday in its connection with the darkness of a moonless midnight. And the same, again, may be said of the utter ignorance of a new schoolboy in its connection with the multifarious information of an old and experienced teacher. These are all related by degrees. In this way are related the waves of the sea and the clouds of the sky. In this way are related the viewless gases and the solid earth. They are related by an unbroken succession of degrees, by an innumerable multitude of continuous degrees.

These, however, are well known—have, of course, been well known always. But no others have been known. And where Swedenborg stands alone is in pointing out the existence of degrees of a totally different kind.

Dust and Deity are related undoubtedly. Undoubtedly they are related by degrees. But the degrees by which they are related are certainly not the degrees which have been described above. Not by imperceptible stages can we pass from the atoms of the dust upon which we tread to the attributes of the Deity at whose feet we bow. They are held fast together, they are held together by adamantine links, but they are held together by links which resemble in no way the links by which the clouds are held to the waves, or by which midnight is held to noon. Midnight is held to noon by continuous degrees. Dust is held to Deity by discrete degrees. These are degrees of altitude; those are degrees of latitude. These are degrees of height; those are degrees of breadth. By continuous degrees we may travel measureless distances upon level plains. By discrete degrees we do not walk backwards or forwards, but step up or down; climb to a distinctly higher level, or descend to a distinctly lower one.

A young but promising orator makes a speech; a speech on behalf of a cause to the advancement of which he has determined to devote his life; a speech which those who know him declare to be the greatest he has yet delivered. This speech is related by continuous degrees with the first speech which he ever made in public; yea, with the very first syllables with which his infant lips delighted his mother's ears. From that time

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to this his faculty of expression has been slowly moving forward by continuous degrees; and by the same degrees it will move uninterruptedly forward to something approaching the very perfection of finish and of force.

But this same speech is related no less closely by other degrees to other things. It is related to the clear deep thoughts which it expresses; and by means of these it is related to the ardent sympathies from which these thoughts spring. Here the relationship is of the most intimate kind. It is not possible to hear noble words without thinking of grand truths; and it is not possible to think of grand truths without thinking of affections that are strong and pure. They are eternally inseparable. Yet they are eternally separate. An affection by becoming stronger does not at last cease to be an affection and begin to be a thought. Nor does a thought by becoming clearer and deeper cease to be a thought and begin to be a speech, a sentence, or a phrase. Nor are things altered by beginning at the other end. As a man develops his faculty of speech he does not at last find the faculty melting away into the faculty of thought. Nor as a man develops his intellectual powers to the utmost does he find them ultimately changing into powers of will. That is, these are related by discrete, not by continuous degrees.

Continuous degrees are manifestly innumerable. Discrete degrees invariably go in trines. The first, the infinite, the eternal trine, is in God; in whom we recognise perfect Love, perfect Wisdom, and perfect Power. These three are eternally inseparable, and eternally separate too. This trine in God gives birth to a trine in everything that God has laid His hand upon. In man we find will, understanding, and active powers. In nature we find the animal, the vegetable, and the mineral kingdoms. There is nothing so minute that there are not in it these three discrete degrees. There is a Trinity in every created thing, because there is a Divine Trinity in its Creator.

There are, therefore, three kinds of substance, each separated from the other by a discrete degree. There is material substance, there is spiritual substance, and there is Divine substance. These three substances we find contemporaneously existing in every true man on earth. We find there the material body; the immortal soul, which is composed of spiritual substance; and the Divine Indwelling, the presence of that Divine Love which is the original and eternal Substance Itself. God is omnipresent in the true man's soul. The soul is omnipresent in the body. The body itself is materially full.

It is in the light of this doctrine that we see how heaven is at once spiritual, substantial, and near.

When we are asked where God is, we say God is here. And so when we are asked where heaven is, we say heaven is here. We say it just as readily and just as meaningly as we say, when asked where earth is, earth is here.

We have but to "awake out of the sleep" of this mortal life, and we shall cry, "Surely the Lord is in this place," and "this is the gate of heaven." Had we but Divinely-opened eyes, every mountain would be seen now filled with horses and chariots like those which Elisha's servant saw; and every bush would be seen now ablaze with that celestial fire which is never extinguished, and which never consumes.

Thus heaven is near, very near, nearer than even the most heavenly-minded poet dreams. The earth is near our feet—the light is near our eyes—the air is near our lungs—but nearer than them all are the immortal heavens to immortal men. CHARLES H. WILKINS.

THE PASCHAL LAMB.

(Exodus xii. 3, 4.)

THE topic of this passage in Scripture is one of the most important for every individual, for it is, in its spiritual sense, the answer to the question, "How to set out on the way to Heaven?"

The Passover was the first stage in the deliverance of the Israelites, and so represents the first step in regeneration—the basis on which the whole after-life must rest.

We ask what this basis is, and Scripture replies, "It is Innocence." "Take the Paschal Lamb," it says, "Be innocent," for this is the essential groundwork of all actions that are truly good.

Be innocent; but what is true innocence? Swedenborg defines it as "being led by the Lord;" for innocence means harmlessness, and only those who are willing to be led by the Lord can be at all times preserved from harming their fellow-creatures.

This, then, is what we are to seek and desire first—a willingness that the Lord should lead us:—that He should lead our affections into Love's green pastures, our thoughts beside Wisdom's quiet waters, and our steps into the way of Peace. Such a state needs effort for its attainment, and this effort is next described:—we must take the lamb on the tenth day, and keep it up till the fourteenth.

The Tenth day is the state when Remains are full, that is, when we have sufficient that is good and true stored up in the interiors of the mind, to afford a full supply in every temptation.

Thus our next duty is to be prepared with all these remains of the good and the true, which have been given us, and to have them at hand for use.

We are to keep the Lamb four days, till the Fourteenth day of the month; that is, we are to keep apart from everything that would defile, until truth has been wedded to goodness both in the internal and external mind, a fourfold conjunction; and this ends in a state of holiness, the fourteenth day, for a state of holiness exists when truth animates every fibre of the life and is wedded to every affection.

Innocence, then, is the first aim, Holiness the last. It takes a lifetime, with the best of us, to reach the fourteenth day: it took even the Saviour thirty and more years before His Humanity could become the Divine embodiment of that Paschal Lamb which had so often been sacrificed in symbolism of His Infinite Innocence.

The verse just commented on has described, however, a state of perfect holiness; truth governing the soul and filling every emotion with innocent life; but how few they are who attain this state, and what must those do who fail to reach it? Of them the next verse proceeds to speak.

"And if thy household be too little for the lamb." Whose household among us is large enough for the lamb? Who among us can say, "My affections are all pure, I am equal to the duty of fitting myself wholly for the reception of Divine innocence"?

Do we not all say, "My household is too little for the lamb: I can't be as good as I should like: my true thoughts are so feeble, my good affections so few; perfect innocence is more than I can attain"?

What says the Scripture to us under such circumstances? "Do the next best thing! Do the best you can; if you cannot fill up your own good; if you cannot satisfy your own ideal, call in your nearest neighbour,

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come as near to your true idea of goodness as you can." If we cannot at once attain the perfect innocence of love to the Lord, our imperfection, the Word tells us, will yet be overlooked, if we can replace the deficiency by goodness of the next best quality—love to the neighbour—and thus seek to make innocence our own. We are to remember that in all good there is innocence, and if we cannot have the satisfaction of feasting on the innocent affections intended for our own enjoyment, we are still not to wander away from the position and the calling we were designed for, but to "call our neighbour next unto us," get help from the good that is next our heart, and thus taste the delight of innocence in the soul.

We have here, then, lessons which much need inculcating. The spiritual sense of the passage tells us, in the first place, not to be discouraged, but if we are not so good as we might have become, still to try and do as much good as we can.

Then if we are hindered by outward circumstances, as sickness or want of means, from effecting any useful end we have in view, it says to us, Do the next best thing: serve your fellows in a small way if you cannot be as largely useful as you desire; but keep to the *nearest* method of usefulness; don't jump off at a tangent, and try some totally different scheme, which you imagine may be of extended use, but go and "ask your neighbour;" be humble, and unite your efforts with others to attain what you cannot effect alone.

And again we are here warned against feelings we may all have experienced. Some neighbour thinks our course in any matter is not the best, and tells us so. We perhaps take no heed, he then presses his opinion upon us more forcibly; we feel annoyed at his persistence, but yield not at all, or only slightly. He thinks we need stronger pressure, and now he acts; taking some course which he hopes shall induce us to join in partaking with him the good end he desires. Instead of this, in place of yielding to him and coming in to our neighbour's feast, we turn quite round, adopt some plan which he had not foreseen, and previously unthought of even by ourselves, thus giving way to our resentment, and estranging our neighbour from us. Thus innocence is lost, harm results, and the whole community suffers.

In such modes as these it was designed that we should take the Paschal Lamb, and call in our neighbours to our feast, till all the earth becomes a guest-chamber, where the Saviour can keep the Passover with His disciples. T. W. B.

THE WATER-LILY AND THE ROSE.

A PARABLE.

A MAIDEN was tending the flowers that graced a parterre on the margin of a lake.

"How lovely these roses are!" said she; "what variety in form and tint! One could almost fancy they were yielding up their rich odours in token of gratitude to the bright sun that has painted them in such beautiful colours!"

Suddenly her ear was arrested by what sounded like a gentle sigh, arising from the rippling water at her feet.

"Who spoke?" asked she.

"Alas! it was I," said a Water-lily half concealed beneath the branches of a weeping-willow.

"What have I done to be thus hidden from sight in this shady spot? Surely my charms are at least equal to those of the gaudy flowers on the parterre. Pray transplant me, I beseech you, and bestow on me a share of your delicate care."

"Rest content," replied the girl; "you are better as you are."

But the unhappy flower continued to prefer its request, until at last the girl was prevailed upon gently to withdraw it from its watery bed, and place it in the soil, side by side with the roses.

At first the Lily was enraptured, and proudly contrasted its own pale beauty with the florid tints of its companions. Soon, very soon, however, it became conscious that its petals were drooping, and its charms fading, notwithstanding the copious showers from the rose of her watering-pot, which the sympathetic maiden poured over it. Then came repentance, and with shame and humbled pride the Lily confessed its error, and asked to be once more restored to its proper element; recognising the truth that real happiness is only to be felt in the sphere for which Providence has designed us, and any attempt to force ourselves elsewhere can only end in disaster or ruin. J. C. B.

THE BIBLE AND THE TELEPHONE.

A MANCHESTER correspondent of the *Rock* asks if the words in Psalm xix., "Their line is gone out through all the earth, and their words to the end of the world," are likely to have reference to the telegraph and telephone!!

The editor wisely replies, "We do not think the words . . . have any reference to the telephone and its marvellous powers. The object of the Holy Spirit in this as well as in the 8th Psalm is doubtless to impress us poor children of the dust with a sense of God's power and unchangeableness as exhibited in the orderly movements of the celestial bodies." But lest his questioner should be utterly disappointed at finding no prophecy of modern inventions in the Bible, the editor goes on to say, "If there be any reference in Holy Scripture to the triumphs of science in the latter days, it will be found in Dan. xii. 4, where, besides an evident prediction of the era of locomotion, [!] it is distinctly declared that 'at "the time of the end" knowledge shall be increased.' . . . We fully believe that all these discoveries which make men so vain in their own conceit have been reserved for the time of the end, in order that men's pride be abased by the stupendous vision of far greater things than these at the time of the Second Advent. Regarded in this light they may even serve as eloquent predictions of 'the powers of the world (or age) to come.'"

We are rather sorry to find that the editor of the *Rock* imagines that "locomotion" should be a fitter theme of Divine Revelation than telegraphy or telephony. Spiritual knowledge leading to spiritual life is the great subject of Holy Writ, and the increase of scientific knowledge in the new age is a result of the increase in that knowledge of spiritual things which shall continually progress until "the knowledge of the Lord shall cover the earth as the waters cover the sea."

THE BURIALS DIFFICULTY.

ANOTHER proposal to settle the long-standing difficulty on the Burials question has been submitted to the House of Commons, by Mr. C. T. Ritchie, the Conservative member for the Tower Hamlets. The "Interments in Churchyards Bill" contains only four clauses, its purpose being to provide that

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on a request being made to the incumbent by the relative or person burying the deceased, permission *may* be given for the burial to take place with a religious service other than that of the Church of England, or without any religious service, but such burial must be conducted in a decent and orderly manner, and without obstruction.

Mr. Ritchie's proposal is to hand over the settlement of this subject to the incumbents, each of whom shall be absolute lawmaker in his own parish. There are doubtless many incumbents who would readily grant the permission named in the Bill as an act of grace, and some from a feeling that it is unjust to force the services of the Church of England upon unwilling auditors in the hour of their mourning. But, as a rule, those who have separated from the Church of England would not be satisfied with the doubtless well-meant proposal of Mr. Ritchie.

We demand a RIGHT—and it is too late in the day to suggest a compromise, more especially a compromise that puts additional power into the hands of the clergy of the Established Church. We do not object to being required to conduct burials "in a decent and orderly manner, and without obstruction," nor even to being required to conduct our services after a recognised form deposited by each denomination with some central authority named by Parliament—for these stipulations are equally insisted upon in the case of burials conducted by the clergy of the Church as by law established—but we strongly object to having to appear as humble suppliants before the incumbents.

Mr. Ritchie's scheme might be tried with advantage. It would give some relief in parishes ruled by liberal-minded clergymen, and it would also raise such a commotion in those parishes where relief from the existing state of things were refused, that Lord Harrowby's amendment would soon gain the hearty support of the large majority of British M.P.'s.

PRESENT-DAY SPIRITUALISM.

AN interesting correspondence on "Present-Day Spiritualism" is now appearing in the *Christian World*. In the number for March 22nd there is a splendid letter, signed *William Howitt*, in which the writer, after stating that for years he has zealously defended the truth of spiritualistic phenomena, of which he and others had entertained the hope that they would become "the means of corroborating the miraculous portions of the Bible, and thus invigorate the Christian faith," proceeds: "But a totally opposite result has now taken place—everywhere Spiritualism has announced itself as the sworn enemy of the Gospel of Christ. It boasts of its turning its votaries back to every species of heathenism." He calls attention to the fact that the British National Association of Spiritualists some years ago expressly banned and excluded Christianity from its programme, and though a "vigorous onslaught" caused the Association "to expunge this particular article of their proclamation, the fact of their utter hostility to Christianity nevertheless remains, and is every day more publicly manifested. In the *Spiritualist*, a weekly journal, the organ of this association, this antichristian leaven is sufficiently obvious, and, moreover, the editor gives such latitude to his correspondents, that sometimes you might imagine that you had got hold of some Colney Hatch Gazette, rather than a paper dedicated to the sole exposition of the truths of Spiritualism. . . . All this is most deplorable, and therefore the earlier and more rational advocates of the movement stand aside, and in silent disgust await what may be the upshot of it. But the great feature of the demonstration is the envenomed hostility of it to Christianity to which I have alluded, and is, pre-eminently, that which must repel the approach of all sober-minded inquirers. As I long advocated the purer and better phases of the question, I feel it my bounden duty to warn my countrymen against the present degraded status of it. These present professors of the faith, however, confidently hope to discover through the agency of the spirits a far more glorious system of religion than the Christian. My reply to such assurances has always been, 'When they have found it, I shall be glad to hear of it; till then I remain more than satisfied with the Gospel of Christ, which demands purity in the inward part, and the utmost possible love to God and to our fellow-men—a religion which has the most solid credentials of history, prophecy, and a code of the most Divine and ennobling morals.' If the antichristian animus of Spiritualism were confined to England, it might be deemed a mere local disease, but, unfortunately, wherever it appears it bears the same character. In America, Australia, France, Italy, Spain, it is equally distinguished by the same hatred of the religion of Christ, and the same proclivity to heathen ideas. We are everywhere recommended to seek for salvation from the doctrines of Buddha or Brahma. The Spiritualists everywhere boast that they are on the way to develop a new and superior system of faith and worship from the teaching of the spirits. Hitherto, however, they have established nothing but a most luckless medley of contradictions and uncertainties, over which they wrangle with all the fire of the celebrated Kilkenny cats. Of this any one may convince himself who will read a few numbers of the *Spiritualist*."

The concluding portion of the letter, however, will convince the readers of *Morning Light* that Mr. Howitt understands "Present-Day Spiritualism" better than he understands Swedenborg, while it furnishes a clue to the *animus* that pervades the (so-called) "Life:" "I am very glad to hear from Mr. William White, the author of the 'Life of Swedenborg,' that he is about to start a new journal of Spiritualism, and from the ability, impartiality, and sound sense displayed in that work we may hope for the beginning of better things." Mr. Howitt's letter is followed by one signed "R. C. P.," in which the Scripture testimonies as to the unlawfulness of seeking "spiritualistic intercourse" is very solemnly and conclusively insisted upon, and the argument from Isaiah viii. 19, and from Acts xvi. 16-19, very well put. The writer gives the New Church views upon this subject very clearly (though he is evidently not a New Churchman). He says: "We seem shut up to the conclusion that any real and *solicited* intercourse with the spirit-world will be with evil, unholy, lying, crafty spirits, this being confirmed by the acknowledgment of Spiritualists themselves, that often the spirits that communicate with them personate others—in other words, are not the spirits of those who have been evoked. 'M. T.' regards Spiritualism as *the* answer to all the Materialism of the present day. 'Establish the fact that the spirits of the so-called dead can and do come back, even if it be only to move a table or a chair, and the whole theory of Mr. Harrison and his votaries crumbles into dust.' But in the words of the Great Teacher, 'If they hear not Moses and the Prophets, neither will they be persuaded if one rose from the dead.' Retaining my reverence for the Bible, I cannot imagine that practices which were denounced so sternly as an abomination to the Most High can be innocuous or pleasing to Him now."

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ITEMS OF INTEREST.

The article on the "Causes of the Changes of Opinion in Relation to the Nature of Hell and Future Punishments," which appears in the present number, is copied from a New Orleans newspaper called *The Weekly Picayune*. It is not ostensibly a New Church article, but is offered to our readers as a somewhat remarkable exposition, occurring in the ordinary press, of this absorbing topic of the day. It treats the subject with great fulness, fairness, and power.

The difference between the spiritual and the material is very well brought out by Mr. Ruskin in a chapter, entitled "Athena in the Heart," in one of his works. He says: "It is of great consequence that you should fix in your minds, and hold against the baseness of mere materialism on the one hand, and against the fallacies of controversial speculation on the other, the certain and practical sense of this word 'spirit;' the sense in which you all know that its reality exists, as the power which shaped you into your shape, and by which you love and hate when you have received that shape. . . . And so long as you have that fire of the heart within you, and know the reality of it, you need be under no alarm as to the possibility of its chemical or mechanical analysis. The philosophers are very humorous in their ecstasy of hope about it; but the real interest of their discoveries in this direction is very small to human kind. It is quite true that the tympanum of the ear vibrates under sound, and that the surface of the water in a ditch vibrates too: but the ditch hears nothing for all that; and my hearing is still to me as blessed a mystery as ever, and the interval between the ditch and me quite as great. If the trembling sound in my ears was once of the marriage-bell, which began my happiness, and is now of the passing-bell, which ends it, the difference between these two sounds to me cannot be counted by the number of concussions. There have been some curious speculations lately as to the conveyance of mental consciousness by 'brain-waves.' What does it matter how it is conveyed? The consciousness itself is not a wave. It may be accompanied here and there by any quantity of quivers and shakes, up or down, of anything you can find in the universe that is shakable—what is that to me? My friend is dead, and my—according to modern views—vibratory sorrow is not one whit less, or less mysterious to me, than my old quiet one."

The following interesting item appeared in a paper published in Wilmington, Delaware, the day after the meeting of the Maryland Association of the New Church. It is not merely an attractive, but a correct statement of the facts of the case: "Among the members of the Association of Swedenborgian Societies which met in this city yesterday, the attention of more than one visitor was attracted to a gentleman whose appearance—an interesting and attractive one—was unmistakably characteristic of a Catholic priest. The resemblance proved, on inquiry, to be more than an accidental one, as the gentleman in question was really, years ago, a monk in one of the brotherhoods in the city of Cologne. At the time of the declaration of the dogma of the infallibility of the Pope, he was one of the many Catholics who refused to accept the new doctrine enjoined upon them, and so stout and persistent was his opposition, that a chapter of the brotherhood to which he belonged was convened in the Cathedral of Cologne to formally excommunicate their stubborn brother, condemning him to such penalties of imprisonment and discipline as their order allows to be inflicted upon recusant members. But while in a part of the solemn service of excommunication the whole brotherhood were upon their knees, the accused monk took the opportunity to escape, and once without the precincts of the Cathedral, was safe under the protection of the civil law, no longer co-operating with the severities of Church discipline.

"So uncongenial was the atmosphere, however, to the now secularized monk, that he very shortly left Germany for this country, and here, after many fluctuations of religious belief, and many ups and downs of fortune, is now a member of the Swedenborgian or New Jerusalem Church, and is settled in Baltimore as the pastor of the German Society of that denomination, a man universally admired, trusted, and beloved by those who best know him."

"The beneficial effect of the indulgence of hope with regard to the government of the universe and the destiny of man after death is far from trifling," says John Stuart Mill in his "Essay on Theism," the work which he wrote last. "It makes life and human nature a far greater thing to the feelings, and gives greater strength as well as greater solemnity to all the sentiments which are awakened in us by our fellow-creatures and by mankind at large. It allays the sense of that irony of Nature which is so painfully felt when we see the exertions and sacrifices of a life culminating in the formation of a wise and noble mind, only to disappear from the world when the time has just arrived at which the world seems about to begin reaping the benefit of it. The truth that life is short and art is long is from of old one of the most discouraging parts of our condition; this hope admits the possibility that the art employed in improving and beautifying the soul itself may avail for good in some other life, even when seemingly useless for this. But the benefit consists less in the presence of any specific hope than in the enlargement of the general scale of the feelings; the loftier aspirations being no longer in the same degree checked and kept down by a sense of the insignificance of human life—by the disastrous feeling of 'not worth while.' The gain obtained in the increased inducement to cultivate the improvement of character up to the end of life is obvious without being specified."

The note in the "Documents concerning Swedenborg" upon Anders Fryxell is being translated and published in the Swedish New Church paper entitled *Skandinavisk Nykyrk-Tidning*. Fryxell bears the reputation of being the foremost Swedish historian living at the present time. He has been called the Swedish Herodotus, and is known wherever the Swedish language is known by his "Tales from Swedish History." In 1875 he published in the forty-third volume of this work a life of Swedenborg unworthy of his own reputation and dishonouring to the reputation of his great countryman. Dr. Tafel has summed up in seven heads in the note referred to the qualifications of the historian, and has shown one by one by quotations from Fryxell's work that every one of them has been violated in the present instance. These violations of the historian's qualifications range from the indiscriminate reception of all evidence to the actual invention of facts. As, however, Fryxell is known almost solely among his own countrymen, the great use of the labour which Dr. Tafel has bestowed upon this point can only be obtained by a translation and circulation of this unanswerable refutation in Sweden and in the Swedish language.

On Tuesday and Thursday of last week, lectures were delivered by the Rev. John Presland in the Foresters' Hall, Wilderness Row, Goswell Road, London, under the auspices of the Missionary and Tract Society of the New Church. The subjects were, "Is there a Personal Devil?" and "Heaven, Hell, and the Intermediate State." The attendance at both was good, and the appreciation of the lecturer's able treatment was heartily shown by the repeated rounds of applause which followed the termination of each lecture. At the first lecture many secularists were present, whose questions and the statements accompanying them seemed actuated by a desire to discredit Scripture and everything of a spiritual nature, rather than by any earnest seeking for the truth. The questions on the second occasion seemed to come chiefly from believers in revelation, and were chiefly directed on the existence and nature of the intermediate state, our ideas on this subject being generally new to Protestants, and therefore where discussion is allowed, or questions are invited, they usually receive, as they did on this occasion, a considerable amount of attention.

SUNDAY-SCHOOL LESSONS.

THE IMPOTENT MAN AT THE POOL OF BETHESDA.

April 14, *Morning*.—John v. 1-16. From this we learn that the Word of God is ever near to man as a pool of heavenly water, intended to purify from natural evil and to restore all to the health and strength of spiritual life. The Divine Word is here called the House of Mercy or Bethesda, and the healing influences it is intended to exert do not extend merely to the rectifying of disorders, but to the reception of the goodness and mercy of the Lord. All who are made sensible of their spiritual infirmities, lie in the porches of this house, they apply to the Sacred Scriptures for instruction in its holy truth; but some, from want of fixity of purpose, suffer the evils of selfish and worldly loves to step down first, so as to prevent the reception of the good effect they are seeking from the spiritual medicine of the Lord's truth. The Divine presence and help give them the needful spiritual power; but this is followed by the Divine caution, "Sin no more, lest a worse thing come unto thee." That is, lead a life according to the truths of the Word, and guard against a relapse into evil as a state of profanation.

JOSEPH, RULER IN EGYPT.

April 14, *Afternoon*.—Genesis xli. 37-49. Joseph's captivity in Egypt typified our Lord's trials and temptations, and Joseph's being called from prison and elevated to power represented the Lord's resurrection and glorification. The object of Joseph's being raised to the exalted station he occupied in Egypt was twofold. To preserve the world in general, and his father's house in particular. The object of the Lord's coming into the world and glorification was to avert the spiritual famine which then threatened the whole of mankind, and the Jewish Church in particular. Joseph, who fed his brethren notwithstanding their treatment of him, shows us also in a human example the infinite love that God has to all His erring human creatures; and that whatever our treatment of Him may be, if we only will go to Him, sincerely throw ourselves upon His mercy, and ask His assistance, we shall surely be spiritually fed and strengthened by Him.

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MORNING LIGHT

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PROGRAMME of PROCEEDINGS

FOR

GOOD FRIDAY.

Service in the Church at 11 a.m. ; at 6 p.m. a Tea Meeting will be held, admission 6d. ; at 7 p.m. the Annual Social Meeting.

Rev. Dr. BAYLEY in the Chair.

HYMN :

" The Church's One Foundation."

General business of the Society.

ANTHEM.

ADDRESS :

" Good Friday Thoughts on the Power and Glory of the Cross."

Mr. HERBERT.

ANTHEM.

ADDRESS :

" Behold the Man."

Dr. CUTHBERT COLLINGWOOD.

ANTHEM.

ADDRESS :

" Thoughts on the Divine Work of the Redemption."

Mr. JOBSON.

ANTHEM.

ADDRESS :

" The true Significance of the Crucifixion."

Mr. OTTLEY.

HYMN :

" Our blest Redeemer, ere He breathed."

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GOOD FRIDAY & EASTER, 1878.

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SUBJECT :

" It pleased the Lord to bruise Him."

Isaiah liii. 10, 11.

*** In the evening the usual Good Friday Meeting will be held in the Schoolroom : Tea at six, chair to be taken at seven. Addresses will be delivered on the Lord's Crucifixion as recorded by St. Luke.

EASTER DAY.

Morning Service, Sermon, and Celebration of the Sacrament of the Holy Supper, at 11.

SUBJECT :

"He will swallow up Death in Victory."

Isaiah xxv. 8, 9.

Conversational Meeting at 5.30.

SUBJECT :

" Captivity led Captive."

Evening Service, Sermon, and Celebration of the Sacrament of the Holy Supper, at 7.

SUBJECT :

"All Power is given unto Me in Heaven and in Earth."

Matt. xxviii. 17, 18.

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No. 15.—Vol. I. SATURDAY, APRIL 13, 1878.

THE COMPANIONS OF OUR LORD.

II.—JOHN THE BAPTIST.

(*Continued from page* 125.)

BUT why, it may be reasonably asked, should the holy waters of baptism represent the impious inundations of falsehood thus induced by our spiritual adversaries? Because the Divine mercy and wisdom overrule such hellish onslaughts into means of purification and regenerate advancement. The fallacious reasonings and sophistries instilled into the mind by the tempters, give the soul its opportunity to make the voluntary choice of goodness rather than of evil, which is the indispensable condition of all welfare, and constitutes the very purpose of our earthly probation. The sorrows and trials often instrumental in causing such thoughts; the cares and griefs, which, by their collision with our natural inclinations, give occasion to our enemies for exciting within us blasphemous murmurs and rebellions, are therefore means, under Divine Providence, for strengthening the moral and spiritual character, and for renewing the soul into that perfect image and likeness for which it was created. Consequently, floods and violent and destructive inundations, though always bearing in Scripture a radically evil significance, are sometimes mentioned as the Lord's ministers. "Deep calleth unto deep at the noise of Thy waterspouts; all Thy waves and Thy billows are gone over me" (Ps. xlii. 7). Yea, providing, as they do, for His more immediate presence and influence, they are described as the road along which He marches to His grand designs. "Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known" (Ps. lxxvii. 19).

Therefore the cold stream of Jordan in which John baptized his penitents, like the waters of baptism in general, besides denoting the truth which instructs the mind and cleanses the conduct, represents the various afflictions and temptations which fill so important a function in purifying the motives and affections of the heart. Without such discipline the power of self and the world would remain unbroken, and the soul could never hope to attain regeneration, or to enter its heavenly home.

> "The path of sorrow, and that path alone,
> Leads to the land where sorrow is unknown;
> No traveller ever reached that blest abode,
> Who found not thorns and briers in his road." *

By virtue of this twofold symbolism, baptism becomes a most expressive and valuable help to the new birth, indicating, in the plainest and most forcible manner, the only means by which it can be attained, and thus affording, through life, a perpetual memorial of our chief duties and responsibilities.

But its benefits and uses are not restricted to this visible earth. The correspondence of the sacramental water causes the sign to be also perceived, as a permanent badge, in the spiritual world, and thus assists the angels there, who are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14), in their efforts to lead the soul into the principles and life of genuine Christianity. Hence the especial beauty and value of infant baptism. It not only enables parents to dedicate, in the most solemn manner, their offspring to the Lord, and thus to signify their sense of responsibility, and their acknowledgment that, without His Divine support, their duties can never be worthily discharged. Besides this important use, sufficient in itself to constitute a reason for the administration of the sacrament to children, it also surrounds the infant soul with spiritual influences peculiarly favourable to a future reception of Christian doctrine, and to fidelity to Christian obligations. The angels of the little ones, who always behold the Father's face (Matt. xviii. 10), find a special delight in co-operating with the endeavours of parents, as testified to them by the sign of baptism, to bring up their children in the nurture and admonition of the Lord. By a reverent and orderly employment of this ordinance, therefore, heaven and earth are drawn into closer fellowship; a fuller communication is secured to mankind of helpful sanctifying grace; and our unseen friends and guardians are strengthened in the efforts they are perpetually making for our eternal welfare.

This efficacy of baptism to produce results in the spiritual world explains the imperative necessity for the mission of John as the forerunner of the manifested God, which is affirmed in the prophecy of Malachi: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (iv. 6). John's baptism, by causing a fuller opening of the heavens towards the world, provided a sphere of angelic protection by which mankind were prepared to receive the presence of incarnate Deity. Without such preparation the infinite purity of the Saviour's words and actions, and the Divine radiance streaming from the fulness of Godhead enshrined in His person (Col. ii. 9), would have so transcended the capacities of our race, that, like the immediate unveiled splendour of the material sun, the revelation of the Sun of Righteousness must have utterly dazzled and annihilated faculties so inadequate to their perception, and thus, instead of rising with healing in His wings (Mal. iv. 2), He would have smitten the earth with a curse (ver. 6). Moreover, unless a means of defence had been secured to counterbalance the terrific ascendency of our spiritual adversaries, their infernal malice and cunning, burning with hatred against the Lord and everything Divine and holy, and stimulated to their utmost fury by the approach of Deity in a form and nature which they were able to assail, would have excited the corruptions of fallen humanity with such overwhelming vehemence that no flesh could have escaped total ruin. These dangers were averted by John's baptism. Signed by this representative rite, many souls were introduced into the future Church of the Lord, and were inserted in heaven among those there who expected and desired the Messiah; so that they could be guarded by the angels, that the devils might not break forth from hell and destroy them.*

A distinction is of course to be made between the baptism administered by John, and the sacrament instituted by Jesus, and observed in the Christian Church. The nature of this distinction is clearly indicated in the language of the great herald-preacher. "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire" (Matt. iii. 11; Mark i. 7, 8; Luke iii. 16). John's washing of the body with water represents that external purification, by the avoidance of evil in actual conduct, which is effected by the natural truth of the letter of the Word; whereas the Lord's baptism "with the Holy Ghost and with fire," denotes the sanctification of each inmost thought and motive,

* Cowper, *To an afflicted Protestant Lady in France.*

* Swedenborg, *True Christian Religion*, 689.

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through a reception of the Spirit of Truth (John xiv. 17), and by the cleansing, vivifying ardour of the Divine love. Thus, while John's baptism signifies repentance, or the negative virtue of abstinence from past sin, the Christian sacrament typifies regeneration, or the entire renewal both of will and understanding, which is accomplished by a persevering discharge of the positive duties of love to God and charity to man. The one precedes the other, and, if sincerely accepted, involves the other. Until we have ceased to do evil, it is mere hypocrisy to pretend to do well. Having ceased to do evil, however, we inevitably learn to do well (Isa. i. 16, 17). But this cessation from evil, and learning to do well, can never be effected by our own unaided strength. They must be achieved by Divine assistance, and they require a constant acknowledgment of the Lord, and a faithful endeavour to keep His commandments. In fact repentance and regeneration involve the extinction of the unconverted evil life of selfish appetite and impulse, and the renewal of the soul into the Divine image and likeness, by a reception of wise principles and pure affections from the Lord, and a consistent endeavour to make these the only sources and guides of conduct. Therefore, in instructing His apostles respecting the introductory sacrament of His Church, Jesus said, "Go ye, and teach all nations; baptizing them in"—the Greek says εἰς (*eis*), into—"the Name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). Names are words by which persons, places, or things are known, or by which their qualities may be expressed and discriminated. Consequently, in the spiritual sense of Scripture, they signify qualities; "the Name of the Father, and of the Son, and of the Holy Ghost," thus denoting the Divine quality, or everything by which the Triune God is known, and for which He is obeyed and worshipped. The Divinely-instituted formula of baptism, therefore, should remind Christians that they acknowledge the one true God as their Creator, Redeemer, and Regenerator; and that the purpose of their being is that they may become so receptive of the Divine life, that their finite participation in the qualities of His infinite excellence may testify daily that they are indeed entitled to bear His Name. As often as they remember their introduction to the Church by the sacramental gate—and such meditation should be frequent, and should prove a salutary restraint from evil, and a means of strengthening their efforts towards good—they should recollect the precept, "Be ye perfect, even as your Father who is in heaven is perfect" (Matt. v. 48), and should aspire to realize the promise, "I will write upon him My new Name" (Rev. iii. 12). Observe, moreover, that while Jesus commanded the disciples to baptize into the name of the Trinity, they appear to have inaugurated their converts into His own Name simply (Acts ii. 38; viii. 16; x. 48; xix. 5). Because His Name actually includes the entire Trinity. "For in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). He is the Son, in whom is the Father (John xiv. 10), and from whom proceeds the Holy Spirit (John xx. 22). Trusting Him, therefore, loving Him, worshipping Him, we love and trust and worship the complete Divinity of Father, Son, and Holy Spirit.

The birth of water and of the Spirit, which our Lord, in His discourse with Nicodemus, declared essential to an entrance into God's kingdom (John iii. 5), means an acknowledgment of the truths of the Word, of which water is the emblem, accompanied by a life in agreement with their dictates. This is real baptism, of which the sacramental symbol is the type, and to the attainment of which it is intended to afford an introduction and an aid. But whether it actually does lead to spiritual purification and renewal, entirely depends on the choice and conduct of each individual. Faithfully used as a Divinely-given help to regeneration, it is an inestimable blessing; superstitiously accepted as a substitute for regeneration, or as constituting regeneration, it is powerless to effect any lasting good. Under whatever aspect its various uses are regarded, they all admonish us of personal responsibility. It is a gate, through which the Christian enters that Church wherein he should advance for ever; a memorial of duties he has undertaken, and of Divine and angelic help, by which he is attended and sustained; a sign of enrolment in the army of the Captain of his salvation, under whose banners he must bravely fight, until evil is so far subdued that he can receive from the Prince of Peace the reward of him that overcometh (Rev. xxi. 7).

JOHN PRESLAND.

(*To be continued.*)

IDLE WORDS AND PROFANE TALK.

IT is a distinctive character of the New Church that the Bible contains the very Word of God. While some religious denominations regard it in the same light as they would do any human composition, and for the most part maintain that it is subject to the same laws of criticism as any other book, the New Church sees in it a meaning far deeper than can be found in any mere human writings. While some deny to a great extent its inspiration, and refuse its claim to be written in any sense by the finger of God, the New Church shows reasons good and sufficient for believing that every word and turn of expression in all the principal books have been penned at the dictation of the Holy Spirit. While most religious Christian bodies—inheriting the ignorance of Divine things which has been unhappily the result of man's fall from spirituality, and his decadence into naturalism—see nothing below or within the letter of the Word, the New Church has had restored to it the key which unlocks its spiritual meaning; and we know that by the clue thus given, a flood of light is shed upon our souls; and the Divine assistance thus afforded chases away the cloud and leaves us the sunshine, unfolding to us a storehouse of spiritual truth which is able to make us wise unto salvation. The Sacred Scripture then is Divinely inspired, and is consequently holy; and from the light thus thrown upon it, and drawn from it, are derived all those distinctive doctrines which characterize the Lord's New Church. We, at all events, know *why* the Sacred Scripture is holy; we, at all events, know wherein its Divinity consists; and we, therefore, are without excuse if we, by word or deed, treat it with levity or irreverence.

But not only are we taught to invest the Sacred Scripture with especial sanctity as the depositary of God's own truth, and the spiritual guide of our own progress from the unregenerate to the regenerate state, from this world to the next, but we learn from doctrine taught in the "True Christian Religion" that this spirituality of contents and this Divinity of origin lead to its being far more highly esteemed in the other world than it is here; for while here, the glory of its spiritual sense is clouded by its covering of the letter; there, all alike is spiritual, and spiritual things affect the spiritual man as natural things here affect the natural man. We read that (*T. C. R.* 209) the Word itself, kept in the most sacred recesses of the temples of that world, shines in the sight of the angels like a great star, and sometimes like a sun; and from the bright radiance with which it is

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encompassed, there is also an appearance as of beautiful rainbows formed round about it. And many other remarkable phenomena are there related, resulting from the Word, with respect to the power of truth therein.

But even in its literal sense the Sacred Scripture possesses qualities of the highest and most marvellous nature, which are pointed out in *T. C. R.* 216. Since the Word, in its inmost contents, from its celestial sense, is like a gentle burning flame, and in its middle contents, from its spiritual sense, is like an illustrating light, it follows that in its ultimate or last contents, from its natural sense, it is like a transparent object recipient both of flame and light, which from the flame is red like crimson, and from the light is white like snow: thus it is respectively like a ruby and a diamond; from the celestial flame like a ruby, and from the spiritual light like a diamond. And since this is the nature and quality of the Word in its literal sense, therefore the Word is meant in that sense by the precious stones of the foundation of the New Jerusalem, by the Urim and Thummim of the ephod, by the precious stones of Eden, mentioned in Ezekiel xxviii. 12, 13, and in many other passages of wonderful imagery and beauty. In short, the Word was in the beginning, the Word was God, the Word is Truth, by the Word of the Lord were the heavens made; and if we believe all this, we have no alternative but to believe also that the Word is an expression of God as to His Divine Wisdom, a revelation from God as to His Eternal Truth.

We have said thus much about the nature of the Sacred Scripture, as the Word of God, because it is too little known, or if known, too often forgotten. Such being its character, surely it becomes us to treat it with every possible respect. It is related of the pious young King Edward VI. that on one occasion, when occupied in some amusement with some young nobles of his own age, occasion required that he should stand upon something which might elevate him a little above the ground. His attentive companions ran and fetched a large book, which served just what was required; but the young king opening it and showing them on the title-page the words *Holy Bible*, refused to make such use of it, and gently rebuked his playfellows for offering to put a book so sacred to so unworthy a purpose. This piece of native good taste and genuine religious feeling may be a lesson to many of us, who have better means of knowing the importance and value of the Sacred Scripture than had the youth of three centuries ago.

But even this thoughtless misuse of the Sacred Scripture is not nearly so bad as some purposes to which it is sometimes applied. No one who was in the slightest degree a professor of religion would of course tolerate the open scoff at Scripture, or the profane introduction of Scripture expressions into familiar talk. A true Christian is a true gentleman, and the good taste and propriety of feeling of a gentleman would be alike wounded by any such ill-judged and indecorous exhibition. We may say, indeed, that public opinion condemns any such exhibitions, and it is only the abandoned and the intoxicated who so far violate the feelings of the sober and the well-disposed.

And yet there is a form of conversation which on examination appears but little to differ from this, and which is not unfrequently indulged in by those who profess to hold the Sacred Scripture in entire reverence. I refer to that kind of talk which seeks for and finds amusement in making Scriptural expressions the vehicle of *double entendres*, in raising a laugh at some funny thought which is extracted from a twisting or perversion of the words and sounds of Bible passages—to speak quite plainly, in the discovery and the retailing of *Scripture conundrums*. This is a crying evil, and one which the members of the New Church especially should consistently set their faces against. Surely it must be extreme thoughtlessness, and want of consideration of the consequences, which permit any one with a character for religious feeling, or for a reverence for sacred things, to indulge in such inconsistent vagaries. Besides the bad example which such proceedings set before the younger members of the community, who are ever too ready and prone to seize upon anything which yields a passing amusement, the act is one which for many reasons is to be reprehended. Is it not a profanation of the Sacred Word to use it as a vehicle for a joke, or for the laugh, which is too often like the crackling of thorns under a pot? It would indeed seem so, if we are persuaded of the sanctity and holiness of that Word which is so abused. But we do not wish to speak too strongly, or to be too severe upon those who have probably hitherto been acting under the influence of thoughtlessness and forgetfulness, and who, when the subject is thus brought prominently before them, will probably cease from the objectionable practice.

But it is not merely the passing injury that is done by this misuse of the Holy Word. Just as evil practices done in the body, by degrees and by repetition injure or weaken the organs misused, so are the spiritual faculties injured by the confirmation of moral error. When a person has fallen into the evil habit to which I have been drawing attention, the effect is not only that the respect and reverence for sacred things is gradually weakened, but also there is a pernicious tendency to associate certain words of Scripture on every occasion, even the most solemn, on which they are heard, with some profane, laughter-suggestive idea, which is the very reverse of what is desirable. We all know the power of association of ideas, and how difficult it is, when once they are associated, to dissever the connection; and often have we heard young people say of something they have heard, it may be from the pulpit, or on some even more solemn occasion, "I could not help laughing, for I never hear that without thinking of so-and-so!" Is that a desirable frame of mind? Is not that something to be avoided at any price? but it is part of the penalty we must pay if we indulge in this unseemly, and, as we cannot but call it, profane amusement. How difficult under such drawbacks to get ourselves into a suitable frame of mind for solemn devotions and religious exercises! Such thoughts are like serpents in our path, which startle us from our most holy things, deforming our inmost worship, and driving away the blessings which we might otherwise expect and hope to derive from our spiritual communion.

And in the season of sickness, when we might hope to derive consolation from the remembrance of the words and promises of the Holy Scriptures, would it not greatly weaken those consolations, and tend to deprive the soul of spiritual aid, if we connected the words whispered into our ears, or the mental repetition of cherished verses, with the recollection of some profane joke? Can we doubt that in the hour of death, when we are even passing through the valley of the shadow, the remembrance of such a perversion, connected, perchance, with something which was intended for our comfort and support in the hour of trial, would lead us most deeply to regret that we had ever listened to, or encouraged in ourselves or in others, this baneful habit? Then we should begin to realize what we would might be realized in good time, so that we might at all events have the consolation of knowing that since our eyes were opened to the magnitude of the error, we had

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ceased to practise it, and had dissuaded others from the same.

But there is even yet another aspect of the subject. All intelligence and wisdom arise from the conjunction of good and truth, and the *hearing* and *doing* of the Word afford this conjunction, and produce a saving faith; but if we connect with the Word falsities and errors, and confirm our minds in them by constant habit and repetition, we place ourselves at a vast disadvantage. Good cannot be conjoined with false, neither can evil be conjoined with truth; and if we attempt this conjunction, we shall only succeed in falsifying truth. *After* death no one has the power of altering beliefs which he has impressed upon his mind by arguments of confirmation. And what are arguments of confirmation but confirmed habits? and if such confirmed habits are applied to the perversions I have indicated, the result at the very least must be that, as it becomes difficult, even in this world, to disassociate profane ideas from sacred words, when once they have been thoroughly associated, still more difficult will it be to effect this in the other world. This is a most serious thought, and one which all will do well to weigh carefully when they find themselves tempted to amuse a passing minute in these more than doubtful pastimes. For if there is danger of our folly clinging to us in the other world, weighting us and hampering us, so as to prove a bar to our happiness, and a flaming sword disputing our way to heaven, would it not be wise to endeavour, as far as in us lies, to avoid, while here, the beginnings of what may prove so fatal hereafter, and to check in ourselves and others all temptations to fall into a sin so insidious, and which the thoughtless and indifferent, and those only, might consider so harmless?

Swedenborg's own testimony on this subject is solemn and serious, and may be found in vol. i. of the "Arcana Cœlestia" (961). It is as follows: "Some persons from habit, and others from a spirit of derision, accustom themselves to introduce texts of Holy Scripture in common discourse, however trifling or ridiculous it may be, thinking thus to add weight and give finish to their idle jestings. But such thoughts and sayings adjoin themselves to their corporeal and defiled ideas, and in the other life they bring them much harm; for they return together with what is profane. Such also undergo the punishment of discerption until they desist from such practices." This punishment is described in No. 957.

In conclusion, let us always remember the words of our Lord, which He spoke to the Pharisees on that memorable occasion when He showed them that they were guilty of profaning the truth: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 36, 37).

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FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

Chapter V.

THE words in any language, whether ancient or modern, which obviously point to the primitive sounds of nature, are called *onomatopœias*. It is not to be supposed, however, that a natural sound is always imitated in human speech in precisely the same manner; still less, that when represented in alphabetic characters, the written symbols of that sound will always correspond. We must not, therefore, expect to find the same onomatopœtic forms everywhere. The sounds of nature are like the gems which lie embedded in the earth. Man finds and takes possession of them, then cuts, polishes, and manipulates them according to his own particular aptitudes or genius. The people who originally adopted those sounds imitated them as best they could: differences of imitative utterance would of necessity soon arise, and hence it would inevitably come to pass that the actual source would often be lost sight of, and that when the word came to be written down, the sense alone would in many cases be all that remained to prove its origin. It is not to be supposed either that the root-words of any given tongue, even a very ancient one, are as a matter of course always plainly referable to the sounds of nature. This is very markedly the case with Sanscrit, and on this account Schlegel doubts, if he does not actually deny, the onomatopœtic origin of language. But Sanscrit itself was only a derivative tongue: it is a highly polished one, and the onomatopœias on which its roots doubtless rest in no trifling measure, are transformed and concealed. Nor, in the third place, is it to be supposed that every word in a language, even in the tongues which supply the strongest evidence, can be shown to be of onomatopœtic origin. No school of etymologists pretends to explain the derivation of *all* words. The argument is simply that in the conspicuous we may fairly assume there is a truthful clue to the concealed. When the conspicuous is fairly contemplated, the wonder rather is that instead of denying the onomatopœtic theory, there should be the slightest unwillingness to accept it.

The most obvious onomatopœias are the names of animals founded upon their peculiar cries or notes. Birds in general were called, for instance, by the ancient Hebrews, *tsiporim*, or, as we should say in English, "the twitterers." This is the name by which they are mentioned in the enumeration of the living things taken by Noah into the ark. The turtle-dove the Hebrews called *tor*, as in that lovely spring picture in the Song of Solomon—

> "For lo, the winter is past,
> The rain is over and gone,
> The flowers appear on the earth,
> The time of the singing of birds is come,
> And the voice of the *turtle* is heard in our land."

In Greek such names are numerous. One of the most striking is the Greek name for the frog, βάτραχος, literally, the crier of τραχ! τραχ! or, as we should say in English, "the croaker." The grasshopper the Greeks called τεττιξ. Different kinds of birds were designated by them for the same reason, στρίγξ, κίχλη, καύαξ, and κικκάβη, and the humming-bee they called βομβύλη. Theocritus has a very beautiful line:—

"ὡδε καλὸν βομβεῦντι ποτὶ σμάνεσσι μέλισσαι."—I. 107.

The bull, after the same manner, was called by the Greeks, βους, or the sounder of *boo!* The verb designating this creature's roar was μυκαω. The onomatopœias of the Latin language bear an exceedingly close resemblance to those of the Greek, rendering it tolerably certain, in connection with other evidence, that they were derived from some earlier vocable which furnished both. The Latin *bombus*, the humming-bee, *bos*, the bull, and *musca*, the buzz-fly, have unmistakable affinities with the names these creatures bore in ancient Athens.

In the languages of modern Europe onomatopœtic names of animals occur but seldom. The reason of there being so few, comparatively speaking, is that in course of time almost all the creatures familiar to civilized man have either had descriptive or metaphorical names bestowed

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on them, these superseding the original onomatopœtic ones; or else they received their names at first on descriptive or metaphorical principles. In many cases, again, the original onomatopœtic names have suffered vicissitudes so heavy during their transmission from one generation to another, and from one race to another, especially where there has been no literature to protect them, that although extant, they are completely metamorphosed. Examples of names which still plainly declare their origin are seen in the English cuckoo, peewit, chiff-chaff, and corn-crake, and in the French *hibou*. Most of these run through many different languages, but it is still most unlikely that as a whole they were copied or inherited from older tongues. Cuckoo, for instance, is a true English, or rather Anglo-Saxon name, contrived without reference to the Greek κοκκυξ or the Latin *cuculus*, though the latter was probably the parent of the French *coucou*.

But if onomatopœtic *names* occur but seldom, the principle before us is abundantly illustrated in the terms applied to the sounds which animals produce. In English, for example, we speak of the hissing of serpents, the cawing of rooks, and the grunting of pigs. We say also that a cat mews, and that it purrs; and that dogs whine, bark, growl, yelp, and snarl. Nearly all these words are familiarly employed also in the metaphorical sense, the figurative use showing exactly how such terms would become available, with the first members of mankind, for the general purposes of language. After the same manner the French say that "le bœuf *meugle*," "le serpent *siffle*," "le chat *miaulle*," "la grenouille *croasse*." To coo as a dove, they call *roucouler;* and to warble as birds, they designate by the beautiful word *gazouiller*.

The differences in the endings of these names, and in the entire spelling of many of those which are diffused through various tongues, result of course from the peculiarities of the respective languages which go shares in them. In comparing such names, allowance must also be made, as already said, for the different ideas of men as to the best mode of representing a sound by means of alphabetic characters. No two races of men write down the verbal image of a sound exactly in the same manner. And in addition there have to be considered the changes induced under the laws of permutation of sounds and their written symbols, a subject to be dealt with presently.

Let us inquire before going further how an onomatopœtic word of this description would give rise to a variety of terms, some purely physical, others, after a little while, in the highest degree figurative or poetical. Take, for this purpose, the very ancient one still in use, which designates the *howling* of a brute creature. The sound in question is inarticulate, high-pitched, long drawn out, and more or less monotonous. Hence it becomes suitable, when imitated by man, and modified by his emotions, to serve a twofold purpose. According to the intonation, it may be used to represent either what we call "shouting for joy," on the one hand, or wailing, or sorrow, upon the other. In the Hebrew language this interesting root occurs in the shape of *uleel*, modified, on the one hand, into the first part of the jubilant shout of praise, Hallelujah, or Praise ye Jah! and serving, in the second place, to denote a cry of anguish, as in the *haleelouh* of Isaiah xiii. 6, which the Authorized Version well translates Howl ye! The pure *Hallelujah* form is very properly left unaltered in the Septuagint and Vulgate renderings of the Scriptures, being uniformly copied as ἀλληλούϊα and *Alleluja:* but in the Authorized Version it is usually treated like any other word, and translated "Praise the Lord." It is from the associations connected with this sacred and solemn use of the word that we have our figurative English expressions *holy* and to *hallow*, as in "Hallowed be Thy Name." Not that these words are immediately derived from hallelujah, but from the ancient root of which hallelujah itself was one of the early offspring, and which ramified through all the languages that had their beginnings in the countries which hold the archæology of Europe, reaching England, in the course of ages, through many different channels. They came proximately, not from the Hebrew, but through the Anglo-Saxon channel of *halig* and *halgian*. The dictionaries are accustomed to rest in the Anglo-Saxon words. This is right enough as regards the *proximate* roots. But a philosophic system of etymology never stays with the proximate. Proximate roots are like what the chemists call oxides. It may be, and doubtless is, quite sufficient for the ordinary purposes of life to be content with the lime, the soda, and the clay, but the laboratory addresses itself to the determination of the bases of those oxides, and these are found at last in the primeval metals. To stop in our researches with the proximate roots of words, is to stop at the most interesting point of the inquiry. By going on we also learn how to interpret a thousand other things that at starting seemed veiled for ever. So widely and so delightfully does the ripple spread.

Passing to the Greek language, we find the root in question reappearing, as before, under two principal forms, the type-words of which are respectively ἀλαλάζω and ὀλολύζω. The former was usually applied to cries of sorrow; the latter to shouts of rejoicing or victory. Both occur, not infrequently, in the poets. The first, for example, in the "Electra" of Euripides, 843; in the "Phœnician Virgins" of the same author, 338; in the "Iliad," xxi. 10; and in the sweet elegy of Bion on the death of Adonis. The second, or jubilant form, occurs, among other places, in the "Seven Chiefs before Thebes" of Æschylus, 831; and in the "Trachiniæ" of Sophocles, 208. The war-cries ἀλάλα! and ἐλελεῦ! with which the Grecian soldiers were accustomed to encourage one another at the commencement of battle, were modifications of the same root. Another modification was ἐλελεῦ ἰή, the shout with which the Greeks both began and ended their hymns or pæans to Apollo, just as many of the Psalms (cvi. cxiii. cxvii. cxxxv. cxlvi.-cl.) both begin and end with the equivalent Hallelujah! Pindar beautifully applies the mournful form of the word to the quivering of harp-strings (Olymp. ix. 21), and by Theocritus it is used as a name for the nightingale (vii. 139). The Greek or Septuagint translation seeks on all occasions to preserve the distinction between the two words. Thus where the Authorized English Version renders the laudatory form by "Shout unto God!" (Ps. xlvii. 1;) "Make a joyful noise!" (Ps. lxvii. 1, lxxxviii. 1,) the Septuagint reads, ἀλαλάξατε! or ἀλαλάξατε τῷ Θεῷ! So, too, in Ps. xxxiii. 3, where the Authorized Version gives us, "Play skilfully with a loud noise," the Seventy have rendered it καλῶς ψάλατε ἐν ἀλαλαγμῷ. The howl ye! of Isaiah, on the other hand, the Septuagint well copies as ὀλολύζετε! The twofold usage of such words as the one before us is not an unusual circumstance, the expression of intense feeling often taking shapes but little different. Tears spring from exquisite joy as well as from sorrow; and misfortune when at its last extreme often finds vent in jocularity and laughter. The Greek exclamation παπάι or ποποι expressed, like our own *oh!* both misery and gladness.

In the Latin language this interesting old root is represented, as to its verb form, only by *ululo*, the distinction usually observed in more Eastern languages

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in regard to its dual form and application being by the Romans either lost sight of or disused. Virgil applies it in one place to the howling of wolves (Georgic i. 486), and in another to the moaning or wailing of the Oreades or nymphs of the mountains when frightened by a terrible storm (Æn. iv. 168). Lucan uses it to represent shouts of victory—*lætis ululare triumphis* (Pharsalia, i. 567).

The Celtic and Teutonic families of languages preserve this old root in various derivatives. Through the Teutonic, besides hallow and holy, we have the shout of welcome or laudation—hail! as in "Hail, King of the Jews!" It is the root also of *holla* and *halloo*,—

"List, list, I hear
Some far-off halloo break the distant air."

Through the permutation of the *l* into *r* it is the root likewise of *hurrah!* It is the basis, too, of *yule*, the old name of Christmas (*geol* in Anglo-Saxon), just as the ancient festival of the Scandinavians called *iulfest* was named from *iolen*, one of the Northern shapes which this fecund word assumed. The sorrowful utterance survives among us in "wail," cognate with which is *yell*. The Greek and Latin words for a wood or forest, ὕλη and *silva*, rest, there can be little doubt, as regards their ultimate root, upon the same old onomatopœia, each signifying, literally, "the place of howling." Woods and forests in ancient times abounded with howling creatures, just as they do at the present day in countries where civilization has not extinguished them. The Greek ὕλη appears in Latin as *silva* through the retention in the latter word of the digamma, as in *oliva* compared with ἐλαία, *ovum* compared with ᾠόν, and many other pairs of congenerous words; and by the exchange of the aspirate for an *s*, just as in *serpo* compared with ἕρπω, and *sudor* compared with ὕδωρ.

LEO H. GRINDON.

(*To be continued.*)

THE CHURCHES AND MODERN UNBELIEF.

ONE of the great religious problems of the day is, How are we to deal with modern unbelief?

Since the days when the Great Head of the Church was despised and rejected of men, even to this present time, Christianity has had to struggle for existence. And she *has* struggled valiantly, and gained great victories over various classes of foes.

The Lord Himself had to do battle against the traditions of the elders and the hypocrisy of the priesthood; Paul and his companions were harassed by those whose craft was in danger, and jeered by the philosophers of that day; Stephen was stoned by those who from prejudice stopped their ears; the early Christians generally experienced the opposition of ignorance and prejudice and custom. And so it has been ever since. Each country whither the Gospel of Jesus Christ has been carried has presented peculiar obstacles of its own to the glad tidings of great joy. Each age has been noted for its own special kind of objections to the truth of the Word and the value of Christianity.

We do not presume to imply that every doubter of the truth of Christianity is so from unworthy motives. Though scarcely willing to comply with the poet's request to believe him when he expresses his opinion that there lives more faith in honest doubt than in half the creeds, we cannot question the existence of "honest doubt." So long as religious faith, to be worth anything, must be based on rational conviction, so long will there be differences of opinion upon it as upon all other matters calling for the use of rational investigation. It is therefore both unwise and unjust to blame men for doubting. Our best course is to endeavour to meet their doubts upon a rational basis.

The unbelief of a century ago was coarse and blasphemous and Atheistic; the unbelief of to-day is refined, philosophic, and Deistic.

The rapid advances made in every department of knowledge during the last century have influenced very largely the general tone of the controversies on religious topics. Though many scientific men, pleased with their "new brooms," have essayed to sweep religion completely out of the way, doubters, generally speaking, express their doubts more reverently than in days gone by. The truth upon religious matters is a question to be investigated and discussed, very thoroughly it may be, yet, very dispassionately and good-temperedly. It is more foolish to quarrel about religion than about politics, though why political discussion should make the angry passions rise we never could find out.

We have been induced to pen these observations from reading a well-written pamphlet entitled "Churches and Modern Unbelief," reviewing from a sceptical standpoint Prebendary Row's "Reasons for believing in Christianity, addressed to Busy People." The general tone of the pamphlet indicates that it is the product of a cultured mind, disposed to believe, but bewildered by the disputes and controversies of the various sects.

Admitting that "our mental constitution compels us to infer that the universe must have originated in intelligence," the writer, nevertheless, "cannot think of the Great *Cause* of all things as planning and designing, as being, what He has so often been called, 'the Great Architect of the Universe.' Such a conception is to me a low one, and unworthy of the Infinite—unworthy of One who, according to your own great authority, had only to say, 'Let there be light, and there was light.' Do not be shocked, therefore, if I say that to me, as at present advised, God is what Mr. Matthew Arnold calls the *not-ourselves*, the stream of tendency by which all things fulfil the law of their being.' This is provable, but nothing more." This position appears to us logically confused. If God is an Infinite Intelligence, there is nothing low or unworthy in the idea of believing that He has infinite "plans" and infinite "designs" ultimated into act by the same process as that which produced light at His word. If God said, "Let there be light," surely He did so in furtherance of some infinite design, and as part of some infinite plan. There might be some ground for characterizing the idea of God planning and designing as "low and unworthy" of Him, if the idea implied that His planning and designing were, like ours, the result of inability to see things at first sight, and a slow and laborious process of mental reasoning.

The quotation from Mr. Matthew Arnold rather seems to imply the writer's disbelief in a Personal God. But does not "intelligence" imply personality? and the existence of a "law" the prior existence of a lawmaker possessed of intelligence and foresight?

The writer, admitting that "if there be a God *who cares for man*, the condition of mankind renders a further revelation highly probable," proceeds to examine the nature of the evidence on which Christianity claims to be accepted as a Divine revelation. He considers that when the Prebendary "concludes that the person and character, the words and works of Christ, *viewed as a whole*, constitute the *highest* evidence of His mission," he indulges in a "safe assertion." We are not inclined to quarrel with the position here assumed by the Prebendary

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and his sceptical critic. We fully believe that the idea here set forth is very preferable to "the popular idea that Christianity rests for its attestation exclusively on the evidence of miracles wrought expressly for the purpose of proving its truth," which he wisely says is "a very imperfect representation of the case." But how can the "person and character, the words and works, of Christ" possibly be "*viewed as a whole*," except by a right conception of the details that, taken together, constitute the "*whole*"? The whole is greater than any of its parts, but it is only equal to the sum of its parts; and consequently, for rightly viewing as a whole the points alluded to, we must endeavour correctly to appreciate the various personal attributes and characteristics, the particular sayings and deeds, of the Lord Jesus Christ. Unless we do this we cannot appreciate "the *highest* evidence of His mission." The writer of this pamphlet is not alone in his attempts to depreciate the *details* of the narrative that as a whole forms our only source of knowing anything definite about the Lord. John Stuart Mill, in his "Essay on Theism" (his latest written work), while admitting that "about the life and sayings of Jesus there is a stamp of personal orginality combined with profundity of thought, which . . . must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast," seeks to discredit a very large portion of the Gospel narrative, including the miracles and a large portion of "the mystical parts of the Gospel of St. John."

We are, however, digressing. The writer takes exception to the statement made by Prebendary Row, that "the Christian Church, during eighteen centuries of life, has proved the mightiest moral and spiritual power that has ever been manifested among men." The writer urges: "Before I can allow this I must know what is here meant by the Christian Church. Is it the Church of Rome or the Church of England? or is it these combined with the Greek Church, and with the Lutheran, the Presbyterian, and the Congregational Churches? Take which you please of these alternatives. In any case I deny the statement altogether. None of these organizations, whether regarded separately or in combination, can justly pretend to what is here asserted on their behalf. Christianity as thus embodied has never been 'a mighty moral and spiritual power.' I might as well insist, and I could do so quite as truthfully, that, looking back upon all the atrocities committed in the name of the Christian Church for more than a thousand years; looking back, too, upon all the hypocrisy, the mere formalism, and the multiplied delusions that have been generated, and are still maintained, by religious organizations both in the East and in the West, the Christian Church has proved the greatest curse that ever fell upon the earth."

In this argument we have a specimen of what is in logic called an Ambiguous Middle, a fallacy arising from founding an argument upon an "ambiguous term," the term "Church." Upon this point we may perhaps fittingly quote the authority of Whately: "Church is sometimes employed to signify *the* Church, *i.e.* the Universal or Catholic Church, comprehending in it all Christians; who are 'members one of another,' and who compose the Body, of which Christ is the Head; which, collectively taken, has no visible supreme Head or earthly governor, either individual] or council; and which is *one* only in reference to its one invisible Governor and Paraclete, the Spirit of Christ, dwelling in it, to the one common faith and character, which ought to be found in all Christians, and the common principles on which all Christian societies should be constituted. . . . Sometimes, again, it is employed to signify *a* Church, *i.e.* any one society, constituted on these general principles; having governors on earth, and existing as a community possessing a certain power over its own members; in which sense we read of the 'seven Churches in Asia,' of Paul's having 'the care of all the Churches,' etc. To apply to some one of these communities, from its being confessedly *a* Church, all that is said, in Scripture or elsewhere, of *the* Church universal (or Catholic) is a fallacy, which, though very glaring, has misled many. . . . Moreover the word 'Church' (like several others denoting communities) sometimes denotes the *Body* itself as such, and sometimes the *individual members* of it as individuals. . . . The 'Church' is also sometimes used to denote the *clergy* as distinguished from the laity."

The writer of the pamphlet before us is evidently confounding the various meanings of the term "Church," and using the terms "Christianity" and "Organizations" as synonymous terms. *The* Christian Church is a Church filled with the Spirit of Jesus Christ, and no Church filled with His Spirit can possibly be guilty of "atrocities," "hyprocrisy," or "delusions," but *must* be "a mighty moral and spiritual power."

The writer in the very next paragraph subsequent to the one last quoted speaks in terms of approval of the definition of the peculiar characteristics of Christianity given by Mr. Row, showing that "its entire system, its inner life, and its sole principle of cohesion, are based on the personal history of its Founder." This is THE CHURCH of Jesus Christ, "the Church, the greatest of all institutions," that "rests on Him alone." There can be no doubt that Jesus Christ founded His Church, against which He declared the gates of hell should not prevail. His "spiritual empire" is that produced by the acceptance of His laws as the rulers and governors of human hearts and minds.

There is not necessarily antagonism between bidding one "to regard only a *Person*, Christ, and simply to follow Him," and demanding "obedience to *a Thing* called Christianity."

Granted that Christ is the Head of the Church and its Foundation, it follows that the claim of every organization to be regarded as *a* Church depends upon the agreement of such organization with the entire system whose sole principle of cohesion is centred in Jesus Christ.

Notwithstanding that the writer of the pamphlet we are considering characterizes this method of putting the matter as "a very convenient one for Christians, who can then play 'fast and loose' as long as they please," we must express our conviction that since "religious faith, to be worth anything, must be based on rational conviction," it is our duty to examine *the system of Christianity*, irrespective of the peculiar claims that may be advanced on behalf of any special organization.

If we first rightly understand the broad fundamental principles of THE CHURCH OF JESUS CHRIST, we shall be in a better position for examining the Churches in whose creeds and deeds the human element must necessarily prevail to a very large extent.

The claim of "authority" set up by individual organizations is a claim that will not bear examination in the light of rational truth. Only in the degree that the Master's authority can be shown, ought any authority to be respected, much less yielded to.

If the "Churches" in days gone by have placed themselves in "opposition to everything that exalts the subjective over external authority," that fact is no proof that there has never been, and can never be, a Church so fully filled with the Spirit of the Divine Master as to be

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worthy the deepest reverence and most cordial support of honest and good hearts anxious, in the spirit of that great Master, to do battle against everything that is mean and hypocritical and pretentious and unholy.

In these days of transitional thought and growing experience, it is well that men should everywhere be ready to give a reason for the hope that is in them—to prove all things, and hold fast that which is good.

The Churches of the East and West have often, like the disciples of old, failed to appreciate the genius of the teaching of Jesus Christ, knowing not what manner of spirit they were of; but the spirit of Christianity has always worked the same grand results as "a mighty moral and spiritual power." When this is rightly apprehended, men will, if they are wise, cease to be unbelievers because they disapprove the polity that has been adopted by them of old time. And rightly appreciating the spirit of the religion of Jesus Christ, disbelievers in the Churches will learn that, in the regular assembling together of those who understand the spirit of Christianity in a similar way, and in the adoption of means for propagandism, members of the Churches are only following out their understanding of the practice and the precept of their Master. If the organizations called "Churches" have erred, it has been because they have wandered away from the simplicity that is in Christ, in doctrine, in ritual, and in life. J. D.

THE CAMDEN ROAD MONTHLY READING MEETING.

THOSE of our readers whose memories carry them back to the old "reading meetings" in the time of the Rev. S. Noble, and who remember the intellectual and instructive evenings they were then wont to enjoy, will learn with pleasure of their resuscitation by the Rev. Dr. Tafel at his church in Camden Road.

The first of these was held on Wednesday, April 3rd, at half-past seven o'clock, and was considered fairly attended. The reader was, of course, the Rev. Dr. Tafel, the subject being "The Divine Trinity in the Person of the Lord Jesus Christ." The meeting was opened by reading the fourteenth chapter of John's Gospel and by saying the Lord's Prayer. After which Dr. Tafel said: "We begin this evening a monthly meeting for the purpose of reading and studying the writings of the New Church. One of the objects of these meetings will be to give those who are approaching the views that are set forth from our pulpit in the church on Sundays, and who desire to receive further knowledge, an opportunity of obtaining this information. Besides which, it is useful for all of us to revive the reading that we may have done at home, and it is hoped that these meetings will get members into the habit of reading more frequently the writings of the New Church than has, we fear, of late years been the case. We have all heard of the meetings for reading the writings which were held in the good old times: how our ancestors used to meet at one another's houses weekly, and drink in the new and precious truths contained in the writings of our Church. Unfortunately, these meetings have almost ceased, not only in London, but in all parts of the country, I believe. The plan for our present readings will be to take up one of the principal doctrines of the New Church and place this doctrine in the clearest light. The subject that has been chosen for this evening is, 'The Divine Trinity in the Person of the Lord and Saviour Jesus Christ,' and in explanation of this fundamental and central doctrine I shall read some portions of 'The True Christian Religion,' Nos. 153, 154, 163-167. The Lord as He lived in this world, we are taught in the first chapter of John, was the Word Incarnate; and the Word is the Divine Truth proceeding from the Father—from the Eternal Divinity. The Word, as we further read, was the Light of men, and because it was so, therefore, also, the Lord Himself declared that He was the Light of men. So, then, during His life in the world, the Lord performed the function of the Holy Spirit, for He was the Divine Truth. Accordingly, we read that 'the Holy Spirit was not yet; because that Jesus was not yet glorified.' But after the Lord, even as to His Humanity—that is, His body—was made Jehovah or Divine Good, which was after the resurrection, He was then no longer Divine Truth, but this proceeded from His Divine Good; so that the Lord, both as to His Humanity and His Divinity, that is to say, both the Father and the Son as to Their quality, are now Divine Good or Divine Love; and this brings clearly before our eyes the wrong definition of the Trinity in our Creed, where the equivalent of the Trinity is given in these words: that 'God is a Being of Infinite Love, Wisdom, and Power.' These three attributes are there given as an equivalent of 'Father, Son, and Holy Spirit,' while in reality the Father is Divine Good, or Divine Love, and the Holy Spirit is Divine Truth, or Divine Wisdom, and by that Divine Truth the Father by means of, or through, the Son exercises all power in this world now. The next point is that 'these three, Father, Son, and Holy Spirit, are the three essentials of one God, which make a one, like soul, body, and operation in a man' (*T. C. R.* 168, 169). The points next in order are that 'before the creation of the world this Trinity did not exist, but it was provided and made since the creation, when God became Incarnate, and then centred in the Lord God, the Redeemer and Saviour Jesus Christ;' and also that 'a Trinity of persons was unknown in the Apostolic Church, and the doctrine was first broached by the Council of Nice, and thence received into the Roman Catholic Church, and thus propagated among the Reformed Churches" (*T. C. R.* 174, 175). The whole subject of the Trinity in the Person of the Lord Jesus Christ is brought very graphically before us in one of the 'Memorable Relations' in 'The True Christian Religion,' with which I shall finish the subject" (*T. C. R.* 188).

Mr. R. Gunton then asked, "How ought we now to think of the Holy Spirit? I think of the Father and of the Son, the Father as the Divine Love, the Son as the Divine Wisdom, and the Holy Spirit as the operation. Can we find anything in nature to illustrate this? Divine Love is the heat and Divine Wisdom is the light. Does the atmosphere represent the Divine Use principle? If so, we can understand it. Is the Son Divine Good as well as the Father? The Divine Love and Wisdom was from eternity, because there was a Trinity from eternity, although not the same as there is now."

Dr. Tafel replied, "There is a twofold Trinity. There is a Trinity in the Father, which is that kind of trinity to which Mr. Gunton alluded as being before the creation; and that is Love, Wisdom, and Use. These three principles are in Jehovah, and in Jehovah they are infinite and eternal—Infinite Love, Infinite Wisdom, and Infinite Use. These are represented in nature by the sun. In the sun, Swedenborg tells us, there is a fiery principle, corresponding to the Infinite Divine Love in Jehovah; there is a luminous principle in the sun itself, corresponding to the Infinite Divine Wisdom in Jehovah; and there is a use principle, corresponding to the Infinite Divine Use in Jehovah. Now all these three principles in Jehovah are unapproachable. They constitute that Divine nature concerning which we read in Scripture that 'no one hath seen the Father at any time.' In order that this Infinite Divine Love and Infinite Divine Use could be conveyed to a finite spiritual and natural world—and that this finite, spiritual, and natural world could be created—there emanated in the first place from Jehovah what is called in the first chapter of John, the Word. The Word corresponds to and is the Divine Truth, and Jehovah is the Divine Good; but Divine Good embraces the Infinite Divine Love, the Infinite Divine Wisdom, and the Infinite Divine Use, for Divine Good is a term that includes them all. And so also the Word, the Divine Truth, contained again these three entities, but in a different form, which was the Proceeding Divine. Now the Proceeding Divine in nature is represented by the heat and the light, and the atmospheres respectively emanating from the natural sun. The spiritual atmospheres emanate from the Divine Use principle, and the heat and light which are in the spiritual world emanate respectively from the Divine Love and the Divine Wisdom. This, then, is the Proceeding Divine, and there were only these two from the beginning, *i.e.* God and the Word, each of which, however, embraced a Trine. But even this Divine emanation was still so filled with the nature of Jehovah that it could not approach any finite human being either in heaven or on earth, and therefore in the sun of the spiritual world, which is the Word, the Proceeding Divine in its first principles,—there the process of finition began in the atmosphere principle in the spiritual sun, and everything that proceeds from the spiritual sun has impressed upon it the capacity of being finited. The spiritual sun is a Divine emanation, but what is below the spiritual sun is no longer such as to every part of it. And so Swedenborg tells us that there were created various spheres of Divine Truth from Jehovah, until at last the finite principle in the atmosphere gradually increased, and as that increased, the infinity from the Father decreased, so that finally, by means of these proceeding from the spiritual world, there could be created the various heavens and spiritual spheres down to the very last in this world. All creation is from the spiritual sun by means of the successive degrees in the Divine Truth. To the spiritual sun there was added as a subsidiary means the natural sun in this world, and the natural sun covered with its emanation the three lowest spiritual spheres proceeding from the spiritual sun. This was Jehovah and the Word before the Incarnation. There is, therefore, the Divine as it is in the spiritual sun, there is the Divine below the spiritual sun, between the sun and the highest heaven, and then the Divine in the various degrees of spiritual existence from the third heaven down to the lowest sphere of nature in this world. The Divine Humanity before the Incarnation, we are taught, was the Divine

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Proceeding in the heavens. The Apostle Paul has taught that the Church is the body, and that the soul of that body is the Lord. So it is with the heavens, these are the angels that altogether form, as we are taught, a grand humanity, and the soul of that humanity is the Word from eternity; which, we learn, finally and in due time became incarnate. I cannot go through the whole process, but we are taught that now the Lord's Humanity has returned into the spiritual sun. In the work on 'The Divine Love and Wisdom' we are told that since the Son has returned to the Father that sun shines with a sevenfold lustre, so that the Lord's Humanity is no longer the Humanity as it was in the world, but it is the Word glorified. The Word again, and so the Holy Spirit, is still represented by the heat and light thence proceeding in the natural sun. There are some passages in the writings where it is stated that the sun, that is, the Divine Humanity, is called even now Divine Wisdom; but there are two ways in which the Divine Trinity presents itself for the study of the man of the Church. There is one way in which man looks up to the Father and the Son from without, which may be called the analytic view, and in that way the Son is still called the Wisdom. But the true view is obtained by looking from within, by what we call the synthetic method, and from this point of view we learn that God the Father is Divine Good, and the Son Divine Truth, and in this Divine Truth there is all the three Divine attributes, Love, Wisdom, and Use, just as in the Original. The result is that now the Word is able to penetrate into the natural world, which was not possible before the Incarnation and Glorification, when it could only reach to the spiritual world. But since the Lord glorified the body and everything that belonged to it, He can be immediately present with the members of His Church, and not merely mediately, as was the case before the Incarnation and Glorification. This is the view in which the subject of the Trinity has presented itself to me by a very close and long study of the writings."

Mr. Bogg asked, "What is the difference meant by Swedenborg when he says that the Holy Spirit is not from the Father through the Son, but by the Son from the Father?"

Dr. Tafel gave the following answer to this question: "That is treated of in the *T. C. R.* 153, 154, where it is taught that the work of Redemption was wrought by the Lord in His human consciousness, for Jehovah did not redeem us, but the Lord did from the Father. The Lord took from the Father, and then into His own human consciousness, and from His human consciousness He wrought Redemption, and felt the human combats just as much indeed, ten thousand times more than we feel them. Jehovah was in the Divine Humanity of the Lord, and so in that Humanity all those degrees are glorified which are between the lowest degree of the body and the highest degree in the heavens. The Lord from His Divine Humanity flows into the *will* faculty of human beings and of the angels, and mediately through the heavens He flows into the *understanding* of mankind. These two articles prove the dogma of instantaneous conversion to be erroneous; for we see that it is impossible for the Lord to enter with His angels into men's minds unless they are prepared for Him, for 'man must work out his own salvation with fear and trembling.' We are taught that the process of Glorification was wrought by what is called in the writings the 'Divine Marriage,' that is to say, the marriage of goodness and truth in God. The Father, the Divine, became united to the Son, which is the Humanity. And now the Holy Spirit proceeds from that 'Divine Marriage,' and as it is received by the man of the Church, there is a celestial marriage between man and the angels. The Lord is the Husband and the Church; men and angels are the Bride and Wife. By the Holy Spirit the Lord is present in us, and by His Holy Spirit He regenerates us, and bears us upward to Himself, because the Lord Himself is present in the Holy Spirit."

Having answered all inquiries that were made, Dr. Tafel announced that the subject for the next reading would be "The Redemption and Atonement," and then concluded the meeting with the benediction.

TRUE GREATNESS.*

THE word *greatness* is used, as I suppose you all know, in several senses. In the first place, it is used to describe the size of physical objects, things that we can see with our eyes and touch with our hands. Thus we talk of a *great* dog, or a *great* house, or a *great* mountain. But we do not confine the use of the term greatness to physical objects; we also apply it to things which we cannot see or touch. We speak of a great mind, a great intellect, a great purpose, a great deed; and we call a man great in this sense when he thinks more and does more, and is more determined in his purpose than his fellows, and when he thus rises into distinction and makes a noise in the world. The greatness of such a man attracts the notice of our mental eyes, just as an object which is physically great attracts the notice of our bodily eyes. I daresay you could tell me of men who are known in history by this title, "The Great." Alexander the Great, Napoleon the Great, and Alfred the Great were such men; men whose lives and actions were of so unusual and striking a character that they will stand out from the ranks of their fellows as long as history lasts. But there are two kinds of mental greatness: there is great *goodness*, and there is great *wickedness*, and it is not always the case that a man who is called great can also be called good. Alexander and Napoleon were soldiers; their greatness consisted in subjecting countries to their sway; they carried fire and sword into peaceful lands, and caused far more misery than happiness in the world. This may have been great, but it was not good. Now Alfred was good as well as great; he thought of the happiness of his subjects, and not only of his own power and grandeur; he gave his subjects good laws, and tried to make them better and more prosperous. It is not always the greatest compliment you see to call a man "great;" it is better to be called "good," as the husband of our Queen Victoria was, "Albert the Good." Well, now, I am going to tell you something about true greatness, that greatness which all of us may seek for and attain to, and which is not the possession only of kings and those who are called great in the world.

When the disciples of the Lord asked Him the question, "Who is the greatest in the kingdom of heaven?" Jesus called a little child unto Him, and set him in the midst of them, and said, "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." That answer must have sounded strangely to the disciples, who were then but young receivers of the Lord's teaching, and who were thinking of what the world calls greatness. And I daresay it sounds strangely to you too. You don't think of a man being great because he is like one of yourselves. And yet true greatness is only to be found in those who are humble as little children. I don't suppose that the Lord set a naughty child in the midst of His disciples as the pattern for their imitation. Children are sometimes mischievous and peevish and selfish, but these qualities are the very opposite of those that the Lord wishes us to imitate. We may be sure that this was a good little child that Jesus referred to, one that was trustful, and obedient to his father and mother, and kind to his brothers and sisters and playmates. So that the Lord meant to teach us this: "That we must be humble and innocent and trustful if we would enter the kingdom of heaven; and that the greatest and purest among the angels are those who are most truly humble and child-like in spirit." We begin life as children; and we must end life as children if we wish to go to heaven. That sounds odd, does it not? But it is true. It sounded odd to the Jewish ruler Nicodemus when Jesus said, "Ye must be born again." He could not understand how a man could become young again when he is old. You have fathers and mothers at home, and I daresay many of you have little baby brothers or sisters. It is

* An address delivered to the Palace Gardens New Church Sunday-School on February 17th, 1878, under the auspices of the London New Church Sunday-School Union.

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odd to think that your father and mother have got to be like the little baby again, is it not? And yet that is the case with all of us; we must be born again, or regenerated. Nicodemus made the mistake of thinking that the Lord was referring to our bodies, but He was not. I daresay you have heard of foolish folks called Alchemists who wasted much time in searching for something which they called the Elixir of Life, and which was to keep them in the bloom of perpetual youth: well, there is something like that in heaven, for there no one gets old, or at least, no one looks old; but in this world there is no such thing. Our bodies get old and withered and wrinkled, and so far as they are concerned there is no getting young again. It was to our souls that the Lord was referring when He said, "Ye must be born again." He meant that we must put away the selfishness and evil that we are all so prone to indulge, and get from Him a new life of love and kindness and unselfishness. Ask yourselves whether you have not each one of you a good many naughty ways that the Lord would not love, whether you always feel like His children. Are you ever cross and peevish and grumpy, grumbling at everything, and making all around you as unhappy and miserable as yourselves? Are you ever disobedient?—do you say, "I won't do so and so," or, "I don't want to," instead of at once cheerfully doing as your father or mother bids you? Are you ever selfish?—do you think only of your own pleasure when you are at play, and do you wish to keep the best of everything for yourself? Are you ever lazy and indolent, careless in learning your lessons or doing your work? Well, it is in reference to all these things that the Lord says to children as well as to grown-up people, "Ye must be born again." We must become His children, wishful to do His will, trusting in His goodness to give us all that is good for us, and looking to Him to help us in being useful and kind to all around us. That was what the Lord meant when He said that we must be converted and become as little children. Try, therefore, all of you to be the Lord's children; and behave like those whom He took up in His arms and blessed, saying, "Of such is the kingdom of heaven." I am sure they must have been good boys and girls, every one of them.

Jesus gave His disciples many lessons as to the nature of true greatness, and He always taught them that it is founded on humility. Thus He said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. xx. 26-28). You see the only way to become truly great, that is, great in the Lord's sight, is to think nothing about one's self, but to work for the good of others. Those are the true great men of the world who have endeavoured to make it better and happier, and who have thus helped on human progress; and though distinguished soldiers may carry the word tacked on to their names, men do not look up to them as their benefactors, their truly great men. I will illustrate this by your experience at school. Which is the greatest among you at school? Is it the big boy who crows over the little ones, who is selfish, and thoughtful only of himself, and always ready to fight those who attempt to resist him? Well, he is a great fellow in his way,—especially in his own estimation. But is he half such a favourite as the boy who is kind and always ready to help those who are in difficulties and screen those who are in fault? This latter thinks nothing about his own importance, but he is a much greater hero to his schoolfellows than the bully, and he is certainly greater in the sight of God. We must not think about being great, we must not wish to be set above our companions, and we must not look upon others as beneath us; such feelings spring from mere selfishness. We must try to be useful to others, and to do all the good we can. We must be servants and ministers, as the Lord was upon earth. He came "not to be ministered unto, but to minister." And of course that is the only way to do any good in the world. It is not the idle, selfish man, or the idle, selfish boy, who makes people happier and wins their love and respect; but it is he who is always ready to sacrifice his own pleasure and his own ease, and to work heart and soul for the benefit of his fellow-creatures. The greatest and most perfect example of true manhood and true greatness which this world has ever seen was the Lord Jesus Christ; and what does His example teach? Was He ever selfish? Was He ambitious? Did He strive to rule over others and to bend them to His will? Was He a great prince, a great conqueror, a ruler over many lands? No; He cared only for others, for their real benefit and lasting happiness. He Himself had not where to lay His head. Above all, in His own Divine words, He was "meek and lowly in heart."

So, in conclusion, my dear children, remember the Lord's standard of greatness, and remember that He set the pure trusting innocence of a little child before His disciples as a pattern for their imitation, and try to become such children yourselves. "Of such is the kingdom of heaven."

ALFRED J. JOHNSON.

SUNDAY-SCHOOL LESSONS.

THE SYROPHŒNICIAN WOMAN'S DAUGHTER HEALED.

April 21, *Morning.*—Mark vii. 24-30. Tyre and Sidon signify internal and external knowledges of the truth, necessary for introduction into the Church. The Syrophœnician woman signifies one who has learned the truth and has acquired an affection for it, but finds this affection tormented by a devil, or by the infernal principles of evil. The request was not immediately granted. Her steadfast endurance was to be tried by being discouraged. The children's bread was not to be cast to the dogs. The children meaning here the members of the Church, and the bread the principles of goodness and truth in their hearts and lives. The dogs signify those outside the Church who are in externally good affections, thus the dogs licked the sores of Lazarus, as the Samaritan helped him who fell among thieves. To His reply the woman assented, adding, "But the dogs under the table eat of the children's crumbs." The Gentiles benefit by the existence of the Word and the Church, though not to the extent that the children do. Her unfaltering faith in the Lord's Divine power met, as unfaltering faith in His power to help will ever do, its full reward, her daughter, the good produced by heavenly truth, was no longer subject to the assaults of evil.

MOSES.

April 21, *Afternoon.*—Exodus iii. 1-10. Moses represented the Divine Law, which should be the director of the children of Israel in their journeyings towards the land of Canaan. Brought up, as all are first in natural and scientific truth, in Egypt, there comes a time when an antagonism arises between these two, an Israelite and an Egyptian strive together, and Moses, the type of the Divine Law, judges between them and slays the Egyptian. By-and-by the antagonism deepens, and after being the executor of God's behests before Pharaoh, the strivings of the children of Israel to worship and sacrifice unto their own God are realized. And by a painful process, typical of our regeneration, Moses, or the Divine Law, leads every child of God by temptation, the wilderness, to peace, the heavenly Canaan.

DEATH.

On Friday, April 5th, at Burlington House, Sale, near Manchester, Mr. Richard Yabsley, aged 71 years.

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MORNING LIGHT

A NEW-CHURCH WEEKLY JOURNAL.

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SUBJECT:

"*Captivity led Captive.*"

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SUBJECT:

"*All Power is given unto Me in Heaven and in Earth.*"

Matt. xxviii. 17, 18.

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SUBJECT:

"*The First Easter Day.*"

Luke xxiv. 1-7.

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No. 16.—Vol. I. SATURDAY, APRIL 20, 1878.

AMID THE CORN.

By the Author of "The Evening and the Morning."

I.—THE CHRISTMAS PARTY.

CHAPTER VIII.

"Let the dead bury their dead."

WE all assembled together at the breakfast-table on the following morning, and Mr. Thomson detailed to us the incidents of his rough journey and his interview with the afflicted parents of the drowned youth in their homely cottage. He described in his own simple way the fond regrets, the agonized fears, and the half-formed hopes with which these unlettered folks lingered over the fate of their boy.

"Nothing is more beautiful to contemplate than parental affection," said Mr. Morse; "it is the sunshine of the household, the sweetness of that delicious compound which we call 'home.'"

"Quite true," I replied; "and yet you must remember that there is no virtue in these affections. We share them with the beasts that perish. A wolf will nourish and guard its whelps with the care and affection of a human mother for her children."

"O Mr. Romaine," cried Hettie, with a little scream, "with what a ruthless hand are you blotting out some of the most delightful pages in literature! What would Cowper say to you? There is nothing written of a mother's love so touching as his lines—

> 'Thy nightly visits to my chamber made,
> That thou mightst know me safe and warmly laid.'

And then—

> 'More endearing still than all,
> The constant flow of love that knew no fall,
> Ne'er roughened by those cataracts and breaks
> That humour interposed too often makes.'

Why, I declare you are quite a heathen."

"Well, my dear," I replied, smiling, "I did not say there was nothing beautiful or indeed Divine in these affections; I simply said there was no virtue in them. There is as much beauty and divinity in the love of a cat for its kittens as there is in that of a mother for her children. Both are instinctive. Is it virtue in a cat to love its kittens?"

"I quite understand you," said Mr. Morse. "Is that the reason why Jesus spoke so slightingly of the domestic affections? Is that the justification for His repudiation of His mother? Is that why He sternly forbade His young disciple to go and bury his dead father? I have always considered those things among the most inexplicable in the Gospel histories."

"And," said Hettie, "they are ears of corn that require rubbing."

This sudden and quite unlooked-for remark afforded no small amount of amusement, and Willie was not at all displeased that it seemed like a sly velvety stroke aimed at himself.

"Yes, Hettie," I answered, "and presently we will gather one of them for the purpose. But first let me observe that the natural affections with all their sweetness are gifts from God, and that He *compels* us to receive them and delight in them. Where there is no freedom there is no virtue. With what perfection of wisdom do the bees construct their hive! The wisdom is not that of the bees, for those little creatures are blindly impelled to their work. The wisdom and its virtue belong to God. With what intensity of affection does the mother yearn over her little ones! The love does not belong to the mother, for she is stirred to it without her will or the co-operation of her judgment. Its virtue is of God alone, and the mother only has its delight. Observe, the very worst people love their children sometimes more intensely than the very best."

"Granting all that," said Willie, "it certainly seems to have been an unjustifiable exercise of authority to prevent a young man from indulging his filial affection, which you admit to be so beautiful, and especially as the indulgence was not calculated to do any harm."

"The truth is," I replied, "the reason for our Lord's remark is to be found not in the literal narrative, but in the spiritual fact beneath it. In other words, we must not look to the chaff, but to the wheat."

Saying this I read as follows: "And another of His disciples said unto Him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow Me; and let the dead bury their dead." *

Mr. Freeheart shook his head as if he thought that were very hard indeed. Mr. Thomson murmured something about the dead burying their dead, as if he considered that to be perfectly impossible. Lilian looked combative, while Hettie and Mr. Morse regarded me with an intelligent interest.

"Lilian," I said, "do you understand the phrase 'let the dead bury their dead'?"

"No," she said; "one thing only is needful."

"Mr. Robins has never taught you?"

"Mr. Robins preaches a very simple gospel."

"Longfellow has paraphrased the sentence," said Hettie, "and written—

> 'Let the dead Past bury its dead;
> Act, act in the living Present,
> Heart within and God o'erhead.'"

"Very good advice on the part of the poet," I answered, "but Jesus said nothing about the Past. Can none of you answer my question?"

There was a general silence.

"Well, then," I continued, "we must proceed with our rubbing. You know that it is said, 'Without a parable spake He not unto them'? Now this was a parable."

"But do you not think Jesus intended the young man to act upon it?" said Mr. Morse.

"Possibly He did; but that is of no consequence. He told those of His disciples who had no sword to sell their garments and buy one. That was a parable. I don't think He intended them to sell their clothes off their backs and buy swords, for remember, His kingdom was not of this world, and therefore His servants had no need to fight."

"Why, Mr. Romaine, you destroy the whole of the Scriptures," said Lilian, with just a dash of indignation in her pretty face.

"Yes, my dear, I destroy what you and your friend Mr. Robins consider the whole of the Scriptures, but unfortunately you think the whole of the Scriptures to consist in the chaff which the wind of truth blows away and the fire of love burns up."

Lilian elevated her eyebrows and shook her head as if she gave me over as a hopeless case.

"I destroy the Scriptures as Jesus destroyed them when He opened the understandings of the disciples on the way to Emmaus; as He destroyed them when He enlightened the woman of Samaria about the 'living water' which she thought He needed to draw out of Jacob's well; as He destroyed them when He explained that His hard saying about His flesh and blood was to be

* Matt. viii. 21, 22.

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spiritually discerned. I suppose, my dear, the literal sense is quite enough for you?"

"Certainly. None of us need go beyond it."

"I think I understand that you have gone to Jesus, and have received pardon, and are His disciple?"

Lilian was murmuring in response, "Just as I am—without one plea," when I interposed and said,

"Of course, Lilian, being the Lord's disciple, you *hate* your father?"

All eyes were turned toward me in astonishment.

"Don't you know," I asked, "that Jesus said, 'If any man come to Me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple'?"

"Yes, but, Mr. Romaine," said Lilian, that does not mean that we are actually to hate our parents and relatives."

"No, I should think not; especially as it is written, 'Honour thy father and thy mother.' You see, Lilian, the simple literal sense is *not* quite enough for you."

Mr. Freeheart laughed loudly, while Lilian was exceedingly red.

"Well," I continued, "you know that Jesus said to the Jews, 'Ye are of your father the devil'? Now they were not naturally begotten of the devil, but they were spiritually descended from him. By the devil is meant the whole force of Evil. Their deformed souls received their life and motive-power from Evil, and hence Jesus called them sons of the devil. And, Lilian, because all persons, before they are the subjects of the new birth, receive their Mental Frame from Evil as a father, and Falsehood as a mother, Jesus tells us if we would be His disciples we must hate our father and mother; in other words, that we must reject those infernal forces which are the parents of the old man of sin within us. Does that view relieve you of a disagreeable responsibility, Lilian?"

"If it does not, it certainly ought," said Mr. Freeheart; "for I don't think even Robins could get her to turn against me, eh, Lilian?"

Lilian was a good deal confused, but she smiled through her blushes, and thinking I had been a little too hard upon her, I turned my battery in another direction.

"You know, Mr. Morse," I said, "it is written in that Jew book which is your aversion that God would visit the sins of the fathers upon the children. Perhaps it may mitigate a little of your hostility to the Old Testament when you know that that sentence simply describes the Divine opposition to Evil and all the Falsehoods which are born out of it, and which God extirpates for man's benefit."

"And now," said Hettie, "I know what the dead father is which Jesus refused to allow His disciple to bury—it is the Evil dead in the heart. In his beautiful song at the feast in Brougham Castle Wordsworth writes of Lord Clifford—

> 'In him the savage virtue of his race,
> Revenge and all ferocious thoughts were dead.'

Surely the dead father is the dead passion for evil things."

"You are not far off the truth, Hettie. Observe, also, that Jesus says in Mark x. 29, 30, that any man who has left his parents and relatives shall have in this time new 'brethren, and sisters, and mothers, and children,' and in the world to come eternal life. Our unregenerate nature is the offspring of evil and falsehood, and it is allied to all kinds and varieties of sinfulness; but our regenerate nature, which we have by virtue of the new birth, has a new parentage, and is allied to all kinds of virtue. Apart from this, can you understand our Lord's meaning at all? Apart from this, can a man have new brethren and sisters, or a new 'mother,' for instance?"

"The whole thing is mystical," said Mr. Morse; "and perhaps we are attaching too much importance to it."

"No. You bring a charge against the Gospels, and I must refute it. You say that Jesus sternly forbade the young man to bury his dead father. I reply that the utterance of Jesus was a Divine parable; that He spoke not so much for the sake of that one young disciple as for the sake of all disciples in all places and all ages to the remotest period of man's history. The dead father is that evil which is becoming dead to us when we cease to look up to it and regard it. Can you not follow your quotation from Wordsworth with a few more words, Hettie?"

"Oh, yes," she replied, "it runs thus—

> 'In him the savage virtue of his race,
> Revenge and all ferocious thoughts were dead,
> *Nor did he change*——'"

"Ah, that is it," I answered; "the desire of the young disciple to bury his dead father is indicative of the lingering desires and yearnings which all Christ's disciples have toward the corpses of renounced evils, the *tendency to change* and to return to the old allegiance. The parable teaches us that this is dangerous, and therefore forbidden. Hence Jesus said, 'Let the dead bury their dead; follow ME.'"

"But I do not see that clearly," said Mr. Morse; "granting that the dead father signifies, according to your mystical way of regarding the subject, the evil which is dead because we no longer cherish and nourish it within—for that is what I understand you to mean—how does the wish to bury the father signify a desire to return to the old allegiance, as you put it?"

"I will endeavour to show you. You must not attach a spiritual idea to one part of the subject and a natural idea to another. What is involved in burial?"

"Why," said Mr. Morse, "following your cue, I should say it must mean the fuller renunciation of evil."

"Not at all. If you look at the thing with sufficient care you will see that the idea of burial is associated with that of loving preservation. Suppose we left our dead to the action of the atmosphere—to the attacks of birds and beasts—would their remains not be dissipated in a few days?"

"Certainly," said Hettie; "the greatest indignity shown to the dead is not to bury them. Dryden uses the idea to rouse into fury the Grecian heroes at Alexander's feast, and tells them of their comrades who

> 'In battle were slain,
> And unburied remain
> Inglorious on the plain.'

On the contrary, all the softest affections and sweetest memories are thrown like flowers around the grave of friendship."

"Quite true," I answered; "we bury the remains of our friends to *preserve* them as far as possible from pollution and decay. For this purpose we get the soundest materials we can afford; we encase our friends' bodies in several coffins of metal and wood; we even embalm them if we can afford it. The Hebrews preserved the bodies of their friends by wrapping them in many folds of linen with sweet spices, and they put them in rock-hewn tombs, while the world-renowned pyramids were raised to preserve the remains of Egyptian kings. On all hands you must perceive that the idea of burial is associated with that of preservation."

"I quite grant it," said Mr. Morse, smiling; "you see I am not disposed to contend against plain truth and common sense."

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"Very well. Then you see the force of the parable. The refusal of Jesus to allow the young disciple to bury his dead father is the Divine disapprobation upon the conduct of any Christian disciple who, having ceased to be a child of the devil, yet yearns toward him, and cherishing remembrance of the pleasures associated with sin, longs to preserve the old dead conditions. Suppose, Mr. Morse, that Jesus were the Incarnate God. Can you imagine that the words which He uttered, and which have been preserved for us all these ages, have no other than a mere temporary application? Can you imagine, for instance, that those we are considering were limited in their meaning to that one young man and that one moment of time?"

"If I held with you that Jesus was the Mighty God, I could not conceive it."

"Very well. Then you must admit that I am warranted in searching for what you call these mystical meanings in His words. He told us Himself that there were such mystical meanings. They are Divine jewels which He has stored up—yea, and locked up as in strong chests—to enrich the ages. In every sentence uttered by Jesus there is an infinity of jewels enshrined in caskets one within another, and while we to-day are enabled to apply the key and unlock one casket, the men of the future for tens of thousands of years will be able to unlock others and still leave untold riches untouched."

"You see, Lilian," said Mr. Freeheart, "there's something more in the Bible than 'only believe and you shall be saved.' There's a good deal more than Robins ever got into his nob."

"Ah, I should think so," laughed Mr. Thomson.

"But," said Hettie, "you have not explained the phrase 'Let the dead bury their dead.'"

"Well, Hettie, don't you know that the Devil, or Evil, is death, and Christ, or Divine Goodness, is life? Let those who are dead in trespasses and sins preserve the dead thing Evil, but let those who are alive in righteousness follow Christ, who hath Life in Himself and is Life. 'Let the dead bury their dead; follow ME.'"

At this crisis we were made sensible of the arrival of visitors by the noise in the kitchen, and breakfast being over there was a general movement. As we arose, however, Hettie said, "Tell me, am I right, Mr. Romaine? It says in the Psalms, 'When my father and my mother forsake me, the Lord will take me up.' Do the father and mother there mean Evil and Falsehood, and the Lord Divine Goodness and Truth?"

"Certainly, Hettie. When we are forsaken of infernal things we become possessed of heavenly things."

"Thanks," she replied; "we have rubbed a whole handful of ears this morning, and I have had a complete feast. Have not you, Willie?"

Willie simply smiled, shook his head, and pinched her ear. He was not an inveterate sceptic, and had by no means intellectually confirmed his views. He had drunken at all sorts of fountains, but had acquired a decided preference for none. He was simply dissatisfied with the prevalent views of Christianity, which in no way met the wants of his uncommonly good understanding and sympathetic will. He was already on the high road to the reception of a rational faith, and I determined as far as possible to lead him, by the aid of Hettie's influence, soft as a silken thread, yet strong as an iron band, into the light, where I felt persuaded he would be able to see with open eyes the heavenly glory.

The visitors who had ploughed their way through the snow to the farmhouse were men of the village who had been summoned to the inquest, which was about to be held under Mr. Freeheart's roof.

"IT IS FINISHED."

A GOOD-FRIDAY SERMON.

"DESPISED and rejected of men; a man of sorrows, and acquainted with grief. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him. . . . He was oppressed and He was afflicted. . . . He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." Such is the prophetic description of the life and death of the Great Being who, in the hour of the world's extremity, was to REDEEM it from the power of the enemy. In the life of the Lord Jesus Christ we find this prophecy fulfilled in every respect. From Bethlehem to Calvary was a career of humiliation and combat and self-denial, endured not for His own sake, but for the sake of His people.

We purpose this morning briefly to consider the purpose and the nature of that work which was declared to be finished when the torture of the Cross was at an end.

Holy prophecy had spoken to the Jewish people of a coming Redeemer and Saviour; not of the same nature and with the same mission as those great leaders who had from time to time delivered them under Divine guidance from the hands of Egypt and Philistia and Moab and Ammon; but one of a nature pre-eminent above all others, and with a mission unique in purpose and the means of accomplishment.

"Thy Maker is thine Husband; The Lord of Hosts is His Name; and thy Redeemer the Holy One of Israel." It was God Himself of whom it was written, "He looked, and there was no man," etc. God Himself was to become manifest in the flesh to redeem and save His people from their spiritual foes, from spiritual slavery, and from spiritual death. To this end He was born as a babe at Bethlehem, taking upon Himself a nature like ours (not merely a material body, but also a mental nature prone to sin) in addition to the Divine nature which was His essential being. "He took not on Him the nature of angels," etc. "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." "We have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

The great God took upon Himself this nature that therein He might redeem His people; that He might redeem us from the imminent danger and death with which we were threatened on account of our sinfulness. Do not mistake us; we do not mean that Jesus came to avert the righteous anger of an offended God; we do not mean that He came to release us from the perpetuity of the obligation to obey the Divine law; we do not mean that He came to help us to evade a punishment that we had incurred. Our danger was in the prevalence and power of sin, not in the anger and punishments of God. He came to redeem (or deliver) us from the hands of our enemies: and God was never among the foes of humanity, God's laws were never our enemies, the punishments that follow sin were never intended to harm us. God ever loved all things that He had made; His laws are the directions which tell us how to walk that we may attain eternal bliss, punishments are the spontaneous inflictions of sin, and are permitted that we may be induced to refrain from the sin that doth so

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easily beset us. Jesus came to save His people from their sins and to redeem us from our infernal enemies.

The work of redemption was rendered necessary by the great and long-continued preponderance of the evil over the good in this world, and the consequent power which hell had attained over human hearts and minds. This power had prior to the Lord's Advent become so great, and it was hourly becoming more formidable, as almost to deprive man of his freedom in spiritual things, and, as it were, *force* him along the downward path.

Do you hesitate in awarding to evil this great influence? Just consider. Can we not see upon every hand the great power that evil wields in our midst *now* despite the counteracting agencies of Christianity and civilization? Is it not amply evidenced in society every day, that, just as evil increases without a proportionate augmentation of good, the *power* of evil becomes greater, and it is more likely to strike its roots deeply and spread its branches widely than if the increase of good influences kept pace with or gained upon the increase of evil?

What, then, must be the baneful influence of hell unchecked, or but faintly opposed? Hell is but the accumulation of evil, the assemblage of the spirits of those who on earth have loved wickedness, and every accession to its inhabitants must add to the virulence of its power. The power of hell is not confined to the homes of the wicked departed; it operates in the hearts of the wicked who still remain here. Hell is really present with us when we cherish evil thoughts and desires and perform evil deeds; just as, on the other hand, heaven is with us in holy thoughts and desires and virtuous deeds. In fact, *both are ever with us*—heaven urging us to choose the good, hell inciting us to prefer the evil. Heaven is the aggregate of good spirits, hell of evil ones, and what can hinder the communion of souls? Not SPACE. The friends we have loved, who have lived among us and laboured with us, may go from our midst even to the uttermost parts of the earth. The links that bound their souls to ours are not severed by the miles of space between us. We love them none the less; we are often with them in thought; we think and speak of them as belonging to us still, and their influence is still felt and appreciated. The strong current of human sympathy ignores all consideration of space. The electric flash that brought the news of the wreck of the *Atlantic* was not more rapid in its passage than was the thrill of horror and sympathy that went from English hearts on the receipt of the information. *Space* has no power to keep souls and hearts apart!

Can TIME? Time may hurl to the ground the handiwork of man, but, though countless ages pass away, it cannot hinder our communion with the spirits of the great and good who have gone before.

Can *death* the destroyer of all that is material? No; death may unite souls more closely; it can never separate them. Death destroys that which is material and puts an end to earthly life; but in regard to our souls it only breaks down the barrier that prevents free and unfettered intercourse, and enables the man to behold whatever he desires to see.

Thus it is that good and evil spirits commune with the dwellers on earth. The holy influx of good from heaven flows through the angels to our souls to nerve us for the good fight; and the infernal influx of evil flows from the infernal societies to urge us to make a league with sin.

Man is the centre at which these opposite influences meet; and by reason of this meeting in us we are kept in a state of freedom or equilibrium, and are enabled to fix our own destiny according as we make either the one or the other the object of our choice and adoption.

It may be asked, How and whence, then, did the preponderating power of hell which rendered our redemption necessary arise? It arose on earth, and in this wise: Prior to the Advent of the Lord the world had become so deeply saturated with evil, and had voluntarily surrendered itself to the influences of hell to such an extent as to augment its power so largely, that heaven as a resisting force had become totally inadequate for the task, and consequently when these opposing forces met in the mind of man the infernal powers were enabled to triumph and confirm their sway. This state of the world is most graphically described in the Word (Isa. lix.). In this extremity God came to our aid to break every yoke and let the oppressed go free, or in the words of John, "For this purpose was the Son of God manifested: that He might destroy the works of the devil." The Lord became *Incarnate* to accomplish this work, because He sought to subject hell to Himself by orderly means in harmony with His own Divine laws. He assumed a humanity, and became in all points "like unto us" to the end, that by the conquest of hell in that Humanity, and its subsequent union with His Divine Nature, the Divine Humanity might be an eternal medium whereby infernals might be held in subjection. "There is one God and one Mediator between God and man, the Man Christ Jesus;" the Humanity of the Lord is now the medium of reconciliation and safety for us.

With this view of the work of redemption before us, let us briefly review some of the circumstances recorded in the Gospels.

He came to redeem us from the power of evil by resisting and overcoming the infernal powers; this could only be done by resisting evils and sins and doing good according to the Divine commands. And this *He did for us*; "for their sakes I sanctify Myself."

In pursuance of this end He submitted to be "despised and rejected of men; a man of sorrows, and acquainted with grief," and trod the path of humiliation and obedience. Accordingly we read that when with His mother and her husband "He was subject unto them;" He came to fulfil all law, and while but an infant in years He gave us an example.

We next read of Him at the baptism of John. He came and offered Himself for the rite, and when John demurred, saying, "I have need to be baptized of Thee, and comest Thou to me?" He replied, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." We next find Him actively engaged in the work for the effecting of which He was manifested in the flesh; for forty days He was tempted of the "devil" in the wilderness. Here evil came to Him in all her most alluring charms, with most lavish promises as the price of surrender; the attack upon Him was unsuccessful, for He opposed it by the power of His Word.

We follow Him onwards in His life, and find that though "He was oppressed and afflicted," His company shunned, and His Name defamed, He repels the insidious onslaughts of His enemies. He murmurs not. He steadily pursues a consistent course of beneficence; He strives to scatter blessing on every side; and in life and doctrine exhibits to the world the beauty and the benefit of an unswerving love to all men and at all times.

The story of the Gospel, full of interest and full of wisdom, increases as we proceed, until finally the idea is unfolded that the time draws nigh for the last decisive combat.

Christ is at Gethsemane. He knows the nature of the coming struggle, nay, already He feels its fearful power, "He sweats as it were great drops of blood." The conflict has reached the very recesses of His assumed nature,

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and, suffering under the intensity of the agony caused by the direful temptations of the infernal host, He cries, "Father, if it be possible, let this cup pass from Me." It is surely no stretch of the fancy to suppose, that, in this hour of the power of darkness, hell would be lit up with demoniac smiles at the thought that the Saviour had at length abandoned the effort to free the world from its yoke. But not so. The frail humanity would fain escape the intense agony "if it be possible;" but the work of redemption must be accomplished or the end of creation will be defeated, and therefore the cry of distress and agony terminates with "nevertheless, not as I will, but as Thou wilt."

Thus He continues. He swerves not from the work and all it involves. When the impetuous Peter, furious at his Master's arrest, draws his sword and cuts off the ear of the high priest's servant, Jesus rebukes Peter and heals again the ear of His enemy. Before the chief priests and the governor He returned not their railing and scoffing, but held His peace; "as a sheep before her shearers is dumb, so He opened not His mouth."

Jesus is condemned to die! condemned, by the almost unanimous voice of those for whom He had so lovingly laboured, to die a death of infamy and shame! A lingering, painfully torturing death was that death of the Cross. The Victim was fastened to the wood by means of nails driven through the feet, the hands, and the temple, and was left to hang until the life slowly departed. This was the death to which the Saviour was condemned by the people whom He sought to redeem.

Surely this will test Him. If He can resist at once the torture of the body and mind the task will assuredly be completed. It will be the last trial. Momentous issues await the result.

The time has arrived. The final struggle has commenced. Hell has massed her mighty legions; evil has brought her whole influence into play; hate strikes her deadliest blow; enmity makes her fiercest onslaught; death and hell and man are leagued against the Saviour of the world!!!

Let us endeavour to call up that scene to our mental view. He is nailed to the Cross, and as He hangs a willing Sufferer His enemies deride Him, His body writhes under the most pitiless torture, and His mind is vexed by all the suggestions and influences that infernal hate could suggest and infernal power apply. It is indeed a pitiable sight. But hark! He speaks. Beside Him stands His earthly mother and the disciple whom He loves; His thoughts so far from being concentrated on Himself are for her, and He commends her to the care of the disciple. He speaks again, but the tone is altered. It is an exclamation wrung from Him in His keen agony, an exclamation of despair, "My God, My God, why hast Thou forsaken Me?" He suffers as a man, but *such* a man! He triumphs even now, He fulfils the most difficult of all laws, and loves His enemies to the very last. "Father, forgive them; they know not what they do," is His cry. Even now He is willing to suffer more for us, and drink the cup of trial to its very dregs. He asks for drink, and they give Him what will intensify His anguish—"vinegar mingled with gall." He drinks it, and saying, "It is finished," gave up the ghost.

Finished the humiliation, the poverty, the pain. Finished the temptation, the servitude, the struggle. Hell is vanquished. The Victor has yet to seal the fruits of His life and death struggle by His Resurrection and Ascension. But the struggle is over now. The types and shadows of Judaism are no longer needed, in three days the Glorified Saviour will have bound the foes of His creatures.

The members of the New Church have sometimes been accused of not duly appreciating the value of the work effected upon the Cross. Those who thus accuse make a great mistake. We look upon the work of the Cross as the fulfilment of Scripture prophecy, and as a work essential to our redemption. But we do not look to the Cross alone. He *lived* for us as well as died for us. His whole work was a struggle against hell; the Cross was the scene of the last and direst temptation, the fiercest and most trying conflict. There the work of destroying the power of hell was "finished," and the Cross must therefore be regarded as intimately connected with our eternal weal.

He redeemed us that we might be saved. "He died for the sins of the whole world," hence all men have been redeemed. But all are not saved. We must always bear in mind the distinction between redemption and salvation.

Redemption means restoring man to a state of spiritual freedom; salvation is effected by using that power to resist evil.

Redemption was wrought by the Lord alone; we must work out our own salvation by co-operating with the Lord.

Redemption was a *general* work effected for the whole world at once; salvation is a particular work to be accomplished in each one singly. Redemption was a deliverance of the world from the aggregate force of evil; salvation is the cleansing each heart and life from its sins.

The work which required but the hand of God to perform has been finished, perfected, accomplished; let us not omit the work that falls to our share.

His work is the pattern of ours; let us follow Him in the regeneration by combating in His strength "all the power of the enemy," every temptation that assails us. Then will His work become to us the medium of obeying the apostolic injunction to "present our bodies as living sacrifices, holy, acceptable unto God, which is our reasonable service." If we do this, though we may have to take up our cross in following Him, and though trouble and death be our portion here, the cross will be but the preparation for the crown, and death will be swallowed up in victory, over us the grave will have no power, for we shall enter at once into the glorious life and liberty of the children of God.

The true doctrine of the Cross of Christ is eminently calculated to draw us to the Lord in bonds of love. It is a doctrine not of mere sentiment or theory, but of life and conduct. The work of the Cross, finished there, will not avail us unless we ourselves take up the cross that pertains to us; if we would follow the Lord in glory we must follow Him also in obedience, in humiliation, in servitude. We must do this, not with the idea of our being able to merit the glory which God hath prepared for those who love and follow Him; neither must we unwillingly obey the behests of our Lord; in deed and spirit we must labour, "looking unto Jesus the Author and Finisher of our faith: who for the joy that was before Him endured the Cross, despising the shame." The Cross is too heavy for us of our own strength; we must pray the Mighty Redeemer to give us the power that we need. If we rightly ask He will gladly bestow, for "He led captivity captive, that He might give good gifts unto men."

"It is finished." For us has the Lord suffered Himself to be by wicked hands crucified and slain. Let us praise the Lord for His goodness, and for His wonderful works to the children of men. Let us not commit the fearful mistake of supposing that His work was a substitute for ours, and that His perfect keeping of the Divine

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law releases us from a similar responsibility. He fought that we might fight; He humbled Himself that we might humble *our*selves; He kept the Law that we might keep it; and in these respects we must copy Him if we would share in His triumph.

He came to release us, not from the law of God, but from the rule of the devil. And this deliverance was effected that, being redeemed "from the hand of our enemies, we might serve Him in righteousness and holiness all the days of our lives."

His work is finished. Is ours begun?

JOSEPH DEANS.

HEAVEN AND HELL WITHIN MAN.

IT is not by his belief that man is judged, but by what he makes out of himself through his belief. The judgment is not one that is pronounced outside of him, but, again, it is that which he has made out of himself that judges him. In a word, if we believe that man has been gifted with the power of free self-determination (and without this there can be no religion)—self-determination towards good or evil—by this good he is saved, by this evil he is condemned; and if he persist in evil for ever, he must likewise be condemned for ever. The whole difficulty of the question of eternal punishment seems to turn on our conception of eternal salvation. From the moment we perceive salvation to mean salvation from sin (not salvation from the wrath of a revengeful God), we must see that continued persistence in sin must mean continued condemnation—self-condemnation. But we have become so tender-hearted, that this righteous, this eternally just and necessary state of things, has become repugnant to us, and to save wicked men from the consequences of their transgressions, the infinitely perfect God is brought before our judgment-seat, and asked to violate His infinitely perfect order, under penalty of ceasing to be our God.

FREDERICA ROWAN.

WHAT IS CORRESPONDENCE?

WHAT is spirit? and in what manner does it flow into, and animate, nature? and which is the mode in which what is spiritual manifests itself in what is natural? These are questions which, as far as the records of bygone ages extend, have ever been asked by humanity; and the answer to these questions has ever engaged the attention of the philosophers and thinkers.

There are two ways by which they have sought to account for the presence of spirit in matter, or at least in which they have endeavoured to account for those phenomena that by common consent or by the common perception of humanity are attributed to spirit.

Such purely spiritual agencies are human thought and the affections of the human will; and also those powers which are productive of what is known as instinct in animals. There are also other miraculous effects wrought in nature, which by the thoughtful are attributed to the agency of a spiritual power. For instance, the miraculous growth of the human bodies; and the no less miraculous growth of the bodies of animals, and of the immense variety of vegetable forms.

The symmetrical growth of all these bodies is no less miraculous in the eyes of a thoughtful person than would be their instantaneous creation. The fact that in the ordinary course of nature their production is spread over a larger or shorter space of time, and that, as far as modern science has established the fact, these bodies are developed out of seeds and eggs, does not in the least furnish an adequate cause to these effects. It simply shows that certain unalterable laws are followed in their production, but it does not account for their production.

One class of philosophers and scientists, it is true, assert that the growth of animal and vegetable bodies is due to the operation of merely natural or physical forces. But this assertion does not satisfy a thoughtful person who examines this subject from a common-sense point of view. For, says he, the physical or imponderable forces of nature are known and described by physicists. These are heat and light, electricity, magnetism, and mechanical force and gravity. By combination varieties in the outward manifestation of these forces may be obtained, and here extraordinary physical effects may be produced; but all these effects are limited to a change in the outward form of natural bodies. By an application of these forces scientific men have been able to destroy organic forms; but never yet have they been able to produce organic forms by the merely physical forces of nature. It will therefore never do, in the eyes of a thoughtful person endowed with common sense, to attribute the creation of the organic forms of the animal and vegetable kingdoms to the agency of the imponderable physical forces of nature.

We are quite prepared to admit that they are auxiliary forces in the formation of human and animal bodies; but the real central cause of all the phenomena of life within the sphere of nature is the presence of spirit in nature.

But how to arrive at a knowledge of spirit? The materialists deny, but do not account for, it.

Spirit, says another school of philosophy, is that which is identical, constant, permanent, and not subject to the transitory existence of natural objects. But that which is independent of the transitory existence of natural objects in their eyes is human thought. Yet human thought they find brimful with ideas drawn from the transitory things of nature, and subject to the natural laws of space and time. In order to arrive at a knowledge of what spirit is, independent of nature, and independent of the human body, by a process of abstraction, they seek to divest thought of all ingredients, of all ideas which are drawn from nature and from the human body. After thus stripping thought of all natural, nay, and even of all human ingredients, they present this to their disciples as a definition of spirit. And this definition they not unfrequently represent under the figure zero.

But, asks the man of common sense, is this the spiritual power which is able to create and form human bodies; which fills the hearts of men with noble, heavenly aspirations, and which causes them to feel love and friendship and sympathy for their fellow-human beings; nay, and which enables men in their thoughts not only to descend on the plane of human existence in the natural world, and to fulfil their human destinies in this world, but also to rise in their thoughts into the world of mind, where man holds communion with, and is inspired by, the spirit of bygone ages; and whereby he is even raised into the very presence of the Lord God Almighty, and is enabled to worship Him? And, again, is it that colourless imagination of spirit in the minds of the idealistic philosophers which determines the growth of animal bodies, and inspires them with their unerring instincts, or which impels the development of plants from their seeds? The man of common sense answers that this figment of spirit in the minds of the philosophers is utterly incompetent and inadequate to the production of those spiritual effects

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in nature, over which the imponderable physical forces of nature have no control, and in the production of which they have only a very subsidiary share.

But will mere common sense perhaps enable us to find an adequate answer to all these questions? By no means. Common sense is based on the acknowledgment of some fundamental truths, which flow from God out of heaven into the human minds; and by these fundamental truths the human mind is enlightened, and enabled to see and to take cognizance of general spiritual subjects and questions; just as the natural eye of man is able to see by the presence of natural light. When any subject involving his spiritual existence, either in this or in the other world, is brought before a man of common sense, he examines it in the general light of truth which beams into his mind out of the spiritual world; and as the subject either agrees or disagrees with this general influx of truth into his mind, it either satisfies or does not satisfy his common sense.

Common sense, therefore, enables man either to accept or discard the statement of a truth on spiritual subjects which he hears; but it does not enable him from the depths of his own consciousness to discover particulars in respect to the nature of spirit and its presence in the sphere of nature.

Light on this subject, therefore, can come to man only by revelation; and especially light respecting what spirit is independently of the body and of nature, and in what manner it acts upon, and is present in, the body and in nature.

To the revelation, therefore, contained in the doctrines of the New Jerusalem we will go for information on this subject. And the particulars which we find there in respect to the influx of spirit into matter, and in respect to the existence of spirit independently of matter, will all be found in full concord and harmony with sound common sense.

In respect to the influx of spirit into matter, of man's soul into his body, we have here first to state that the law according to which this influx takes place is identical with that in which spiritual ideas are expressed in human language. For human language is natural, and the proximate ideas of all words of language, so far as the etymologists have been able to fathom them, are likewise natural. But, nevertheless, in every human language there are many words which describe the qualities and activities, not of body and nature, but of soul and spirit.

Which, then, is the principle that man instinctively follows in expressing spiritual and metaphysical ideas by means of natural words? Let us take the very word *spirit*. This is derived from a Latin verb which means *to breathe*, and which we have in our word *to inspire*. The fundamental meaning of the word *spirit*, therefore, means *breathing* or *breath*. Now *respiration* or *breathing* is the outward effect of the life of the spirit in the body, for remove respiration, and the body appears as dead.

Wherefore we see that the genius of language seizes the natural effect of a spiritual agency, and by this natural effect names the spiritual cause.

So our word *soul* is etymologically that principle which causes the body to *move* or to *leap;* while the Latin word for soul, *anima*, in our word *animation*, again means *breath* or *wind*.

Our term *love*, again, is identical with the word *life* and *living;* so that language teaches us that a man's *love* is his *life*.

Thought in Latin, from which comes our term *to cogitate*, signifies a driving together, that is, of ideas. *Language*, however, which is an effect of man's spirit, is called after the organ in the human body which according to outward appearance is mainly instrumental in the production of language, namely, the *tongue*.

So also the operations of the mind are all expressed in language by corresponding operations of the body: the mind hence is said to *ponder*, which means to weigh and balance; it is said to *consider*, which means to direct the gaze to the stars; it is said to *reflect*, or to examine objects as they are bent back or reflected into the mind. The mind, further, is said to be *intent* on a thing, which means to be on the stretch. Or again, it is said to be in a state of *anguish* and *anger*, by which is expressed etymologically a contracted or narrowed state of the mind.

Again, in describing the quality of love, or of states caused by love, language constantly employs terms that have reference to *fire*, *flame*, and *heat*. So it speaks of the *torch* and the *ardour* of love; it says that a man's heart is *inflamed* with noble impulses, or that it *burns* with the unholy *fire* of hatred and revenge. Language, therefore, describes love as spiritual *fire;* even as it identifies wisdom, intelligence, thought, with *light*, and in describing them is compelled constantly to use terms which have reference to light. So it speaks of a *brilliant*, *vivid* thought, a *luminous* statement, an *enlightened* understanding; or again of an *obscure* statement, a *darkened* understanding, and of a *gloomy* thought. Again, language speaks of the *night* of ignorance and falsity, and of the *dawn* and *rise* of a new civilization, an era of *enlightened* thought and intelligence.

The *heart*, again, by language is used as a symbol of the human will and of human love: so we speak of such as are *faint-hearted*, *lion-hearted*, *large-hearted;* and again we speak of those who are *narrow-hearted*, *down-hearted*.

Sight, again, is attributed by language to the understanding. So when any one cannot understand a thing he says he cannot *see* it; or again, we say of another that his mental sight is *sharp*, or *blunted*. Those who are able to trace the effect of a cause in the dim future are said to be *far-sighted;* and those whose mental vision is circumscribed and limited are said to be mentally *near-sighted*.

Again, *hearkening* and *hearing* are used in common language for obedience; while those who have a quick perception are said to be *sharp* or *keen scented*.

Power, again, in common language is identified with *arm;* so we speak of the *arm of justice* overtaking any one.

All this to the man of thought serves as an indication of the manner in which spirit, the world of spirit, reveals itself in the world of nature; and it also furnishes a hint as to the manner in which spirit flows into nature and animates it.

From the fact that human language cannot discuss *love* without using natural terms borrowed from *fire* and *heat*, and intelligence and wisdom without drawing upon terms derived from *light*, it follows that there is a correspondence between *love* and *fire* on the one hand, and *wisdom* and *light* on the other. That therefore *fire* is the natural equivalent of love, and *light* of wisdom. And again, from the fact that language in describing spiritual causes or agencies employs terms signifying their natural effects, and from the fact that this is a universal tendency in all languages, it follows that the spiritual principles of *love* and *wisdom*, in respect to their natural equivalents of *heat* and *light*, occupy the relation of cause and effect; that therefore *love*, which is a purely spiritual agency, in the plane of nature manifests itself by *fire* or *heat*. This, therefore, accounts for the vital heat in man's body; and why this heat is intensified

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in proportion as a man's love is intensified into zeal or indignation. This also accounts for the fuel of the sun —the *fire* of the sun is the natural effect of the infinite, inexhaustible love of our Creator.

Again, from the fact that various organs of the human body by language are identified with certain definite faculties and properties of the human soul—thus the *heart* with a man's love or his will, the *arm* with his power, the *ear* and *hearing* with obedience, the *eye* and *sight* with understanding, the *nose* and *scent* with perception —it follows that there is a relation of correspondence between every organ of the body and a function or faculty of the soul; and that by virtue of this relation of correspondence, which is that of cause and effect, the spirit of man can dwell in his body and animate and vivify it.

According to the principle of correspondence, therefore, the human body is a natural representative of the human soul; and between the human soul and its natural representative in this world there exists a relation of correspondence; and by virtue of this relation of correspondence which exists between a man's soul and his body, his soul can flow into his body, and animate it, and cause it to grow. By virtue of this correspondence which exists between every part of the human body and every part of the human soul, the soul also is perfectly at home in every part of the body, and can move it, and do with it whatever it chooses.

A similar relation of correspondence exists between every object and every part of nature and the world of spirits at large. There are, therefore, principles in the world of spirit which correspond to every species in the animal and vegetable kingdoms. And by virtue of the relation of correspondence existing between each principle of the world of spirit, and its natural representative in the world of nature, spirit is able to flow into matter, and to sustain and preserve it, and to speed on the growth of material objects in the natural world.

There is, therefore, not a single object in nature which does not represent some spiritual object or principle; and by virtue of the relation of correspondence which exists between the two, this same spiritual object or power can be inmostly present in the natural object, and produce in it those effects which an enlightened human understanding is obliged to ascribe to a spiritual agency.

Correspondence, therefore, is the principle by virtue of which the spiritual world is able to be present in the natural world, and to sustain and preserve it in a state of order.

But correspondence is not only the principle by virtue of which spirit can be present in nature, and by virtue of which it can flow into natural organizations and animate them, it is also that principle by which man may be instructed in all that concerns the nature and quality of spirit, and hence the nature and quality of that world which, as a common influx from it informs him, he will dwell in to eternity.

In fact correspondence is the only means by which spiritual subjects can be presented adequately to a man's understanding, while he lives in a world subject to space and time; and in which all his thoughts are based upon ideas drawn from space and time, and therefore are wedded to nature and matter.

On this account the Lord Jesus Christ, while on earth, in teaching men the lessons of eternal life, did so in the language of correspondences, wherefore we read, "All these things spake Jesus unto the multitude in parables [*i.e.* in correspondences]; and without a parable spake He not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world." On this account also the whole Word from beginning to end is written in mere correspondences, as the only means by which spiritual subjects can be adequately represented within the sphere of nature.

R. L. TAFEL.

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER VI.

(*Continued from page* 146.)

ANOTHER illustration of a sound produced by a brute creature giving rise, little by little, to an immense progeny of words, thus exemplifying how, in the beginning, language would spring to the lips of mankind as fast as needed by his expanding intellect, appears to be supplied in the great group of which "intellect" itself is a member. There is no positive evidence; perhaps it is only a coincidence; if so, it is still a very curious one, but on looking into Hebrew, the act which to-day we call the *licking*, lapping, or gathering up of fluid by quadrupeds, is designated by the very obvious onomatopœia, *lakek*. This is the word used to describe the licking up of Ahab's blood by the dogs (1 Kings xxii. 38). In the same very ancient language, the gathering up of the manna by the Israelites, and the gleaning of the corn by Ruth, is expressed by the word *lakat*. Can it be a mere coincidence that in Greek and Latin the word for "to gather up" is *lego*? How beautifully this latter word is used by Ovid: *Sæpe legit flores*—"often she gathers flowers," *i.e.* in the way that a child collects its primroses or cowslips, accumulating till the hands overflow with the lovely spoil. From *lego* come *elect*, *election*, *elector*. That which is chosen, *selected*, and brought together, is said to be *collected*. A company of picked or assembled students is a "college." A *résumé* of our thoughts, a going over and bringing them to a focus, is *recollection*. These latter words come proximately from the compound *colligo*, which through the French *cueillir* gives the verb to *cull*. That which is suited for culling or choosing is *eligible*. It is that which we *like*, i.e. pick out in preference, and which is spoken of as *likely*, as in "a likely boy." The picked out is called the *eclectic*. *Eligo*, a compound of *e* and the verb, has also supplied the word *elegant*, literally the thing which on account of its merit is most deserving of choice. The congenerous word *lego* in the classical tongues further signifies to *read*, because reading is a gathering up or collecting of words, the representatives, in writing, of ideas and thoughts. In reference to this particular sense are derived from it *legible*, that which is easily read, *illegible*, that which we cannot read. Compare the very interesting parallel phrase in English, "I *gather* from what you say." From reading or gathering up on our own private behalf, the expression naturally transfers itself, or passes on, to reading aloud to other people. Hence *lecture*, the discourse which is read, and *lectern*, the place in which the minister reads the *lessons* for the day, "lessons" being yet another descendant, and very expressive when applied to what a child learns or gathers out of its school-books. From reading aloud the metaphor passes on in turn to *speaking*. Hence the great cluster of words to which the way is led in the first place, by λογος, as logic, dialogue, loquacious, colloquy, eloquent, elocution, these last coming through the avenue of *loquor*. With the prefix *inter*, the same proximate root gives us *intellect*, *intellectual*, *intelligence*, *intelligible*.

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Intellect, therefore, is that which enables us to "choose between" things, that is to say, after regarding them steadfastly, to pick out the best. Intelligible denotes that which we can gather up and make use of. To "mistake" Cicero calls *male intelligere*, to "choose badly." By prefixing *dis* or *di* was formed the Latin *diligo*, to esteem highly, literally, as in the preceding cases, to pick out or choose, that which we select being that which we intuitively most value. Hence the beautiful word *dilectus*, "beloved"—

"Anna refert, O luce magis dilecta sorori!"—*Æn.* 4, 31.

Delight, delightful, delectable, delectation, are other forms of the same charming metaphor. The "heart's delight" is the thing it has chosen or singled out—that for which it has a natural predilection. That which from preference we choose or select, we are attentive to; *ubi cor, ibi fides.* Hence *diligence*, literally active gathering up of that which pleases. Apprized of this, what ampler significance in Shakspere's beautiful verse—

"Many a time
The harmony of their tongues hath into bondage
Brought my too diligent ear."

Neglect and *negligence* are from *nec lego*, and signify to abstain from choosing or gathering up, thus to be inattentive.

Among many other curious procedures in the construction of language has frequently been what philologists call the "insertion" of a letter; a sound, that is to say, is interpolated between two other sounds. A very familiar example of this occurs in the vulgarism "drownded" for "drowned." By virtue of this interpolation we find among the offspring of the ancient onomatopœia before us, *lingua*, the tongue, the member with which licking or gathering up is performed, and hence, by successive steps and changes, we have language and linguist.

Every important word in language, perhaps we may say every unimportant word as well, is after the same manner, only one of a series of words; one of a group which has arisen concurrently with the lapse of time, and every individual of which group points in its significance, and more or less clearly in its fabric, to a common original. One simple onomatopœtic base or root underlies scores of derivations, all of which preserve the primal idea in a metaphorical or figurative manner. The fact that many of the words in any such group reach us through different channels, by no means spoils or disproves the genealogy. Nor is this affected by the changes that may be superinduced upon their form. Words resemble coins; constant use and circulation almost cancel the royal profile, but they must be sadly worn indeed for their significance to be undiscoverable. Words, in short, as the examples of root and offspring above given will have made evident, are not, like the sands of the sea, unconnected and independent atoms, but things that cohere in family clusters after precisely the same manner as human beings, the successive extensions, transfers, and metaphorical applications producing in the end, variety in unity, of the most beautiful and captivating description.

LEO H. GRINDON.

THE *CHURCH TIMES* ON SWEDENBORGIANS.

THE *Church Times* of March 22nd, in addition to its usual strictures on various bishops and other dignitaries of the Church of England, gives in the "To Correspondents" column its opinion on "Swedenborgians." It is generally thought that *systems* should be criticised; the *Church Times* prefers in this, as in most other topics that it touches, to criticise *individuals*. We may not be good for much—

"But what gives rise
To no little surprise,"

nobody seems one penny the worse owing to the adverse opinion of the paper. "The Swedenborgians have played such a wholly unimportant and local part in their century of existence, and have proved so powerless to influence Christendom, that you need not trouble yourself to examine their claims. If they had been good for much, they would have done something by this time, and have spread beyond the narrow limits of a very small sect. This is a broad issue about which no mistake is possible, let them talk as they please."

We are thankful for the liberty graciously allowed—to talk as we please.

MELBOURNE (AUSTRALIA) NEW CHURCH SOCIETY.

THE first duty Mr. Thornton was called upon to perform on arriving in Melbourne was to act in the capacity of an ordaining minister, at the request of the Adelaide Society, in the case of Mr. Day, who is personally known to New Church friends in London, and to all members of the Conference by his excellent annual letters. He was spending his holidays in Melbourne, and remained there a month, preaching two Sundays before Mr. Thornton's arrival and one afterwards. His ordination took place on Sunday morning the 10th of Feb., and attracted considerable public attention. The full declaration of faith contained in the old Liturgy was used in preference to the brief one in the new, but the questions were thrown into the form of statements made by the candidate himself in reply to very short inquiries that were designed to prepare the minds of the hearers for the truth about to be announced. Mr. Thornton took great pains in revising the service with this design. In the case of Mr. Day, who is a man of advanced years and well-tried service in the New Church, this arrangement seemed especially appropriate, as it gave him the opportunity of unfolding in a most lucid manner the delightful and attractive doctrines revealed by our ever Blessed Lord at His Second Advent. This ordination seems to be the first step toward the future formation of a corporate New Church organization in the Australian colonies. In the evening of the same day the church in Albert Street was filled with hearers, and some members of the Society were led to express their regret that the building they had erected was so small. On the Wednesday evening following a tea-party, and subsequently a public meeting, were held in the Temperance Hall, when over 200 persons were present, and the gathering presented an aspect of the most cheering and promising kind, illustrating the power of the New Church to attract to itself persons of all ranks in society, and of every temperament. Mr. Adcock presided, and gave an account of the past history of the Society. Welcome-letters of congratulation and Christian goodwill from Dr. Le Gay Brereton of Sydney and from the Adelaide Society were read, and Mr. Thornton spoke at considerable length on the Second Advent of the Lord, and the establishment of His New Church, setting forth the sufficiency and the authority of the revelation bestowed upon the world by the Lord Himself in the works of Emanuel Swedenborg.

ITEMS OF INTEREST.

The *Potteries Examiner* of March 30th has the following notice of the Longton New Church: "The small body belonging to this Church, which holds its meetings in Anchor School, Wharf Street, was last Sunday visited by the Rev. R. Storry, the President of their general Conference. Mr. Storry preached in the afternoon and evening to small congregations, and collections were made towards the church funds. On the Monday evening a lecture was given on 'The Conversion of the Kingdoms of this World into the Kingdoms of our Lord and His Christ.' The lecturer introduced his subject by remarking on the extent and importance of the prophetic teaching of the Bible, and on the relation of apocalyptic prophecy to the general scheme of the Bible prophecies. All prophecy receives its accomplishment in the second coming of the Lord, which is not a coming in person but in spirit, attended by a revelation of the deeper meaning of the word, and leading the Church to a

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higher life and holier faith. All the elements of the Church are in the minds of its individual members, and prophecy is first fulfilled in the experience of the individual soul. This is true of the prophecies which relate to the conversion of this world to the kingdoms of our Lord and of His Christ. The kingdoms of heaven and of the world are in each individual in the endowments of the inward and outward man. The higher range of man's faculties have communion with God and heaven, and heavenly things. The lower faculties of the mind look outward to the world, are occupied with worldly affections and sciences, and direct the varied movements of earthly duties. These worldly duties may be discharged from merely selfish and worldly motives, and for the attainment of selfish and worldly ends. When this is the case the world rules. The purpose of true religion is to bring all worldly duty into subjection to heavenly motives and to fill it with heavenly qualities. Religion is the love of the neighbour, and to love the neighbour is to do good to the neighbour. The several occupations of life form the channels of usefulness whereby we minister to the good of others, and in the degree that this is done the world in the individual is subject to the kingdom of heaven, and the extension of the same general law of truth hastens the fulfilment of the prophecy."

Continuing the work begun by the Rev. J. Presland, two lectures were delivered by Mr. R. Gunton in the Foresters' Hall, Wilderness Row, Islington, on Tuesday and Thursday, April 2nd and 4th, when the subjects treated were "The Word of God, and the Nature of its Inspiration," and "The Two Advents: their Nature and Purpose." Both lectures were favourably received by most of those present, though much opposition was offered by one who openly announced himself to be an infidel. During the four lectures of this course sixty-five books were sold at the stall, including two copies of "The True Christian Religion," and four of Noble's "Appeal."

The friends at Bristol have put up a very pretty little church of corrugated iron, lined with wood, which will seat about 150 persons. It is light and well ventilated, and in it a quiet, devotional feeling comes over you. On April 7th the opening and dedication services were held, when it was comfortably filled both morning and evening. This house of worship will be a great boon to our friends there, and will be found inviting and comfortable by inquirers and occasional worshippers. The Society there has never before had so many external advantages as it now possesses.

Mr. Gunton officiated at the opening services. He also remained to lecture on the Tuesday and Thursday, and to conduct the services on the Sunday following.

On Monday evening, April 1st, the members and friends of the Nottingham Society met to bid farewell to their late minister, the Rev. C. H. Wilkins, now the minister of the Manchester Society.

Between eighty and ninety persons sat down to tea, but a considerably larger number was present during the later part of the evening.

After tea the Chairman introduced the business of the meeting, which was to present Mr. Wilkins with a handsome timepiece in recognition of the great services he has rendered to the Society and to individuals during his eight years of active ministry in Nottingham.

Mr. Wm. Pegg, sen., then made the presentation on behalf of the Society, speaking in the highest terms of Mr. Wilkins both as a minister and as a personal friend, and while expressing the deepest regret at the loss sustained by the Nottingham Society, stating his firm conviction that that loss would be an undoubted gain both to the Peter Street Society and to the Church at large. Several other friends also spoke in the same strain.

The Secretary of the Debating Society then presented Mr. Wilkins with a copy of Jamieson, Fausset, and Brown's Commentary on the Bible, in six volumes, and a handsomely-bound copy of Webster's complete Dictionary, in recognition of the lasting debt of gratitude the members owe to Mr. Wilkins as the founder of the Society, and as its chief mainstay during the six years of its life. Several members of this Society expressed their high appreciation of the sincerity and ability shown by Mr. Wilkins in his connection with the Society. The Secretary also presented Mrs. Wilkins with a silver teapot, in recognition of the many kindnesses shown by her in placing her drawing-room at the disposal of the Society during the early days of its existence.

At the request of Miss Leeman the Chairman presented Mr. Wilkins with a handsome vase of flowers, left for the purpose by her deceased mother, an old friend of the Church, as a mark of her personal esteem.

The several presentations were acknowledged by Mr. Wilkins in a speech which showed that the love his friends showed so heartily he as heartily reciprocated, and that though he had seen cause to sever their connection as minister and people, there were—and there would still continue—spiritual ties between them which no physical separation could ever sunder.

"A little knowledge is a dangerous thing" is a maxim frequently applied. But whatever force it may have—and in these days when one is expected to know something upon every subject there are many who seem to doubt its truth—it can hardly find a better illustration than in those writers who only know "a little" about the doctrines of our Church. No system is so hard to be grasped in the perfunctory manner which characterizes modern journalists as Swedenborg's. The reason is, that the very basis of New Church philosophy differs radically from the prevalent one; and there are first principles which enter into and modify every detail which can be given in connection with it. To know, therefore, a few superficial facts respecting Swedenborg and his views, and to make a presentation of the latter from them alone, is sure to be disastrous, however great the desire of the writer may be to be fair and just. The latest example of this treatment is in an article on our Church in "The Byeways of Liverpool Religious Life," by a Wandering Worshipper, which appears in *The Argus* of March 16. Evidently with the best intentions, the writer has yet wandered into some statements which are incorrect, and into some which, apart from their connection with others, convey untrue impressions. The writer criticises our Liturgy and our Hymn-Book unfavourably. He of course thinks that the well-known hymns which we have altered and adapted have not been improved, and that the new hymns, "however good they may be as theology, are rather poor as poetry." In proof of his statement he quotes the first three verses of hymn 347 upon the freedom of the will. Certainly if it alone was criticised, or if it was a fare sample of our original hymns, it would amply prove his point.

The Vicar of Christ Church, Hampstead, in making an appeal from the pulpit on behalf of the fund for the improvement of the Parish Church a short time ago, did so for, among others, the following reasons: "I feel that the mother Church of the parish has a claim upon all the daughter Churches. . . . Some of you were baptized within its walls. There many of those dear to you have confirmed the vows of their baptism, and *around or near its fabric lie the precious mortal tabernacles of many of your loved ones till the morning of the resurrection.*" The latter seems to be a somewhat novel reason to set forward on behalf of subscriptions towards the maintenance of a place for the worship of God. The apostolic declaration that "there is a spiritual body" seems to have been overlooked here, also "that it is sown a natural body and raised a spiritual body." If it is raised a spiritual body, what need has it for the dust of the worst body it ever tenanted on earth, and which it only forsook because it was unfit to live in longer? God is the God of the living, and we may feel assured that our "loved ones" are as visible and recognisable now in the spiritual world and in their spiritual bodies as they ever were on earth, and are a portion now of that great multitude which no man can number, of all nations, and tribes, and peoples, which John saw in the spirit. The grossness of these ideas is apparent from the fact that no existence seems conceivable to those who hold them apart from a life in the material body, although the fact is that the man or woman have had nothing of their identity from what they leave behind, but all of it from the spirit which is withdrawn at death. If the good are to dwell in heaven for ever, and if flesh and blood cannot inherit the kingdom of heaven, how are these declarations compatible with the belief that the material body—or any material body—is required for man to enter upon his eternal condition either in heaven or in hell?

SUNDAY-SCHOOL LESSONS.

A MAN BORN BLIND HEALED.

April 28, *Morning.*—John ix. 1-12. The man blind from his birth represents those who have not been taught the truth, and who have not therefore spiritual sight, which is the understanding of truth. This class includes many born in Christian lands and all the Gentiles. They are not necessarily sinners above others, nor are they beyond the Divine mercy and forgiveness, because they and their parents have been born in this condition. To work in the daytime and not in the night is always the method of the Lord's operation. He works, and only can work, when the principles of His goodness and truth have been received into the mind. The Lord often healed by His word or by His touch, but the blindness in the present instance was of too external a kind to be healed in this way. He therefore made clay by spitting on the ground, and anointing his eyes. He provides even sensual truth, which if man will obey, if he will go as the Lord commands and wash in the Pool of Siloam, it will purify him from evil, so that he will come again seeing in a spiritual sense.

April 28, *Afternoon.*—Catechism.

DEATH.

On April 4th, at Shaw Farm, Melbourne, Derby, Mr. William Salsbury, aged 46 years.

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MORNING LIGHT

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In all the operations of the Divine Providence, human freedom is respected. The Lord forces no man to do good, or to believe what is true. It is of the Divine Providence that whatsoever a man hears, sees, thinks, speaks, and does, should appear altogether as his own. It is a law of the Divine Providence, that man should not be forced by external means to think and will, and so to believe and do the things which belong to religion. Miracles, signs, visions, conversations with the dead, threats and punishments, are totally ineffective to produce that state of love and spiritual life which makes true happiness and heaven, *because* they force and destroy that rationality and liberty which constitute the inmost life of humanity, and by the exercise of which man can alone be delivered from evil. The Divine Providence is equally with the wicked and the good.

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LECTURES

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No. 17.—Vol. I. SATURDAY, APRIL 27, 1878.

THE CHRYSALIS.

AWAY, away—see, there it flies, the bright and happy thing;
No more content to stay below, it must be on the wing.
Too long it's been imprisoned in its dark and ugly shell;
How glad its little life must be! how happy none can tell.
I watched it leave its winter home and meet the light of day;
I watched it flit from flower to flower, I watched it soar away.
Its downy wings like radiant gems shine in the summer light;
I stand amazed to see the shell, and watch its tenant's flight.

I watched it in its hiding-place while winter storms were blowing,
And wondered if 'twere really dead, so little life 'twas showing.
Yet still I knew probation's day would surely end at last,
And then disclose the wondrous change which had upon it past!
But why not take away with thee, thou beauteous butterfly,
This very needful covering once, though now so sear and dry?
Or wilt thou shortly come again, and dost thou hope to dwell,
Before thou canst be truly blest, within thy cast-off shell?

I know there's nothing left but what a breath would blow away,
Yet true it is this cast-off dress was needful in its day;
But will it needful be again? Methink I hear thee say,
"I'm living now, and never more shall need my house of clay."
So I will blow the husk away that's lying in my hand;
I know full well that all I say it cannot understand,
For it has never tasted life. I know its tenant gone
Was grateful for its loan so long, nor its decay will mourn.

I know thou wouldst not, if thou couldst, return to it again;
To bid thee cling to things beneath, would only be in vain.
No more content to feed on leaves, howe'er so green the tree,
But choicest fruits and honeyed flowers—how glad thy life must be!
Thus will it be with me ere long, I too shall leave the ground;
When fetters of the flesh are loosed, 'twill leave myself unbound,
And I shall find still higher joys upon that heavenly shore.
Thou'st met thy like, I too shall meet my loved ones gone before.

Such thoughts as these have filled my heart when in the grave away
I've seen committed to the dust the chrysalis of clay.
Though they've been dear as life to me, no tear's been in my eye;
For I have pierced the gloom, and seen my living friends on high,
Glad in their glorious home of rest, glad in their beauteous heaven,
No more uneasy in their bonds—the bonds of flesh were riven;
Yet mortals start and shrink from life, the life so oft called death,
Striving to cling to earthly joys even with their parting breath.

Strive, soul of mine, with all thy power, that power received from God,
That thou mayst find a heaven of peace, the Christian's sure reward.
Remember there's no death for thee, there's only death in sin:
There's One who holds the good man up, with Him we're sure to win;
Yea, though the battle may seem long, and oft we tire and faint,
But victory crowns earth's closing hours of every earthly saint;
Our school-days in this little life will soon have passed away,
And we, bright butterflies, shall leave our chrysales of clay.

ELIZA LANE.

AMID THE CORN.

By the Author of "The Evening and the Morning."

I.—THE CHRISTMAS PARTY.

CHAPTER IX.

"With joy shall ye draw water out of the wells of salvation."

"THE fact is, Willie," I said, when he and Hettie and I were again alone, all the others having been called away to attend to their several duties, or to prepare for the inquest, "you unhappily came to the wells while they were filled with earth, and as you found no water there, you were disappointed, and now you rail against them."

"I really do not understand you," said Mr. Morse.

"I suppose," I continued, "the stories in Genesis about the wells and the disputes concerning them are not familiar to you."

"My attention has not been particularly directed to them."

"There is one remarkable story respecting Isaac having opened some wells which the Philistines had filled with dust."

"Very likely. I have, however, no distinct recollection of it."

"Here it is: 'For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.'" *

"That appears a very unimportant or trivial circumstance."

"It certainly does *appear* so. But it is a very large and important matter notwithstanding. It appears so trivial and unimportant, that if it were nothing more than it appears, it surely would not be recorded in a book professing to be a divine inspiration."

"Another wheat-ear," said Hettie.

"Which will well repay the rubbing," I continued. "Have you not been struck, Willie, with the many references made in the Scriptures to water?"

"I don't know that I have. To the Eastern peoples

* Gen. xxvi. 15.

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water was a very important element, and I am not surprised that much should be said about it."

"But I mean, are you not surprised at the many references to water where it is used evidently in a figurative manner? For instance, Jesus told the woman of Samaria that had she asked He would have given her *living* water."

"I suppose that phrase is intended to convey the idea that He would have given her some special grace or favour."

"You will find that water in the Sacred Scriptures is the symbol of Divine Truth. It is so for reasons associated with its nature and use. The use of water is to wash and make clean the body. In this respect it is a beautiful symbol of truth, the use of which is to wash and make clean the soul. Hence it is written (Jer. iv. 14), 'O Jerusalem, wash thine heart from wickedness, that thou mayest be saved.' Another use of water is to satisfy our natural thirst. In this respect it is the type of truth, which satisfies our spiritual thirst. Thus Jesus said (John vii. 37), 'If any man thirst, let him come unto Me and drink.' We thirst to know many hidden truths, and Jesus alone can satisfy our desires. Another use of water is to fertilize the ground. This is suggestive of that truth which fertilizes our hearts. Thus it is written (Jer. xxxi. 12), 'And their soul shall be as a watered garden.' In all these respects, you observe, there is a remarkable analogy between the use which water serves to our bodies and the use which truth serves to our souls."

"Well, I cannot deny that," said Willie, "and certainly the passages you have quoted seem to indicate that the Eastern people were acquainted with the symbolism."

"But what I want you to see is not merely that there is such a symbolism, and that the Hebrews were acquainted with it, but that it is founded on eternal order, and that water is in nature the actual form of truth."

Willie shrugged his shoulders and shook his head, while Hettie, who had been turning over the leaves of the Bible, read the invocation of Isaiah to those who thirst to come to the waters, and the invitation of the Spirit and the Bride in the Revelation to "whosoever will" to take of the waters of life freely. She passed on thence to read of the "living waters" which were seen issuing out of the temple by Ezekiel in vision, and of the "living waters" which Zechariah prophesied should go forth out of Jerusalem. She was still turning over the leaves of the book to read other passages when Willie stopped her.

"There, that will do," he said; "on such a matter you need not pile Pelion on Ossa."

"But there are lots more, Willie, that I want to know about——"

"You see she's a thirsty little soul," I interrupted.

"I want to know about the river that went out of Eden to water the garden; about the water that came from the rock in Horeb; about the bitter waters in Marah; and also about the river of the water of life in the New Jerusalem."

"Why, you have become mightily inquisitive all of a sudden," said Willie, laughing; "your new-born zeal for Biblical knowledge is as surprising as it is commendable."

"I have been reading little poems all my lifetime," she replied, "and now that Mr. Romaine has directed my attention to the great poem, I want to know all about it."

"My dear girl," I said, "the wisest angels in heaven cannot know *all* about it. Infinity will not exhaust its mysteries or reveal all its hidden beauties. I can only tell you a very little about it. In all the cases to which you refer the water mentioned is a symbol of Divine Truth or Wisdom flowing out of Heaven into Human Society. Such is the river in Eden to water the garden. It is the stream of God's Wisdom which makes the human spirit bud, blossom, and bear immortal fruit. Such is the river in the New Jerusalem. It is the rolling flood of Heavenly Wisdom, fertilizing the race and the ages, and making society internally and externally new. Such are the waters to which in the Old Testament Isaiah, and in the New Testament Jesus while He was on earth, and the Spirit and the Bride after His resurrection, gave invitation. It symbolizes that Heavenly Fountain of Truth and Knowledge at which all may mentally drink and be invigorated and satisfied. The living water seen by Ezekiel issuing out of heaven is the Truth streaming downward from God to man, and the 'living water' which Zechariah says shall go forth from Jerusalem is the Truth that goes forth from the Church into the dead world to make it live. Have I mentioned all your cases?"

"No," said Hettie, "but I know the others. The water out of the Rock in Horeb is Christ the incarnate Truth, as Paul says, and the bitter water is the truth which is bitter, because——"

Hettie hesitated.

"Why," I said, "because our evil hearts are in opposition to it, and it therefore teaches us bitter lessons."

"If, then," I continued after a pause, "we are enabled to see that water symbolizes Truth, we shall have little difficulty in discerning the emblematical character of the well. A well is a fountain and reservoir, is it not?"

"Certainly," said Mr. Morse.

"And it must symbolize that which is the fountain and reservoir of Truth," added Hettie.

"Yes. And the fountain and reservoir of all truth is God and His Word. Thus indeed He says (Jer. ii. 13), 'My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.' That sentence seems to me to speak volumes to the simplest mind."

"I could almost give an exposition of that," said Hettie, "without any further instruction. The Lord is the wellspring of Divine Truth, and we make to ourselves other gods, whence no truth can flow."

"Very good. The Lord is the fountain of living water because the truth which vivifies the soul comes from Him. But we, following the Darwins, Tyndalls, and Huxleys, forsake God, and hew out for ourselves vain and empty scientific theories and philosophies, whence no draught of comfort or satisfaction can be obtained."

"Come," said Willie, laughing, "I see where you are now; don't be too hard on the Philistines."

"No; I will not. I have every desire to do them justice. Though their systems are but broken cisterns, utterly valueless to those who put their trust in them, having nothing to beautify or dignify our earthly life, or to prepare us for the duties of the Hereafter, yet they are permitted by the Divine Providence to exist for the sake of the use which they serve."

"Then you do think they serve a use?" said Willie.

"Certainly. Nothing utterly useless is permitted by the Divine Providence to endure for a moment."

"What use do you suppose the 'broken cisterns' serve?"

"Why, they serve to show the utter emptiness and vanity of human science, and thus to drive men to divine science to supply their immortal wants. The learning of the present day is used to prove that we are akin to the beasts; that our origin is earthly; that our very intelligence is the outbirth of matter; that immortality is a disordered vision; and that the God of the universe is a phantom. The great truths respecting God and eternity spring up

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from the living wells, but these, too, the Philistines of the day—the votaries of knowledge sundered from faith—have stopped and filled with earth."

"I quite see the force of your exposition of the passage," said Mr. Morse; "but I can hardly agree with your severe indictment against the scientists. Surely they are the saviours of the age. What practical uses have not sprung from their efforts!"

"I grant you," I replied, "that science has furnished us with many natural comforts, which we shall the more appreciate if we should develop more and more into distributing and accumulating pigs. But what aspirations of the soul, what immortal longings—and I suppose you will acknowledge that we have these—are satisfied by any subtle chemical combination of matters, by steam-engines, iron roads, and submarine cables? I do not object to science in itself, but to the unhallowed use to which its votaries apply it. The senses speak to us only of nature and the body, and science is used, not to rectify the fallacies of the senses, but to confirm them. That there is a God and that man has everlasting destinies is the living stream bursting up out of the well of Revelation opened by those forces which are the servants of the Divine Abraham; but that matter is self-sufficient, that man is the brother of the ape, and that his destinies terminate with the grave constitute the earth with which the devotees of natural knowledge, the Philistines, stop up the wells and prevent the waters from flowing to our lips."

"Ah," said Hettie, "I now understand what Tennyson means when he writes—

> 'Let Knowledge circle with the winds,
> But let her herald REVERENCE *fly*
> *Before her* to whatever sky
> Bears seed of men and growth of minds.'

The pursuit of Knowledge should be conducted in a spirit of reverence for the truths above her reach, and not in a spirit of opposition to religion."

"Certainly. Science can only deal with material things. Let her know that fact. There are things that escape her finest instruments and most delicate appliances. Into the region of the soul she can never penetrate. Those things that lie outside her experiments and her observations, and which she could never teach us, are revealed to us from God. Let her respect them. I want to see her not the bully and the tyrant of religion, but its submissive handmaid."

"And that reminds me," said Hettie, "of some other verses respecting science:—

> 'Half-grown as yet, a child and vain,
> *She cannot fight the fear of death:*
> What is she, CUT FROM LOVE AND FAITH,
> But some wild Pallas from the brain
> Of demons? fiery hot to burst
> All barriers in her onward race
> For power. Let her know her place;
> She is the second, not the first.'

If I understand you aright, Mr. Romaine, you hold the knowledge that comes by revelation to be the first, and that which comes by investigation to be the second?"

"That is my idea. If Science knew her place, which we may hope she will do in the coming ages, we should find her, not endeavouring to obliterate the OPEN WELLS, but to form channels by which the living waters might more freely flow from them into society to bless it."

"What!" said Willie, "would you have Science silent respecting the inaccuracies of your supposed revelation? If that revelation declares that the earth is but six thousand years old, and that the whole order of things as they exist was made in six days, would you have Science give countenance to the obvious error? Surely she may correct religion in that respect without earning the title of a bully or a tyrant."

"Science keeps her place when she confines herself to the investigation of physical bodies, and defines their relation to one another, but when she ascends thence and invades the very heavens with her audacious conclusions formed from nature, she forgets her place. We are not now talking of the Mosaic cosmogony, but of the wells, and I cannot afford any longer to delay the completion of our exposition."

"Why, I thought we had got it all," said Mr. Morse. "I understand you to define the wells as the Words of God, Revealed Utterances, and the waters in the wells as the Heavenly Truths therein. I suppose I am right?"

"You are. I did not know that you would so readily accept the interpretation, and would require some illustrations and confirmations. Had you done so, I should have referred you to Isaiah xii. 3, 'Therefore with joy shall ye draw water out of the wells of Salvation.' The wells of Salvation are the Divine teachings, and the water drawn out of them with joy is the heavenly wisdom, the comforting and consoling truths, which all loving souls gladly obtain from them."

"Then you have plainly told us," continued Mr. Morse, "that the servants of Abraham who digged the wells are the Forces or Mediums by which the Divine Utterances were established among men, while the Philistines who have filled the wells with earth are the authors of the materialistic theories which ignore and deny the existence of God and the immortal spirit. Whatever we may think of your exposition, we are not so blind and deaf as not to understand it, are we, Hettie?"

"Indeed no," she replied; "nor so thoughtless as not to profit by it. We have not only rubbed the corn from the chaff that we may eat, but we have drawn water from the well that we may drink."

"Quite right, Hettie," I answered; "the corn is the goodness of the Word which nourishes our wills and makes us strong in charity, while the water is the truth of the Word which refreshes our understandings and makes us strong in faith. But now, Willie, I want your attention for a moment. In the opening verses of the 29th chapter of Genesis there is a description of Jacob beholding a well in the field, by which lay three flocks of sheep waiting to be watered, and there was a great stone upon the well's mouth. You have referred to the Biblical account of creation. That is such a well. It is full of living water. The Lord's sheep are desirous of refreshing their thirsty spirits therefrom. *But there is a stone on the well's mouth.* WHO WILL ROLL IT OFF? Who will draw the water that the wants of the sheep may be supplied?"

I paused and looked at my young friends, who, though they were much interested in my question, did not propose an answer.

"If, Willie," I said, "your scientists would use the knowledge they obtain to remove the natural obstacles that overlie the heavenly water, and which while they obstruct its outflow preserve it from contamination, they would do a work worthy of the age. Jacob rolled the stone from the well's mouth; the Philistines filled it with earth. Divinely-instructed Science rolls off from the Word the great stone of Natural or Historic Fact, and up springs the crystal stream for the sheep; merely Human Science hurls its filth into the mouth of the sparkling fountain, and first defiles it, and then stops it, so that the sheep faint and perish."

At this moment Lilian came into the room, and informed us that the inquest was over, and that luncheon was awaiting us in the dining-room.

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WAR FEVERS AND THEIR CONSEQUENCES.

A SERMON FOR THE TIME.

"Scatter Thou the people that delight in war."—Ps. lxviii. 30.

THESE words, which in our present version of the Bible are made to stand in the form of a prayer, in the Hebrew read rather differently. There is perhaps no great difference in the meaning, but there is a little in the form. What the Hebrew says is this: "He scatters the people who delight in or yearn for [*desiderare*, Swedenborg] war." In the Hebrew it is not a prayer, it is a statement of a fact. You will see that this is supported by the marginal reading in your Bibles. In the margin it reads, "He scattereth," and that is what the Hebrew says. The statement of the Divine Word here is, that God scatters and disperses those peoples which take delight in war, and which long to be at war. You observe that the Word does not here declare that the Lord scatters all the people who go to war, but those who take delight in it, *i.e.* those who find a pleasure in being in a state of war. It does not matter what the cause of the war may be; it does not matter what the circumstances are; if the people take delight in war the Lord scatters them. There are people who go to war without taking any delight in it; they do so reluctantly, and only because they have been attacked; if they could possibly help going to war they would not do it; as long as they remain at war they are in a state of mental pain and horror and suffering; it is grievous to them to be in it, and the moment that they can do so they get out of war. These people do not delight in war; they can fight when there is a really just cause, but they have no delight in the fighting itself. They have no delight in gaining victories over other nations, in killing their people, and in destroying their country. They love peace, and they desire the prosperity and the happiness of all foreign nations as well as of their own. When such men as these fight, therefore, it is only because it is a matter of dire necessity. Very different are the people who are referred to in the text. These *delight* in war. But as it may appear strange to some that anybody should do this, let us inquire into the reason of it. There is a deep ground in human nature for this love of war, which at the present moment is so frightfully prevalent among the nations of the earth, and it is not a difficult thing to find out what that ground is. War is the last expression of human hatred. It *is* hatred in a state of activity. I speak now, of course, of the kind of war that is referred to in the text—war that is delighted in. When two men or two nations yearn to fight each other it is because they hate each other. Now, what is hatred? Hatred is the love of self. All hatred has its source in this principle —self-love, in fact it *is* self-love in another form. It is commonly imagined that the love of self in itself does not necessarily involve any kind of feeling towards others. It is fancied that you can love yourself inordinately yet remain perfectly indifferent or neutral towards all other people. But this is an entire mistake. It is impossible for any man to remain indifferent and quite cold to his fellow-men. A selfish man may seem so until his fellow-man gets into his way, but that moment the deceptive appearance vanishes and his hatred blazes up. Hatred does not always show itself in the same form, but it always shows itself in *some* form. If love towards the neighbour is not present in your heart, then hatred towards the neighbour is, and it will show itself on occasion in some form. It may be as contempt; or as jealousy and envy; or as revenge; or as anger and rage; or as malicious dislike; or as the attempt to injure; or it may be in some other way, but if it is there it will show itself. You won't remain perfectly cold and indifferent, you may depend upon that. If you are in the inordinate love of self, you will sooner or later find yourself manifesting your hatred towards your neighbour.

Now this is war; this is just what war consists in; it is the active manifestation of hatred towards the neighbour. War goes forth to kill the neighbour. This is its grand object, if possible, to kill the neighbour, and if it cannot kill him, to mutilate him for life, or at least to destroy his home and happiness. Its whole end is to do injury to the neighbour, to deprive him of his wealth, to keep food away from his mouth, to starve him, to make him a naked outcast on the face of the earth. This is why his ports are blockaded and his ships seized on the high seas. This is the object of all warlike operations. This character and this ground of war show in strong colours how infernal it is, and also why it is so prevalent. If you will think what is the law of heaven and of regeneration, you will see that war is the very opposite to it. The law of heaven is love towards the neighbour, war is hatred towards him. The law of regeneration is, "Do unto others as ye would they should do unto you;" war is, "Do everything to others that ye would they should *not* do unto you." It is the exact opposite. From this it is evident that war is a purely infernal thing. It is infernal in a most distinguished degree, and all who are in the love of war are therefore in hell. They do not need to wait until they are dead in order to be there. They are already there in spirit. They are spiritually surrounded by the most active powers of the hells. They are already taking a part in the business of some infernal society, and the very life that devils live is flowing in a fiery lava-torrent through their own hearts. The life-stream of hell is flowing out of the devils into the men, and it is animating them. Hence their insane eagerness for war. Hence the mad joy that breaks forth from them when they smell the scents of battle-fields approaching them. "He scattereth the people that yearn for war," and it is easy to see why the Word of God should say that He does so.

In private life we often behold the spectacle of two men or two women who delight in war. A husband and a wife for instance, two brothers, two sisters, two neighbours, or some other pair of unhappy belligerents, often furnish an example of this kind. It is a state of things that is terribly common. There is a strong passion for quarrelling in the unregenerate human heart. It often smoulders unsuspected, but when the occasion arises it breaks furiously forth, and it is then astonishing to see what a delight is felt in being in that state. It is impossible then to pacify the combatants. They are in a kind of fever. Reason has lost its power. They utter the ravings of blind passion. They take up some silly cry against each other, and keep repeating it. It is quite evident to the observant spectator that their hearts are in their infernal work, and that their strongest and deepest affections are in full play and enjoyment.

The doctrines of the New Church lay bare the secret cause and explanation of this fierce enjoyment. You may not always feel it, but you may sometimes. It is the enjoyment of your love. There are two opposite kinds of love: one heavenly, which is exemplified in treating the neighbour well; and the other infernal, which is exemplified in treating self alone well. Both these kinds of love have their activities and their enjoyments; but as the loves are opposite, so must be the enjoyments, and an example of the kind of enjoyment that belongs to the love of self is furnished by the infernal delight that we often take in quarrelling.

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It is exactly the same with two nations as it is with two individuals. But you will say that nations are often divided in themselves. In every nation there are people who delight in war, and there are people who abhor it. What, then, is to determine whether any nation in particular is one of the kind of nations here referred to in the Psalms?

The answer to this is that a nation's case is in this respect exactly parallel to an individual's. For in the case of a single individual, also, there are always two sets of principles, the peace principles and the war principles. All people in this world are compounds of good and evil principles. Take the case of two quarrelsome women, who are always striving to vent their hatred of each other whenever they meet. Do you suppose that there are no good and kind and gentle feelings remaining in these women? There are still such feelings in them you may be sure, but the wicked feelings have the predominance, and *that* settles the case and the character of the women. Just so with nations. It is the predominating element that determines the character of any nation. A minority of war-delighting persons who can do nothing but make a noise, and who are not allowed to carry their country into a wicked and insane struggle, will never bring upon their native land the calamities that are described in the text, but a predominating majority would. At the moment when two women begin to scold and fight there is a minority of gentle feelings in them which is doing all it can to hold them back, and to avoid the disgraceful and disastrous scene, but the powerful majority of wicked feelings carries them irresistibly away. There are also a large number of weak and undecided feelings in their minds, gentle, but feeble and powerless, and these are also swept along in the mad rush. The women can take no credit for the gentle and weak principles which did *not* actuate them, but must be judged by those which did. It is the same with nations. Nations also must be judged by their actual policy and acts. If any nation takes part in a wicked war, the nation as a whole must suffer the punishment of doing so. If it has within it an element of really Christian people who are too weak to prevent it from going to blows, it must suffer for *having* that element in it so weak. It cannot escape the Divine judgments of the text for having crushed and overwhelmed the good elements within itself. A nation has a distinct corporate individuality of its own, and it will be treated by the Divine Providence accordingly. And there is nothing more certain or inevitable than that a Divine judgment will come upon any nation that delights in war.

If now you ask me what that judgment will be, I will tell you in one word. It will be war. The Lord's cure for great evils is always on the homœopathic plan. *Similia similibus.* Like for like. If men are hungering and raging for some great evil the Lord gives it them. When the children of Israel murmured and rebelled and cried out, "Would God we had died in this wilderness!" (Numb. xiv. 2,) the Lord's answer was, "Ye *shall* die in the wilderness." When they were full of mad lust for flesh meat, the Lord rained it down on them till it came out at their nostrils. When they were unwilling to go into Canaan, the Lord kept them out of it for forty years, and they were glad enough to avail themselves of the next chance He gave them to enter it. So with all other evils. When a country gets into such a state that its people delight in war the Lord gives them war to their heart's content. They go into it when they like, but they come out of it when He pleases. It is a fearful remedy, but it is the only effectual one.

I say the Lord does this because the Word of God says He does it. The text says that the Lord scatters the people who delight in war. To scatter signifies to destroy. Of course New Church people understand that the Lord does not actually scatter or destroy anybody. It is their own wicked passions which do so. Nevertheless it is said in the Word that the Lord does it, and there is a good reason for this. The reason is, that all these things are under the direct government of the Divine Providence. The laws of permission are also the laws of Providence. And it is an inevitable Divine provision that war-loving nations should be destroyed. Therefore the Word says so. And all history proves that the Word here says the exact truth.

Every nation, therefore, that delights in war will be devastated of this infernal delight *by* war. It will get as much war as—I do not say as it wants, but as much as it requires. According to the extent that it is a war-loving nation will be its punishment. If necessary, it will, like Greece and Rome, be entirely destroyed by war. If that be not necessary, it will be so far destroyed as *is* necessary. Just to the extent that a nation delights in war, it will be scattered by war. "All they that take the sword shall perish with the sword" (Matt. xxvi. 52).

It is in this sense that it is true that war is not the greatest of all evils. If it were it could not happen, since all evils are permitted to prevent greater ones. A greater evil than war, for instance, would be pent-up hatred and huge national vanity and domineering. When a nation gets into such a state that it regards itself as the greatest of all nations, and looks upon other nations as having no right to be as prosperous as itself; when it lusts to add house to house, and field to field, and country to country, until its bloated body fills the whole earth; when it has grown to be of such a character that it swells with envy and jealousy at the sight of any advantage gained by some other nation; and when, by the prevalence of such principles as these, it is full of the spirit of hell, then it is often better for that nation that it should be given up to the dogs of war, and that the horrors of that state should be let loose upon it. But of these things the Lord alone can judge, and He alone can be, as He will be, the Arbiter. It is He, and He only, who knows when it is necessary to scatter the people who delight in war.

You observe that these remarks do not touch the case of a nation which goes to war in a just cause. But who is to be a judge of that? Who is to decide whether any particular war be a just one or not? I answer that the *fact* is to decide it, and nothing else. It is not anybody's opinion that can make a war a just or an unjust one. It *is* either just or unjust, and it will be visited accordingly. No matter what anybody's opinion may be, if the war that is entered upon by any nation be an unjust one that nation will suffer for it. If the nation forms a wrong opinion and acts upon it, it will have to suffer for being in such a state that it was capable of forming upon such a matter a wrong opinion. Let men be careful about the opinions they form. If disaster comes upon them they will not be able in the day of calamity to shelter themselves under the plea that they have committed a gross and inexcusable blunder. The truth is, that wrong opinions flow from bad feelings. It is the heart which misleads the head. A good honest heart keeps the head cool and clear, and when men go grossly wrong in their opinions it is because their hearts delight in what is wrong. The Word of God here goes to the root of the whole matter when it says that the Lord scatters the people who *take delight* in war. That is the fact which, sooner or later, will rise up to destroy such a people.

J. F. POTTS.

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THE GROWTH OF THE NEW CHURCH.

IT cannot be denied that the rate of progress of the visible New Church has disappointed the expectations of some of its more sanguine supporters and leading members. Many of them indeed were at first so enthusiastic that they thought it only required the publication and extensive circulation of its principal doctrines to ensure the increase and rapid success of the Church of the New Jerusalem. It is true that in numbers there has been a gradual and steady though slow progress; and notwithstanding the fact that the very conditions of real progress must prevent the New Church adopting such means as the exciting agitations called revivals, still it cannot be denied that the event has not fulfilled the expectations which were originally formed. We hear constant remarks and expressions of regret that the Church makes little if any visible progress; that Societies do not seem to get on except in occasional instances; and that there is not the earnest study and devoted reading of the writings of the New Church which might have been expected. These enthusiasts of the New Church have, we are inclined to think, mistaken or overlooked the elements, conditions, and process of true growth. They think that growth is the same as aggregation or accretion, or in other words, that increase is synonymous with growth. But it may readily be seen that they are not the same things. By aggregation we mean simply the adding of something to something, and thereby merely enlarging or extending the size or quantity without any reference to the whole as a body having parts which have a close relation one to another. By growth we mean the simultaneous advance towards a complete whole of all the parts of a vital organism. A heap of sand increases by aggregation as we add more sand to it; and the formation of aqueous rocks is a typical example of growth by aggregation. An animal or a tree *grows* in the proper sense of the term by the vital progress towards perfection of all its parts. Growth indeed is not always attended by increase, though it is generally. A chicken when it emerges from the egg is no larger than the yolk from which it was produced, yet we may say it has grown from the yolk because it has become perfected therefrom. Does not this instance forcibly suggest that there may be states of growth of the New Church which are not manifest from its mere increase as a body, but from certain processes of perfection within? The growth as increase will come afterwards.

There is another fundamental distinction between aggregation and growth; the former arises from without, the latter from within. Aggregation is a lifeless process, growth a living one. Have we not been too much in the habit of looking for the growth of the New Church from *without*, and too little from *within*? We try to convert rather than to create, to turn others into the right path rather than to keep in it ourselves, to make others grow rather than ourselves. Growth is a vital process and must arise from ourselves from within.

In considering the growth of the New Church further we have perhaps thought too much of the nature of the truth of the Church, and too little of the good. In the parable of the sower the seed was in all the cases the same, the various different results arose from the nature of the ground. The seed which fell on stony ground was exactly the same as that which fell upon good ground; that which fell among thorns was like that which sprang up where there was no deepness of earth. The soil was everything. And so it is with the seed of the New Church. Much of it falls upon the stony ground of doctrines and life founded upon faith alone; still more upon the ground of lives spent in the enjoyment of earthly pleasure, the deceitfulness of riches; some upon the ground of minds characterized by momentary enthusiasm or shallow scientific religious philosophy, where there is no deepness of earth; little indeed falls upon the good and fertile ground, of a genuine goodness of life, of patient performance and love of duty, and of real desire for a genuine faith in the Lord and the Word.

To promote the growth of the New Church, then, one of our chief objects should be the creation of a good and productive *soil*. We do not mean to say that we should exercise no care in guarding against the danger described by the sowing of tares by the enemy, or that we are altogether free from the danger of the insinuations of falses; but speaking generally as to the New Church, it may be said that we are over-anxious about the *seed*. The seed however is all right. What we *should* be more solicitous about is, where does it fall, upon what kind of ground, where is it received, by whom and with what object. Of course so long as we have an unlimited amount of seed to sow we may scatter it everywhere; it can do no harm, and may somewhere fall upon productive ground; but at the same time our attention should chiefly be turned towards finding out the good ground and making good soil where there was none before. What is "good soil," speaking naturally? What is "ground" in which plants and seeds grow? The process of growth is marvellous enough, and that which plays so important a part in the process must be something wonderful. Soil is the accumulation of the decay of vegetable matter. It takes a long period of years to make soil. Plants and trees must grow at first sparsely; these shed their leaves, and themselves fall; both decay and accumulate, and in course of time form soil. This process is symbolical of the production of soil in the mind. Spiritual soil is the accumulated result of all the scientifics and knowledges and perceptions of truth of all degrees which have been ours in the past, and which have fulfilled their part in moulding our lives by being carried into life and practice. Spiritual soil is likewise the result of decay, the decay of mere externals, of temptations safely and triumphantly passed, of a process of regeneration, in short. Decay is indeed representative of regeneration as death itself is.

There is another illustration sometimes used in reference to this subject which may be mentioned here. The brain of a child, it has been observed, does not grow in proportion to the rest of its body. At first it is disproportionably large in relation thereto, and while the body grows rapidly the brain seems to make slow progress. So it is with the New Church. The New Church is the head or the brain of the Christian religion, and does not therefore seem to grow in proportion to other religious organizations. It grows indeed, but more slowly than one might have expected. Sometimes we say hastily that a progression which is not in proportion to the rest of the world is a retrogression; but there are manifest exceptions, and this is plainly one. The growth of the New Church is emphatically a work of *time*. Consider the time it has taken the Christian religion to attain even its present limited dimensions. Consider the slow growth of any excellent institution, of education, or of any movement calculated to ameliorate the external condition of the people. The New Church is to last *for ever*, it has to grow into a *perfect* form, of immeasurable proportions and every excellence. How slow, then, must be its growth, how especially slow in its beginnings! Where every little growth has to become perfect as it proceeds, how gradual must be the process! We must not measure the growth of the New Church by its apparent outward

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appearance in the course of *years*, but rather by *centuries*.

To use the words of Carlyle: "But, indeed, it is with these things as with the flowing of the sea: you look at the waves oscillating hither and thither on the beach; for *minutes* you cannot tell how it is going: look in half an hour where it is." Look in half a century where the New Church is.

Let us not, then, despond about the future. The future is indeed assured; but let us hasten it, as we may assuredly do, by perfecting *ourselves*, by making every institution of the Church vital and full of vigour, by setting an example of upright lives full of works of love and charity, and by striving to make others happier and better.

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

Chapter VII.

It will be useful, at the present stage of our inquiry, to consider the laws of the permutation of sounds and letters referred to in the preceding chapter. These laws, and certain phenomena appertaining to etymology, not exactly reducible to order, but still of constant recurrence, enable the student to understand how it is that words of very different complexion can still be referred unhesitatingly to a common root. That there is a certain amount of relationship between lick, lego, lectern, legible, etc. cannot but be evident to the least experienced in philology, especially when the meanings are compared. And it needs very little research in order to be satisfied that elegant, eligible, recollection, delectable, etc. are relatives of lick, and that they are descended from the same primitive ancestor. Were the changes never greater than in the words that have been cited, the process of affiliation would be simple enough. But there are numbers of words undoubtedly derived from a common parent, which in course of time have become totally unlike. Such are the English *bishop* and the French *évêque*, both of which are referable to the Latin *episcopus*. So prone, indeed, are words to become altered in form, when passing from one country or language to another, that if two words in two different languages hold precisely the same shape, the presumption is that they possess no real affinity. Even within the boundaries of our own language, the English, it is not difficult to find examples: "grave," the place of deposit of the deceased, has no connection with grave, the adjective denoting demeanour; nor has "league," a measure of distance, any connection with league, a bond or alliance. With a view to showing how these curious facts can be reconciled, and in what way the relationships of dissimilar words can be determined, this chapter will be devoted specially to the consideration of the laws adverted to. For illustration it will suffice to take words in the aggregate, or just as they happen to come, whether simple or compound, leaving to a future page what has to be said regarding the structure of the latter.

The phenomena to be considered are, first, those which fall under the general head of the permutation, or exchange, or substitution of sounds, one for another; secondly, those which include the shortening and the enlargement of words simply by the omission or the addition of a sound, the latter not being an affix or a prefix. There are likewise the singular phenomena which come of transposition.

The "permutation" or exchange of sounds is illustrated in the English *purse* as compared with the French *bourse*. Exchange of this nature appears to take place in a fixed and orderly manner, though really it does sometimes seem as if every sound could change places with every other sound. Granting this, there is still "a method in the madness." When a nation alters a particular word in a certain manner, it generally does the same with all similar words, and thus we are furnished, so far, with a key. Seeing, for instance, that the French are apt to employ an initial *g* where in English we have an initial *w*, as in *guerre* and *war*, a clue is at once given to the French *guêpe* compared with *wasp*, to *guise* and *wise*, and many more. Spanish words derived from the Latin are prone, after the same manner, to change the initial *f* into *h*, as in falco=halco, farina=harina, formosus=hermoso. The commonest permutations, say rather, the principles upon which they rest, are set forth in the phonetic alphabet published by Mr. A. J. Ellis in or about the year 1849. In this alphabet the consonants are shown to be not so much individual and separate sounds as members of natural pairs of sounds, the respective members of every pair differing only in depth. Advancing from this fundamental and quite obvious truth to the discoveries made by the great German philologists, we learn next that the consonants possess certain cross relationships, or capacity for diagonal interchange as well. The sounds represented, for instance, in *fe* and *b* are simply their light and heavy extremes. Those represented in *fe* and *ve* are again only the light and heavy extremes of the same central sound, and in the next place *p* and *b* exchange places with *fe* and *ve*, and *vice versâ*. So, too, with *t* and *d*; so, too, with the two sounds of *th*, as in thin and thine; so, too, with all the others in succession. The careful study of these relationships and capacities for interchange throws a flood of light upon the genealogy of innumerable words, disclosing also their common ancestry, and the fewness of the primitive roots. Under their guidance we perceive the identity of probus and brave; habeo, avoir, and have; elevatus and aloft; vulgus and folk; apicula and abeille; cuprum, cuivre, and copper; labium and lip; ebur and ivory; guberno and govern; duo and two; edo and eat; sedeo and sit; paratus and parade; mater and mother.

The sounds represented in the initials of Kate and gate form another of the above-mentioned natural pairs, and these in turn exchange with *ch* and *j*, and in written language are symbolized also by *q*. Hence the long list of again identical words which includes crassus and gross; caseus and cheese; Carolus and Charles; caballus, cheval, cavalry, and chivalry; carus, cherish, cheer, and caress, which last quartet, being primarily referable to cor, cœur, the heart, the metaphorical seat of the affections, beautifully illustrate spontaneous figures of speech. The substitution of *j* for *ch* is shown in a very interesting manner in cheer and jeer, the former implying approval, the latter disdain and ridicule; while for the employment of *q* we need only look at και and que; queue and cauda. It is anticipated in the Latin aquila, whence aigle and eagle. Many words illustrate two, and even three, of these substitutions, the French aveugle, for instance, which is the Latin aboculus. Nothing is commoner than exchange of places by *v* and *w*, as to this day with the illiterate Londoner. Worth is found in virtus, wasp in vespa, wind in ventus, wine in vinum, waste in vastus, widow in vidua, worm in vermis, wolf in vulpes. *c*, when sounded like *s*, sometimes in writing changes absolutely into *s*, and *s*, as shown in the phonetic alphabet, gives way sometimes to *z*. Hence from racemus we have raisin; and from circum, through

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the Italian cercáre, to go round inquiring for a person, chercher in French, our English verb to "search." Trance is from transitus, employed figuratively to denote the being carried away, as it were, into another state of existence. Compare also placeo, plaisir, and pleasure; nasus and nez; lacerta and lizard; ace and εις. The ace of diamonds at cards is literally the *one* of diamonds. In Italian *ch* often represents the initial Latin *cl*, as in chiamare=clamare, whence the English chime, literally that which calls to the place of worship. Of course it is not intended to imply that the various English words above cited are directly derived from the Latin ones beside which they stand. Some of them are so; others have reached us through independent channels. They are cited simply to indicate the general nature of the verbal affinities under consideration, and to which we are guided by the law of permutation.

Very interesting examples occur again in connection with the four liquids, *l*, *m*, *n*, *r*. Here we find the beautiful French word for the nightingale, rossignol, which is the same as the Latin lusciniola. Pilgrim is through the French pelegrin, from peregrinus—per ager; thus literally denoting the traverser of the fields. Lily, lilium, and λείριον are the same word; plum and prunus are also the same.

Looking particularly at the language of Homer, innumerable old Greek words are shown by the law of permutation, with the help of the signification, to be no more than early forms of the Latin, French, and English ones which denote the same objects. Compare, for example, θεὸς, deus, dieu, and deity; ὑπερ and over; φελλὸς and pellis; φυσα and vesica; βαίνω and venio; ἐκκλησία and église; βικίον, vicia, and vetch; φηγὸς, fagus, and beech; θυγάτηρ and daughter; θύρα and door; κιθαρα and guitar, the latter received through the Spanish. When these Greek and Latin words are compared with the Sanscrit, there is disclosure yet again of the most palpable relationships. Sanscrit, the ancient language of India, though it has ceased to be spoken for many ages, survives, in fragments, in the current vernacular of modern England.

Placing the vocabularies of the Greeks and Romans side by side, *p* and *q* are often found in parallel places, and here again light is thrown on the parentage of numerous modern words. The Greeks called the horse ἱππος, the Romans called it *equus*. The Greeks said πέντε, the Romans *quinque*, which in French becomes *cinq*.

After the same manner, where the Greeks had an initial *h*, in the Latin language the aspirate is superseded by an *s*. The Homeric word for the sun, ἥλιος, becomes in Latin *sol*; ἕπτα is *septem*; ὑπερ is *super*; ὁμαλος, *similis*; ἑρπω, *serpo*. The fragrant little labiate of the hills which in English we call wild thyme, with the Greeks was ἑρπυλλον, with Virgil *serpyllum*.

LEO H. GRINDON.

(To be continued.)

DEFINITION OF SAVING FAITH.

"IN the government of the universe we all hear that God is our Saviour and Lord; and we all believe this, and so do all the devils and tremble. Is there any virtue or vice in that belief taken alone? None whatever. But some of us believe this and are sorry. We turn aside; and, although we have assent, we have no consent to God, and we take up arms against the fact that He is our Saviour and Lord. Others of us believe this, and by Divine grace are glad. We have assent and consent both. We come into the mood of total, affectionate, irreversible, self-surrender to God, not merely as a Saviour, but also as Lord. When we are in that mood of rejoicing loyalty to God we have saving faith, and never till then. How can salvation be attained by assent alone, that is, by opinion merely? What is salvation? It is permanent deliverance from both the love of sin and the guilt of sin. Accepting God gladly as Saviour, we are delivered from the guilt of sin; and accepting Him gladly as Lord, we are delivered from the love of sin. Only when we accept God as both Saviour and Lord are we loyal. Only when we are affectionately glad to take Him as both are we, or can we be, at peace. When we believe the news that He is Saviour and Lord, and are glad, and so glad as to face the foe, we are in safety."

Such is the definition of saving faith given in the first series of the Rev. Joseph Cook's "Monday Lectures." It is one which we are pleased to find expressed so much in accordance with what we ourselves believe to be the true definition.

THE SOUL.

IN a recent work entitled "Steps of Belief," by Mr. James Freeman Clarke, occurs the following passage respecting the relative positions of the soul and the body. It is a pithy disquisition upon the human body and its connection with man:—

"According to the oldest and most general view of human nature, man consists of two parts—soul and body. The soul, however, is himself: the body belongs to him. He is essentially soul: the body is his box of tools. To soul belong conscience, will, reason, love. As soul, he is free: as soul, dwelling in body, he is limited. Body helps the soul and is its servant; but, at the same time, holds it in and shuts it up. . . .

"Where there are life and growth, making a living body, there must be a living soul to give unity to these elements. The particles of matter in every human body come and go. We have none of the material atoms in our body to-day which we had a few years since. From whence, then, does the unity of the body come? What continually makes of these elements one and the same body? Nothing which we see, nothing which the surgeon's knife, searching every organ, can discover; nothing which the finest chemical analysis can detect. Yet there must be some power there, gathering, moulding, changing, distributing the carbon, oxygen, and lime; organizing them, and preserving, year after year, one and the same form. . . . Wherever there is life, there *must* be something more than matter—something which no mere analysis of matter can reach."

CONGREGATIONALISM.

THE Annual Meeting of the Congregational Union announced for May 7th promises to be of unusual interest.

The Committee are to submit two resolutions, which are regarded by many as equivalent to a demand for uniformity of opinion on certain important matters of Christian faith. In view of the current opinion that Congregationalism as at present constituted is an -ism held together mainly by unity on questions of Church politics and polity, irrespective of any special profession of doctrine, we shall wait with some interest the coming debate. It has been said that New Church ministers might be properly admitted into the Congregational

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Union, but if these resolutions are passed and acted upon, that will be no longer possible.

The resolutions are as follows :—

"1. That in view of the uneasiness produced in the churches of the Congregational Order by the proceedings of the recent Conference at Leicester, on the terms of Religious Communion, the Assembly feels called upon to reaffirm that the primary object of the Union is, in the terms of its own constitution, 'to hold and extend Evangelical religion.'

"2. That the Assembly appeal to the history of the Congregational churches generally as evidence that Congregationalists have always regarded the acceptance of the facts and doctrines of the Evangelical faith, revealed in the Holy Scriptures of the Old and New Testaments, as an essential condition of religious communion in Congregational churches, and that among these have always been included the Incarnation, the Atoning Sacrifice of the Lord Jesus Christ, His resurrection, ascension, and mediatorial reign, and the work of the Holy Spirit in the renewal of men. That the Congregational Union was established on the basis of these facts and doctrines is, in the judgment of the Assembly, made evident by the declaration of faith and order adopted by the annual meeting in 1833, and the Assembly believes that the churches represented in the Union holds these facts and doctrines in their integrity to this day."

BIRMINGHAM NEW CHURCH PROVIDENT INSTITUTION.

THE Annual Meeting of the Birmingham New Church provident Institution was held on Monday evening, March 25th, in the Committee-room of the church, and in point of numbers was no exception to the rule in successful and well-managed institutions; there were only a few present.

Reports from the Trustees, the Treasurer, the Secretary, and Auditors were read. The report of Francis G. P. Neison, Esq., F.S.S., Consulting Actuary, of London, was also in part read for information.

From the Secretary's statement of receipts and expenditure it appeared that although £25, 4s. had been paid on account of sickness to eleven members, there had been a respectable profit on the year's transactions. There had been no death during the year. £41, 6s. 2d. had been added to the Invested Funds, making the Accumulated Fund invested for the benefit of members £1402, 18s.

The directors of the Institution have, in accordance with the report of Mr. Neison mentioned above, permanently reduced the monthly contributions of every senior male member one-fifth, and in addition to this, made a further reduction of four per cent. for every year's membership in the Society. They have also increased the Death benefit one-fifth, and three per cent. for each year's membership in the Society, with the limitation, however, that no increment to the Death allowance exceed in the whole the sum at present actually payable.

The effect of this is that the early members are entirely exempted from contributions to the Mutual Assurance Fund, and are entitled to receive double the amount originally assured at death, while the more recent members receive the advantages in proportion to their period of membership.

This result we believe to be without parallel in the history of Friendly Societies.

We think these facts cannot be put too prominently before our young men; it certainly cannot be clearly seen and understood by them, or they could not be so deluded as to join other Societies in preference to this, because the report of Mr. Neison, the state of the funds, and the careful management of them, form sufficient guarantees that the advantages hitherto incidental to membership will continue.

Another important fact to be borne in mind in connection with the future of this Institution is, that the present and future members will not have to wait an indefinite time, as the old members have done, not knowing what their benefit or bonus is likely to be, because the law now requires a statement and investigation at the end of each five years, which will afford an opportunity for ascertaining the propriety and practicability of declaring a bonus.

The great reason we find assigned for not joining this Institution is, that its payments are not quite so small as some others. Let us remind our young friends that the lowest price is not always the cheapest. Some of the largest and most popular Benefit Societies, although counting their members by thousands, are hopelessly declining, and must come to ultimate ruin, unless at a very early date, their rates of payment are uniformly rated, and this fact is certified by the highest and most disinterested authority.

No one can tell the disaster and misery which may presently involve the more aged members of these Societies. How very dearly will they have paid for their early cheapness when compared with the comparative dearness and secured independence of the moderate but safe payments required in this Institution.

Another reason is "the charm of numbers;" in "large numbers is the guarantee of safety for a Benefit Society." There is some plausibility in this statement, but it does not convey the whole truth; the use of numbers is, that a sufficient "area of vitality" may be covered to ensure the Institution against sudden and violent vicissitude. This risk being covered, greater numbers are not necessary and may increase risk, as is the case at the present time in some Societies, where the majority is blindly led by a few who do not possess the exact knowledge requisite to guide aright.

We commend these thoughts to every youth and young man within our sphere, and in conclusion heartily congratulate the Wretham Road Church on numbering among its institutions one so valuable as the New Church Provident Institution.

ITEMS OF INTEREST.

On Sunday, Feb. 25, the Rev. S. Beswick delivered a lecture on "Hell—its Origin, its Nature, and its Everlastingness," in the New Jerusalem Church, Strathroy, Canada, which was printed in full in the columns of the *Strathroy Western Despatch*. The interest in the subject, and, let us hope, also in the New Church treatment of it, was so great that it actually caused the newspaper to run into a third edition. It has since been published separately as a tract, and may also probably be republished in this country.

The collection in aid of the funds of the British and Foreign Bible Society was made in the New Church, Wretham Road, Birmingham, on the morning of Sunday, March 10th, and amounted to £10, 15s. 2d.

A beautifully illuminated Sunday-school card has been got up by some of the friends in the Birmingham Society. The shape is oblong. The design is elegant and delicate, and the various tints and gold are harmonized in an exceedingly pleasing way. In the centre of the broad floral margin at the top are the words, "Suffer little children to come unto Me, and forbid them not," etc.; and a circle dividing the inscription in the centre of the top line contains a picture of the Lord in the act of blessing little children. On the left-hand corner, at the foot, the Lord is represented leading a flock, and this picture is encircled with the words in gold on a blue ground, "I am the Good Shepherd;" on the right little Samuel is sitting up in bed, having heard the Lord's call. This is encircled with the words, "Speak, Lord, for Thy servant heareth." In the centre of the card are the words, "Presented by the Teachers of the New Church Sunday-Schools, Wretham Road, to." Then follows a space for the name of the scholar, and, if thought fit, also for the cause of the presentation. Lower down dotted lines precede the words "superintendent" and "teacher," showing that it is intended to be signed by them. Wretham Road may, we understand, be replaced by the name of any other Society, and cards supplied to any Sunday-school which may adopt the idea of encouraging their scholars for a year's *good* attendance, or for any other reason, by a gift of this kind. It will be prized by scholars we are certain, and parents, too, will appreciate it. Children should be encouraged to attend Sunday-school regularly, and this is a method of doing so which cannot fail to be effective. The cost will be for quantities, with, of course, all the necessary alterations, about ninepence *each*. A copy may be seen at 36 Bloomsbury Street, and samples will be sent to the authorities of any New Church school who are willing to pay the postage.

A course of Sunday-evening lectures upon some of the leading doctrines of the New Church has recently been given in Paisley, the subjects being (1) "The Mission of the New Church;" (2) "The Nature of the Divine Being;" (3) "The Bible: is it of Divine or of Human Origin?" (4) "Heaven: where is it? What can we know about it?" (5) "Hell: where is it? What can we know about it?" The first two lectures, and also the last two, were delivered by Mr. G. L. Allbutt, and the middle lecture by the Rev. J. F. Potts. Upon the whole, the attendance was fair, considering the fact that the usual services (morning and afternoon) were conducted as well. Those who attended were principally strangers, and they seemed to manifest great interest in the views which were presented.

Some of the readers of *Morning Light* may be interested to learn

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that the Lincolnshire New Church Association have this year offered the "Future Life" to all dissenting ministers in that county. Forty-five applications have been received, one of which runs as follows: "I shall be much obliged if you will kindly forward me a copy of the 'Future Life.' If I had known the issuer of the circular, I should have written direct to express my thanks for the offer. I am much indebted to the Swedenborg Society for the 'True Christian Religion' and the 'Apocalypse Revealed,' which I have previously received through you." The Association have also offered Professor Parsons' work on the "Religion and Philosophy of Swedenborg" to all those clergy in the diocese of Lincoln (one hundred and five in number) who last year accepted the offer of the "Future Life." Forty-eight of these responded. One says, "I was much interested and pleased with the work on the 'Future Life' which you kindly presented to me last year." Another, "I hope you will favour me with a copy as soon as convenient. At the same time I shall hold it as an additional obligation if you will thank the Committee in my name for their valuable gift." And a third, "If you would kindly forward the work to my address, and also convey my most sincere thanks to the Association, I should feel greatly obliged."

By such distribution of New Church works, and by means of missionary visits to different towns, the doctrines are becoming better known and appreciated. Every county ought to have a similar organization for the circulation of the works, etc. Ten or a dozen earnest workers, with an income of £10 a year, would be in a position at once to offer the "Future Life" by circular to the clergy and dissenting ministers. The proportion of replies seems to be in the former case one in nine, in the latter one in six.

Mr. Gunton is about to visit Lincolnshire on behalf of the Association.

The Rev. John Laidlaw, Aberdeen, recently delivered a lecture on "The Future Life and the Resurrection." He began by criticising the doctrine of Conditional Immortality, and observed that it was a hopeless divergence from the Scripture view of man, that it exaggerated the effect of the Fall, made regeneration a physical or constitutional charge, and was loaded with the assumption that men who without redemption would naturally go to nothing, as a consequence of redemption survived to suffer punishment. The leading idea to which the Scripture notion of a future life attached itself, he believed to be that of man's kinship with God. Going on to refer to the resurrection of the body, he remarked that Scripture never spoke as creeds had spoken of the resurrection of the flesh. Had the Church followed the spiritual teaching of 1 Corinthians xv., instead of its own childish memories and Pagan traditions, their pulpits would have long ago been delivered from the charnel-house theology of the "Night Thoughts," and they should not have seemed to expose Apostolic teaching to try conclusions with modern chemistry.

Mr. R. A. Proctor, the astronomer, wrote an article about a year ago in *The Belgravia Magazine* on "Swedenborg's Visions of other Worlds," which showed that he lacked the power of appreciating the conditions under which Swedenborg wrote, that he knew little of the philosophy of the New Church, beyond what a careful reading of the "Earths in the Universe" afforded him, and that he had an all-sufficing belief in the facts of science as at present ascertained. This article was replied to by Mr. J. Mackereth of Eccles Observatory, and originated the idea of writing "The Divine Order of the Universe," a most able exposition of the whole ground of the question, by the Rev. A. Clissold, M.A. Both these were brought under Mr. Proctor's notice. One would suppose that the objections of an astronomer, and the criticisms of one of the most able exponents of Swedenborg's teachings, would have induced Mr. Proctor to reconsider his statements respecting Swedenborg. It seems not; for the article has been republished in a volume called "The Myths and Marvels of Astronomy," seemingly unaltered by a single word; and certainly without any reference to either of the replies referred to above.

The *Christian Register* has the following quotation from Swedenborg and comment upon it. It shows a ready appreciation of its real signification that we wish was more general with respect to statements in our writings: "'Name, in Scripture, signifies quality,' says Swedenborg, 'because in olden time names were given according to quality.' To be saved by the *name* of Jesus, therefore, means that we are saved by having the Christ-quality in ourselves; and to spread His *name* is simply to spread His kind of life. There is no power in mere words; the letter kills. 'If any man have not the *spirit* of Christ, he is none of His.'"

The following extract from the *Christian World* of April 12th indicates a giving way in the Society of Friends upon a question on which very decided opinions have been held for a very considerable period: "On Monday the London and Middlesex Quarterly Meeting on Ministry and Oversight was held. Mr. and Mrs. Cowgill, who are in this country on religious service from the United States, were present. To the great astonishment of the meeting, Mrs. Cowgill sang a solo, 'Jesus, precious Jesus.' No objection was raised, however, to this irregular proceeding, though we think we are justified in saying that no singing of any kind has been heard in any London meeting held under the authority of the Society of Friends for nearly two centuries; there was probably singing before that time."

SUNDAY-SCHOOL LESSONS FOR MAY.

Date.	Text for Repetition.	Subject.	Chapter for Reading.	Lesson.
May 5.	Matt. i. 23. Ps. cxix. 105.	The Woman who had a Spirit of [Infirmity. Aaron the Priest.	Luke xiii. Numb. xvii. & xviii. 1-7.	Luke xiii. 11-17. Numb. xviii. 1-7.
,, 12.	Micah v. 2. Ps. xii. 6.	The Dropsy cured. Joshua.	Luke xiv. Joshua i.	Luke xiv. 1-6. Joshua i. 1-9.
,, 19.	Mark xii. 29, 30. Ps. cxix. 140.	The Ten Lepers cleansed. Gideon.	Luke xvii. Judges vi.	Luke xvii. 11-19. Judges vi. 36-40.
,, 26.	Isa. xlii. 7, 8.	Jesus appears transfigured. Catechism.	Mark ix. 1-37.	Mark ix. 2-13.

*** Two plans of lessons are given to suit those Societies which have school both in the morning and afternoon.

THE WOMAN WHO HAD A SPIRIT OF INFIRMITY.

May 5, *Morning.*—Luke xiii. 11-17. This woman is typical of the state of many of us. We have all more or less a spirit of infirmity, and are bowed together regarding ourselves only, instead of being straight and strong, being regardful of others and of settled purpose in good works. The healing was done by Jesus on the Sabbath-day. The Lord's day is not only a day to rest from physical labour, but is pre-eminently a day for spiritual instruction, from which when the Lord through His Word speaks to us and lays His hands upon us, inflows with His Divine power, we receive spiritual power and straightness. Then because we have been healed of our infirmity we glorify God, not in words only, but also henceforth in every act of our lives.

AARON THE PRIEST.

May 5, *Afternoon.*—Numbers xviii. 1-7. Aaron was closely conjoined to Moses in the work which he did for the children of Israel. Moses, the lawgiver and the type of the Divine Law itself, finds his ready mouthpiece in Aaron his brother, the priest and the expounder of the law. This would seem to point out the necessity of a ministry or priesthood both for the Christian Church and for the New Church. If typically the external rites of the Jewish Church had a priesthood set apart to observe them duly, it follows that the spiritual lessons both of the external and internal senses had more need of the offices of a special ministry. When we receive the Law in ourselves, Aaron should accompany it to put its ordinances into practice, to observe its sacrifices and oblations.

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In the *Doctrine of Faith* Swedenborg teaches that Faith is an inward acknowledgment of the truth, which comes to those who lead good lives from good motives. "If ye will do the works ye shall know of the doctrine."

The Doctrine of Life commences with the proposition "That all Religion has relation to Life, and that the Life of Religion is to do Good." The shunning of Evils is the first necessity; the doing of Good is afterwards possible. No one, however, can do good which is really such, from self, but all goodness is from God.

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THE CREED OF THE NEW CHURCH.

CHAPTER IV.

THE GODHEAD.

"I believe in One God, in whom is a Divine Trinity; who is a Being of infinite love, wisdom, and power; my Creator, Redeemer, and Regenerator; and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in a glorified human form."

JESUS AND JEHOVAH THE SAME.

IN our last chapter we endeavoured to show in what manner the Incarnation availed to benefit the fallen and perishing race of men. Firstly, it afforded a manifestation of God to the world, which, by long persistence in evil, had lost all just perception of the Divine character and requirements. Secondly, it supplied to all generations of our race a perfect Pattern for their imitation, and a supreme Standard for their aspiration. Thirdly, and chiefly, it enabled Jehovah to break the spiritual bonds which were holding mankind in slavery, and thus to restore to them their liberty of will and reason, and their consequent capacity for ultimate regeneration and salvation. At the darkest period of history, when human evil and folly seemed to imperil the beneficent designs of the Divine Providence in creation, Jehovah the Creator interposed for the rescue of His lost and strayed flock, and, as the Creed asserts, became also our Redeemer.

For He who thus manifested the Word and achieved redemption was identical with Jehovah. We have already proved that prophecy foretold this identity: * we must now see the complementary evidence of the New Testament as to its actual fulfilment.

What, then, can be more emphatic than the testimony of Zacharias, uttered in anticipation of the Saviour's birth? "Blessed be the Lord God of Israel; for He hath visited and redeemed His people" (Luke i. 68). Or consider His further declaration, "The Dayspring from on high hath visited us" (ver. 78). The Dayspring is the sun, the source of all diurnal light and heat. Who, then, can be thus designated save the One Supreme Infinite Being of whom the Psalmist had written, "Jehovah God is a Sun and Shield"? (Ps. lxxxiv. 11.) Indeed, connecting the two passages together, they mutually confirm and illustrate each other. For in the Person of Jesus, the Divine Sun, the Dayspring from on high hath indeed visited us; not in the intolerable splendours of unveiled Deity, which we could never have endured, and the revelation of which would have at once annihilated our feeble capacities; but graciously accommodated to our powers and necessities, by being manifested in a Humanity like our own, which thus constituted Him both a Sun and a Shield. Equally express and forcible is the assertion of St. Matthew that Isaiah's prophecy (vii. 14) was accomplished in the birth of the Son of Mary: "All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His Name Emmanuel, which being interpreted is, God with us" (Matt. i. 22, 23). Thus was born the Holy Thing called the Son of God (Luke i. 35); which was indeed "God with us," because therein the Lord God, the Dayspring from on high, the infinite eternal Jehovah, did actually visit His people. Is it objected, however, as involving somewhat of paradox, that our Father in the heavens should thus manifest His presence in the person of a human form and nature which was His own Son? This, too, was fully anticipated in prophecy: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix. 6).

Now the more minutely the life of Jesus is investigated, the more conclusively is this fact of His identity with Jehovah established. It is taught in His very name: "Thou shalt call His Name JESUS, for He shall save His people from their sins" (Matt. i. 21). Whose people? Of whom except the Creator and Supreme Ruler of all could such language be employed without irreverence? But compare Gospel with Prophecy, and again we find a precise harmony, and an irrefragable confirmation of the truth that Jesus and Jehovah are indeed the same. For the Old Testament declares Jehovah to be the only Saviour: "I, even I, am Jehovah; and beside Me there is no Saviour" (Isa. xliii. 11). "There is no God else beside Me; a just God and a Saviour: there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. xlv. 21, 22). "All flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob" (Isa. xlix. 26). "Yet I am Jehovah thy God from the land of Egypt, and thou shalt know no God but Me: for there is no Saviour beside Me" (Hos. xiii. 4). Yet Jesus, who, as just seen, received His name because He should save His people from their sins (Matt. i. 21), is also described, and with equal emphasis, as the only Saviour. For Peter, "filled with the Holy Ghost," after attributing to "Jesus Christ of Nazareth" the miraculous cure of the impotent man who sat begging at the Beautiful gate of the Temple, explicitly added, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). Surely it is impossible that any inference can be more imperative. In the Old Testament Jehovah declares Himself the only Saviour. The New Testament says that the Child who was "God with us," received the name Jesus because He was the Saviour, and adds, with absolute positiveness, "Neither is there salvation in any other." Either, therefore, we must reject the Gospel testimony as unauthorized—and, if so, what terms could adequately characterize the depth of its profanity?—or we must gratefully acknowledge that the Saviour Jesus is indeed Jehovah, manifest in the flesh.

Nor is the title of Saviour the only distinctly Divine appellation which is either applied to Jesus by inspired writers or claimed by His own assertion. Perhaps the grandest, most obviously incommunicable of all the styles of Deity is that by which God revealed Himself to Moses at the bush: "Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His Name? what shall I say unto them? And God said unto Moses, I Am that I Am: and He said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you" (Ex. iii. 13, 14). This sublime title plainly indicates the possession of absolute underived life, such as can only appertain to the Infinite First Cause of all. Yet, standing amidst the hostile Jews, who boasted to Him of their father Abraham, Jesus calmly asserted, "Verily, verily, I say unto you, Before Abraham was, I Am" (John viii. 58). Just previously He had challenged their severest censure in the words, "Which of you convinceth Me of sin?" (ver. 46.) If however, He was less than God, is it possible to regard His assumption of this peculiarly

* See *Morning Light*, No. 9, p. 83.

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Divine style otherwise than as a most hideous blasphemy? I shudder merely to suggest such a deduction, but is it not, in truth, the only alternative to a frank recognition of the Saviour as indeed the manifested I Am? Jehovah revealed in the Humanity, that He might therein visit and redeem His people.

The case is very similar with the comprehensive and impressive title, The First and the Last. This is emphatically claimed by Jehovah: "Who hath wrought and done it, calling the generations from the beginning? I Jehovah, the First, and with the Last; I am He" (Isa. xli. 4). "Thus saith Jehovah the King of Israel, and his Redeemer Jehovah of Hosts; I am the First, and I am the Last; and beside Me there is no God" (Isa. xliv. 6). "Hearken unto Me, O Jacob and Israel, My called; I am He, I am the First, I also am the Last" (Isa. xlviii. 12). Yet with equal explicitness the same name is applied to the Lord Jesus Christ, who in His risen glory revealed Himself thereby to the beloved disciple John in Patmos: "And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the First and the Last: I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. i. 17, 18). Indeed, prior to the Incarnation Jehovah had not fully assumed this character, or had only possessed it potentially or in first principles, and not, as afterwards, in actual ultimated reality. By clothing Himself in our nature, however, burdened as it was with the inherent tendencies of the race of Israel, Judah, and David, He had indeed become the Last, stooping to humanity at its lowest, that He might thus reach to save and rescue all.

Again: in language which, after the Lord's Prayer and the Ten Commandments, should be known and loved by every little child, and treasured throughout life and to extremest age, David had gratefully acknowledged, "Jehovah is my Shepherd, I shall not want" (Ps. xxiii. 1); and in reference to the Incarnation, the chief evangelistic prophet had also declared, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young" (Isa. xl. 10, 11). Compare with these utterances the claim of Jesus to the same character: "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep. I am the Good Shepherd, and know My sheep, and am known of Mine" (John x. 11, 14). Surely these professions amount to an assertion of identity with Him of whom the Psalmist and prophet had spoken!—especially when the Saviour's language is viewed in connection with another declaration, with which it may at first seem to have no affinity. For once, when a young man ran to Him with eager inquiry, "Good Master, what shall I do that I may inherit eternal life?" He had pronounced the apparent rebuff, "Why callest thou Me good? there is none good but One, that is God" (Matt. xix. 16, 17; Mark x. 17, 18; Luke xviii. 18, 19). His purpose is not to deny either His goodness or His Godhead, but to impress the importance of due care in rightly understanding why we pronounce Him good. And since, after thus teaching that none is good but God, He Himself affirms, "I am the Good Shepherd," no other conclusion is possible, to a believer in the Scriptures, than that He was indeed the Divine Shepherd, Jehovah, who, when all we like sheep had gone astray, and had turned every one to his own way (Isa. liii. 6), came, manifested as the Son of Man, to seek and to save that which was lost (Luke xix. 10).

Or consider the witness of John the Baptist, to which our Lord Himself appealed when it was demanded of Him by the chief priests and elders of the people, "By what authority doest Thou these things? and who gave Thee this authority? Jesus answered and said unto them, I also will ask you one thing, which if ye tell Me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" (Matt. xxi. 23-27; Mark xi. 27-33; Luke xx. 1-8.) A superficial reader might count this reply as rather an evasion of the question than a satisfactory rejoinder, but evidently the interrogators understood it better, and clearly perceived, in the well-known facts connected with the Baptist's office, and with his relations towards the Lord, a sufficient answer to their inquiry. For John's mission had been defined with singular clearness in prophecy: "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God" (Isa. xl. 3). "Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith Jehovah of Hosts" (Mal. iii. 1). And again: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Jehovah: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. iv. 5, 6). Here it was foretold, not only, as in so many other predictions, that Jehovah would Himself come to men, to redeem and save them, but that His advent should be preceded by the ministry of a Divinely-appointed herald. And all of these prophecies had been fulfilled by John the Baptist. Before his birth the Angel Gabriel had identified him with the promised harbinger, who should go before the Lord God "in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just" (Luke i. 17); and his father Zacharias had declared him "the prophet of the Highest," who should "go before the face of the Lord to prepare His ways" (ver. 76). John had claimed for himself the same identity; for when the Jews sent priests and Levites from Jerusalem to ask, "Who art thou?"—repudiating all personal honour, he said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John i. 19-23). Jesus also had recognised the Baptist as the promised herald: "This is he of whom it is written, Behold, I send My messenger before Thy face, who shall prepare Thy way before Thee. . . . And if ye will receive it, this is Elias, who was for to come" (Matt. xi. 10, 14). Clearly, therefore, John's errand was to go before Jehovah, to make ready upon earth the way of the manifested God. To whom, then, did he bear witness as the Being before whom he was thus sent? "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is He of whom I said, After me cometh a Man who is preferred before me; for He was before me" (John i. 29, 30). And when his disciples murmured at the growing influence of the Saviour, which was rapidly throwing into shade the previous splendid reputation of their own honoured teacher, how magnanimous and unreserved was the Baptist's testimony! "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. . . . He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; He that cometh from heaven is above all" (John iii. 25-31). Thus the

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Old Testament foretold that Jehovah would send His messenger to prepare His way before Him; the New Testament described John the Baptist as the promised herald; and John bore witness to Jesus as the Being before whom he was sent. What, then, is the inferences but that Jesus is indeed Jehovah manifested in the flesh, "God with us," to save His people from their sins?

Further: Jesus claims this identity. "I and My Father are One" (John x. 30). "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works" (John xiv. 9, 10). The Father dwelt in Jesus as the human soul in the body, and, like the human soul and body, formed but One Person. Therefore, also, after His resurrection the Saviour permitted Thomas to address Him in the words, "My Lord and My God!" (John xx. 28)—which, were He less than Divine, would have been on His part an impious assumption, and on the side of the enthusiastic disciple an act of idolatry. From His own plain assertions, therefore, and from the equally clear evidence of His thus accepting the tribute of human worship, we draw further confirmation of the central truth of Christianity, that Jesus and Jehovah are one and the same God.

And lastly, the apostolic writers unanimously affirm this identity. To quote the whole of their testimony, direct and indirect, would involve a transfer to our pages of almost the entire epistles: we must, therefore, rest content with a few of the more unmistakable assertions. Thus Paul says that "Christ came, who is over all, God blessed for ever" (Rom. ix. 5); or as Dean Alford more emphatically renders the passage, "Who is God over all." The same apostle epitomizes the doctrine of the Atonement in the statement "that God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19); thus confirming the Lord's own assurance that the Father dwelt in Him (John xiv. 10). Elsewhere he speaks of Jesus as "the image of the invisible God, the firstborn of every creature: for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. i. 15-17). How would it be possible to express more strongly that Jesus is the manifested Deity, the visible God in whom dwells the invisible, and thus the Creator and Preserver of all things? Again, and in the same Epistle, "In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, who is the head of all principality and power" (ii. 9, 10). If the whole Godhead is bodily present in the Divine Humanity of Jesus, insomuch that we are "complete in Him," clearly no room is left for the thought of any God beside Him or apart from Him; and with another apostle we are compelled—and how gladly!—to ascribe "to the only wise God our Saviour glory and majesty, dominion and power, both now and ever" (Jude 25). Indeed, the last book of the inspired Word continually presents the Lord Jesus Christ as the Object of human and angelic worship. He revealed Himself to John as "Alpha and Omega, the Beginning and the Ending, who is, and who was, and who is to come, the Almighty" (Rev. i. 8); and to Him, as comprising in His glorious Person both the essential Divinity, described as "Him that sitteth upon the throne," and the Divine Humanity, referred to as "the Lamb that was slain," are rendered "power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (v. 12-14, vii. 9-12).

Thus every portion of the Word concurs, by a perfectly overwhelming weight of testimony, to prove that Jesus Christ is God. If, then, "the Lord our God is One Lord," as affirmed in "the first of all the commandments" (Mark xii. 29), and if Jesus Christ is God, inevitably He must be the one only God; according to the express evidence which has been cited, "God with us," Jehovah made manifest in the Humanity, that thereby He might redeem and save the fallen and perishing race of mankind.

JOHN PRESLAND.

TIME AND SPACE.

I WAS sitting in my study reading when a dear old friend called in to see me as he was passing, and after the customary greetings and some ordinary remarks, inquired, "Well, Henry, are you still a believer and a reader of that mystical writer Swedenborg?"

This friend was an old college acquaintance of mine, and was now a minister in one of what is called the Evangelical Churches.

"Pardon me, my dear Fred," I said, "what do you mean when you say *that* mystical writer Swedenborg? What do you mean by mystical?"

"What do I mean by mystical?" he replied; "I mean one who speaks or writes about things which people generally do not understand."

"Will you answer me this, my friend? Did the people generally understand the Lord Jesus Christ when He was in the world teaching them?"

"No, they did not," said Fred, "but He taught what we may easily understand and believe."

"Indeed!" I replied, "I thought that the views which were generally entertained among the Evangelical were that Jesus taught certain things which could only be received by faith, not by understanding them. Such as the teaching that He was the eternal Son of God; that God existed in three Persons, and yet there was only one God; that the work of atonement was a mystery; that the resurrection of the body from the grave (or rather from the elements, because dead bodies do not remain in their graves) was also a mystery. It is said that Jesus taught these things. If He did, why do you say that what He taught was easily understood? are they not mystical? And if a teacher such as Swedenborg shows you that Christ's teaching, although it may appear to be a mystery, is not mystical at all, but when properly understood is as clear as the noonday sun, and he does this to the satisfaction of both children and adults, how can you with reason object to him for being mystical?"

"Well, but," said my friend Fred, "Swedenborg says that in heaven there is neither time nor space. What kind of a heaven will that be? Time is duration; space is place. So if in heaven there is neither time nor space, how can beings exist where there is neither duration nor place? If that is not mystical, I do not know what mystical means."

"Stop, my friend, tell me what you mean by duration and place?"

"Duration and place?" said Fred; "they are time and space."

"Yes, but that is but a play upon words; and words, as John Locke says, are often the engines of fraud. Tell me what is your conception of duration and place, or of time and space?"

"Ah!" said Fred, "that will be to branch off into

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metaphysics, and these are difficult questions to deal with."

"It matters little what is the difficulty of the question, I repeat, What is your conception of time and space? When Thomas Carlyle was once stating a certain proposition to his friend Stirling, Stirling said, 'Oh, that is pantheism!' 'Never mind,' said Carlyle, 'whether it be pantheism or pot-theism, or what name you give it, is it true?' I ask, therefore, again, What is your conception of time and space? Surely, as a reasonable man, and as one who does not like mysticism, you should be able to tell me what they are, when you object to Swedenborg for saying that they do not exist in heaven? You seem to say, if Swedenborg had taught that heaven was in time and space he would be more intelligible. But would he be so? would he not be less intelligible; and therefore, according to your meaning, more mystical? I think he would; from this consideration, that he would be placing heaven in some of the planets in the material universe. Now the Bible and common sense inform us, that if we were in any of the planets which move in the distant realms of space we should be no nearer to heaven than we are in our own planet.

"Our Lord said, 'It is not lo here, or lo there, but behold, the kingdom of God (or of heaven) is within you.' Heaven is not to be found in place or in space, but heaven is an inner state of the soul, and by saying, 'Surely it must also be in time and space,' no clearer or more satisfactory idea is conveyed of where or what heaven is.

"Let us see what our conceptions are of time and space, and we shall then be able to see the truth of this. I think, Fred, you are wrong, or at least very mystical, in saying that time is duration. When I analyze my conception of time I find it to be nothing else than a measurement of duration, not duration itself. This measurement is based on the rotation of the earth round its own axis and around the sun. By its motion round its own axis it causes what we call a day. So we divide that day or that movement into parts, which we call hours and minutes, and when the rotation of the earth has completed its circle we call that movement a day.

"It is the same with its annual motion. When the earth has completed its circuit round the sun we call that a year, and we measure that movement by days, weeks, and months. This is my conception of time: it is not a conception of duration, but of the measurement of duration, and this measurement is based on external movement or objective motion—the motion of the earth; now it is very evident that if the earth did not move with a double motion round the sun we should have nothing of an external kind by which to measure existence or duration. We should therefore have to fall back upon our inward states, and measure duration or existence by the motion or changes which take place there. So when Swedenborg says that in heaven there is no time, all that he means to teach is, not that there is no existence or duration, but that the measurement of existence or duration is not based upon the rotation of that world around the sun, but on internal state or inward motion, because the scenes and objects of the spiritual world are formed in and through the soul. Consequently all the movements in that state of existence are in reality internal, not external. The measurements of existence or duration are not based upon external movement in the spiritual world, but upon internal movements of the spirit. This is the simple reason why Swedenborg wisely says that in the spiritual world there is no time. We can prove the truth of this from experience; for we frequently measure duration or existence, not by the earth's motion, nor by the clock, but by our inward states. An event appears a long way off or very near just in proportion as we are intensely desiring it or not desiring it. When we are in either of these conditions we measure existence by inward state, and not by time, for time is objectively the same in both instances."

"Well," said Fred, "that appears to be very clear and very true with regard to time; but what about space? You will not be able to make such a satisfactory explanation of Swedenborg's statement that in heaven there is no space as you have done regarding time, because his statement respecting there being no space in heaven is equal to saying that heaven is in no place; if it is in no place it is nowhere; and if it is nowhere, then heaven is a dream and a delusion."

"Not so fast, if you please, my dear friend. Let us remember Locke's advice; take care that we are not led into errors by the use of words without considering their proper meaning. What is your conception of space?"

My friend Fred at this question looked rather puzzled, and said in reply,

"Oh, it is an easy thing to put difficult questions to me on such subjects. But I should like to hear *you* answer the question which I now put as an objection to Swedenborg's mysticism. I may not be able to tell you what space is; but I know it exists, and that it is a necessary condition of all existence."

"Then, my friend, if you are so impatient when I put a question to you as to what your conception of space is, because from its nature it is difficult to answer, and when you put the question so confidently, 'How can there be a heaven without space,' and characterize as mystical Swedenborg's saying 'that in heaven there is no space,' surely you must be able to tell me clearly what this is which you call space, and which you say you know exists, and must exist, as a condition of all existence. If you know it exists, and that it must exist as a condition of all existence, surely you must know what it is and be able to answer my question easily. Although how space exists, and is at the same time a condition of all existence, I must confess I do not understand. Surely, Fred, that statement of yours is mystical. Is an existence and a condition of existence one and the same thing? Let us see: I set this ball in motion; the ball is a body; it is an existence, and its condition is that of motion. Are the motion and the ball existences precisely in the same sense? No, they cannot be; the motion is dependent on the ball for its existence; in fact, although the motion may be said to exist, it does not exist as an entity at all. It is an existence in relation; the ball is in motion, and when the ball is at rest motion ceases to exist. It is precisely analogous with space; space is a condition of body; it is not a body or an existence itself. It exists in relation to a body at rest; it is a condition of existence, but not a necessary condition, as we shall presently see.

"What are the beginnings of our conceptions of space? Do they not arise from the distance which we see between bodies at rest and which we can measure? And do we not call the measurement of this distance space?"

"This," said Fred, "may be true, but what does the body which is at rest exist in?"

"Nothing, my dear fellow; if there was something in which the body existed it would fill the place of that body, and therefore there would be no room for it to exist in. When you measure the space in which a body is at rest all that you are in reality doing is measuring the extension of the body. Now, let us suppose a state of a body or an existence in which there was no rest, but all was in sympathy and rapid activity, somewhat like elec-

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tricity or lightning. It has been shown by scientific men that the spark of electricity which slumbers in the dewdrop exists in unity, without distance, with the electric spark which trembles in the cloud, and their sympathies have only to be awakened in order that they may be one or present with each other. You know that space or distance has been nearly annihilated by the telegraph.

"A body in a state of rest we fix upon as a given point, and we call that point place. We say, for instance, that Sweden and Norway are in the north of Europe; but where is the north of Europe as a real existence? East, west, north, and south are merely relations; they are not existences; they are conditions of existence. So, alter the conditions of existence, and space or distance would vanish. We talk of up or down, but where is up or down? Neither in themselves exist. They are merely relations, and if the relations be altered up may become down and down up.

"When we read, therefore, in Swedenborg that in heaven there is no space, and when we say heaven must be a place, that is, it must be in space, and ask where is it, we ought to remember that the difficulty does not lie in answering the question. The whole difficulty lies in putting it. We imagine that we are putting a question, but in reality we are saying nothing unless we mean by it a relation. And if we mean that space and place are conditions of existence we do very well; but if we ask the question where is this space or place as entities, we are asking not for an existence, but for that which does not exist. You might as well ask where is to-morrow or where is yesterday. You are not putting a question at all. Space, like time, is not an absolute existence, it is only a condition of existence. So the conditions in heaven not being that of fixed bodies, or bodies at rest, there cannot be in it space, place, or distance such as we have in the natural world. To put this form of words therefore, Where is heaven? that is, What place is it? there being no fixed points arising from the relation of bodies at rest, the question cannot be answered, simply because such a question cannot be put. Heaven can only exist in human souls. It is an internal state of the soul existing where the Spirit of God exists. Heaven exists because God exists and human souls exist. Its objective existence arises as a relation flowing out of the human spirit and of God. God does not exist in time or space, yet He is everywhere present. The human spirit exists in God only; it is not ubiquitous. To say, therefore, that it is more intelligible to declare that heaven exists in place or space is a mistake, which arises from the want of reflection, as space is not a real existence, but only a relation. No doubt in heaven there are appearances of both time and space, but they are not fixed quantities, or relations of bodies at rest as they are here. Hence Swedenborg says that in heaven there is neither time nor space."

My friend Fred thoughtfully said, "Well, I have not thought of such things before, but I think I am beginning to see that time and space must be as you say, and that Swedenborg is a wiser and clearer writer than I have hitherto considered him." H. CAMERON.

BLACKBURN.

CLEANSING BY THE BLOOD OF JESUS CHRIST.

THE old proverb, "A *little* knowledge is a dangerous thing," contains a good deal of truth. Not that there is danger in knowledge itself, but that the littleness thereof may often lead people astray. A single truth properly grasped may form the basis for arriving at a large store of wisdom. But when a truth is only partially grasped it often happens that the holders thereof use it as a weapon for working mischief.

It is therefore of very great importance that we should try to look at every side of a subject, and that we should be particularly careful to guard against the belief that the ability to utter *words* and *phrases* implies perfect knowledge of a subject. The evil of failing to grasp the meaning and bearing of words and phrases has often been exemplified in all departments of life.

The ability to talk about "formulæ" and "combinations" and alkalies" does not make a man a chemist; glibness in speaking of "human rights" and "civil and religious liberty" and "progressive legislation" does not necessarily constitute a politician; frequent mention of "the balance of power" and "the law of nations" and "treaty obligations" will not alone create a diplomatist. These "stock phrases," indeed, are very frequently the only stock-in-trade of individuals profoundly ignorant of subjects upon which they set themselves up as authorities. A well-directed question will often make patent the exact whereabouts of charlatans. Not that all who use these expressions intend to deceive other people, many quite unintentionally deceive themselves.

This self-deception is peculiarly patent in reference to the knowledge of religious subjects. Isolated passages of the Word, texts severed from their context, and, indeed, sometimes portions of verses, are dwelt upon and reiterated so frequently as to become "favourite passages," and views have been formed and supported by them that are in no sort of harmony with the general tenor of Divine revelation.

How often, for instance, when we as New Churchman, speaking of the necessity of the actual shunning of evils as sins against God, or of the need there is for working out our salvation, and of the hard fight in which man has to engage ere he can overcome the sins that most easily beset him, are we met by the quotation, "The blood of Jesus Christ cleanseth us from all sin." Now even if these words were a fair quotation of the words of the Apostle of Love, they would not favour the notion that is sought to be conveyed by those with whom these words are a "favourite passage."

We had once the privilege of a prolonged conversation with a venerable minister of one of the orthodox bodies, and after conversing for some time on other topics we introduced the subject of amendment of life as necessary to salvation. "Nothing of the kind, my dear sir, 'the blood of Jesus Christ cleanseth us from all sin.'" "Cleanseth WHO?" said we. "All who believe in Christ as our Substitute," he instantly replied. "Does the Apostle say so?" we asked. "Certainly," he rejoined. "Are you quite sure?" we ventured meekly to suggest. "Sure! why, I have preached from the passage scores of times." *And when we quoted to him the preceding words in the same verse, forming part of the same sentence, he flatly denied that they were there.*

The whole passage (1 John i. 6, 7) reads, "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." The mere reading of the passage in full is a sufficient refutation of the idea in favour of which it is generally quoted. *Perfect* cleansing is only possible to those who "walk in the light, as HE is in the light." Hence the Apostle goes on to say, "If we say that we have no sin we deceive ourselves, and the truth is not in us."

The Rev. C. H. Spurgeon in a sermon preached from

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1 John i. 6, 7, some years ago said, "I have been driven to this text, and yet I have been afraid of it. This text has been handled, the latter part of it I mean, very often out of its connection. Yet it has had such a comforting influence upon many souls, that I have been afraid to discourse upon it in its connection, and yet I have felt, 'Well if anything that I should say should take away any comfort from any seeking soul, I shall be very sorry, but I cannot help it.' I do feel that it is essential to the Christian ministry not to take passages out of God's Word and rend them away from their connection, but to take them as they stand. As this text stands it does not seem to me to gleam with that particular ray of comfort which others see in it, but it has another beam of joy even more radiant. God's Word must be taken as God speaks it; we have no right to divide the living child of Divine Truth, or wrest it to make it mean other than it does. According to the text, special pardon of sin is the peculiar privilege of those who walk in the light as God is in the light, and it is not the privilege of any one else. Only those who have been brought by Divine grace from a state of nature into a state of grace, and walk in the light, may claim the possession of perfect cleansing through the blood of Jesus Christ." May the worthy pastor of the Tabernacle long retain his present state of renewed health and vigour to bear such faithful testimony to the teaching of Scripture.

"The blood of Jesus Christ" mentioned by the Apostle is doubtless the same that was spoken of by the Lord Himself, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (John vi. 53). Many of the disciples regarded this as "a hard saying;" but the Saviour cautioned them lest they should put a materialistic interpretation upon His words: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

The Scriptures teach only one doctrine concerning the cleansing of human souls from sin. The Psalmist speaks of it: "Wherewithal shall a young man cleanse his way? By taking heed *thereto* according to Thy WORD" (cix. 9); and the Lord declared, "Now ye are clean though the WORD which I have spoken unto you" (John xv. 3). The WORD, the TRUTH, is the medium of cleansing our hearts and minds and ways, and of this Truth "the blood of Jesus Christ" is the Bible type.

When we recognize this interpretation as true we shall no longer be liable to the danger of preferring the assumed teaching of an isolated portion of a sentence to the plain and simple teaching of the Light of the World, "If ye would enter into life keep the commandments."

SEDAN.

REVIEW.

The Rev. JOSEPH COOK's Monday Lectures. Second Series. London: R. D. Dickinson.

THE notion that there is somehow an inherent antagonism between religion and science; that the deductions of modern science go to disprove the existence of anything above or beyond matter, or at the very least to establish the fact that the universe is now governed without Divine superintendence, is very prevalent. This idea has gained ground probably from the fact that much alarm has been manifested in religious circles, owing to the fact that certain hitherto received interpretations of the date and method of creative agency have had to be abandoned as a result of recent scientific investigations, and that men of acknowledged repute in scientific studies have propounded theories that are incompatible with a belief in the existence of supernatural agencies.

Thus many believers in revealed religion, recognizing the supreme importance of retaining their belief in God, the Bible, and futurity, have endeavoured to discourage and discredit scientific investigation, under the impression that such investigation tends to weaken human faith in the truth of that religious teaching which in their opinion is essential to the moral and spiritual welfare of humanity. To be without God in the world is to be without hope, without moral stimulus, to be in a mental darkness as intense and far more horrible than that which Milton describes—

> "Total eclipse, no sun, no moon,
> All dark amid the blaze of noon."

On the other hand, men who seek for the revelation of truth in the stars and in the rocks, in the studies of the laboratory and in the teachings of history; ascending into the heavens, or diving deep into the heart of the earth; searching into the composition of the things around them, or tracing carefully the records written in the volume of time; seeing the hesitancy and the distrust and the scepticism with which many religious men receive the deductions of modern scientific research and experiment; brand religion as old fashioned and antiquated and legendary, as a system altogether beneath the notice of learned men. God is another name for nature; providence is only the operation of natural laws; matter is the only organization and substance in existence; things are as they are owing to the fortuitous combination of atoms, or the action of natural selection or the survival of the fittest—these are some of the theories roundly asserted or deducible from the assertions made by men of scientific pretensions.

We do not wonder that men who have strong religious feelings, and who see no way of reconciling views like these with the religion which they prize as a mighty power for the putting away of sin, and the upraising of the soul to a state of conscious communion with states of heart and life that are immeasurably higher than anything that can be either given or taken away by the world; we do not wonder that religious men should be inclined to attempt to ignore the conclusions of science, under the impression that they must be erroneous, though how to answer them is not known. The sentiment described by the poet may not be very logical, but it is very conclusive—

> "If e'er when faith had fallen asleep,
> I heard a voice, 'Believe no more,'
> And heard an ever-breaking shore,
> That tumbled in the godless deep,
> A warmth within the breast would melt
> The freezing reason's colder part,
> And, like a man in wrath, the heart
> Would stand and answer, 'I HAVE FELT.'"

Nor do we wonder that men with a passionate devotion to science, and who cannot understand how it is possible for earnest men of refined feelings to ignore the glorious lessons written in the earth or blazoned in the sky, and to leave unsought for the grand secrets yet to be won from the mines of knowledge, should often be inclined to discount the value of religion. We do not wonder that they, revering the teachings of nature as *TRUTH*, should refuse to surrender them at the bidding of any man.

If Religion and Science are really antagonists, every man will have to choose between the two which he will acknowledge and serve! It is a choice between two priceless systems, and yet how reluctantly and regretfully must the thinking man choose! If he chooses religion

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and rejects science, he tacitly admits that the writing in the book of nature is not written with the finger of God, and yet is it not written in the Book that he reveres, "All things were made by Him, and without Him was not any thing made that was made;" and again, "The heavens declare the glory of God; and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard"? If he refuses to accept the conclusions legitimately arrived at by an examination of the objects of external nature, how can he again read with the feeling of by-gone days, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? or the son of man, that Thou visitest him?" Or how can he again join in the soul-inspiring strain—

"In Reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing, as they shine,
The hand that made us is Divine"?

No! no! Man must lose his religion if he rejects the teaching of external nature. And if he essays to accept the teachings of nature and ignore all ideas about God and providence and the soul and heaven, he has tacitly to think that the truths of Nature's book were written by her own hand, and that though nature is an almighty power, there is no corresponding almighty wisdom and love to wield that power, and that death ends all to the individual man; and yet, is not wisdom as apparent as power in everything he sees and examines? do not all things seem, when acting according to the order of their being, as if they were intended to promote use and happiness?

"Wondrous things, and manifold as wondrous,
God hath written in the stars above,
And not less in the bright flowers under us
Stands the revelation of His love."

Nay, more, if he refuses to look above and beyond nature, he must see that *his mind, capable of endless progression* in the attainment of knowledge, will be blotted out of existence—that in the midst of life and work and usefulness he will pass away and be no more.

These alternatives, we are happy in believing, are not the only ones before us. Believing in God, we may believe all that may be learned from the book of Nature; believing in Nature, we may believe in God.

If religion has any truth in it, that truth cannot be upset by the truths of science, although false conceptions of religious truth may be shown to be false. So likewise, true science cannot be opposed by the truths of religion, though the pretensions of pseudo-science may be thereby exposed.

If, then, we lay claim to reverence science, we shall reverence all that is true in religion; and if we value religion, we shall also value every further development of the truths of science, and say—

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before."

J. DEANS.

(*To be continued.*)

GOOD-FRIDAY MEETING AT PALACE GARDENS CHURCH.

THIS Society commemorated Good-Friday by a social gathering. Tea was served in the schoolroom to over one hundred friends, and a public meeting followed, which was attended by about 250 members and friends, the schoolroom being quite full. Dr. Bayley, the minister of the church, took the chair at seven o'clock. The meeting was opened with prayer, after which the beautiful hymn commencing, "When morning gilds the skies," was sung, the whole meeting heartily joining. The minutes of the last quarterly meeting were read and confirmed, and new members proposed. Dr. Bayley in a brief and happy speech addressed the meeting. He remarked that there were still a good number of his congregation who had not become members of the church, and to these he earnestly and affectionately appealed to come forward and show by open public avowal the convictions which they doubtless felt and believed. By so doing they would strengthen their own religious convictions, and at the same time by their presence and co-operation in the good work assist others who had already taken that important step. Some persons, he continued, are very ready to join themselves to a noisy and questionable character, but when invited to ally themselves to a cause which would do them a real and permanent good they hesitated and hung back. This ought not to be the case, especially in the cause of the Lord's New Church, the doctrines of which are so beautiful and so well qualified to make men happy on earth, and fit them to become angels hereafter. Every one of her glorious doctrines is like a gate of the golden city mentioned in the Book of Revelation, a pearl guarded by angels; and introduced those who welcomed and embraced it for its own sake to that heavenly Jerusalem, whose charity is like unto pure gold, and whose light is intelligence as clear as crystal.

The anthem "Daughters of Jerusalem" was then sung by the choir, the solo being excellently rendered by Mr. Divyer.

Mr. Herbert then addressed the meeting on

Good-Friday Thoughts on the Power and Glory of the Cross.

"To-night we stand beneath the shadow of the Cross, while with Mary and the beloved disciple we behold the indignities and sufferings heaped upon our beloved Lord. We listen to His dying words, 'Father, forgive them; they know not what they do. Into Thy hands I commend My spirit;' and we call to remembrance some of the loving words He spake to comfort His disciples, and through them every one of us, 'Let not your hearts be troubled, I go to prepare a place for you.' While there are some who deny the real dignity of the Saviour as 'the mighty God, the everlasting Father,' there are others who fail to realize to their comfort the reality of His human nature; they do not perceive it was as *Man* He inquired, 'How many loaves have ye?' and fed the fasting multitude until all were filled. It was as *Man* He wept with Mary and Martha at the loss of their brother; as *God* He said, 'Lazarus, come forth.' It is interesting to observe how thoroughly our Lord accommodated Himself to the varied circumstances of those with whom He came in contact, both in their sorrow and in joy, at the death of Lazarus or the marriage feast of Cana. All this time He was perfecting the great work of glorifying His human nature by His contact with and His victory over the powers of hell. He was made perfect through suffering, and I suppose that in some form or other it is an indispensable element in the purification of all those who seek to follow Him in the regeneration. Now and then it is our happiness to meet with a Christian whose very presence brings sunshine with it, who has always a smiling countenance, a loving word, and a helping hand; and perhaps we are tempted to think, How smoothly So-and-So floats down the stream of life! and yet we should probably be surprised to find that our friend was carrying about with him, not unsustained, a load of sorrow. How are we to account for his beautiful, cheerful demeanour? I think I know the secret. It is said that the nightingale who built her nest nearest the tomb of Orpheus had always the sweetest song. Similarly, by keeping close to the Cross, with a loving and intelligent interpretation of its real meaning, we shall be inspired with the spirit of the holy Sufferer, and acquire the power of bearing our own cross, whatever that may be, not dangling it ostentatiously before every observer, but hiding it in the inner sanctuary of our hearts, crucifying our own natural selfishness, and in all the dispensations of His Divine Providence submitting ourselves to Him in the spirit of His own Divine prayer, 'Not My will, but Thine be done.'"

Dr. Collingwood addressed the meeting on the words,

Behold the man!

He began by pointing out the discordant features of the great tragedy—the wickedness of man, the patience and long-suffering of the Redeemer. Pilate, a man of no religion, but unable to enter into the personal animosities of the Jews whom he despised, felt some degree of respect for our Lord and wished to save Him, if he could have done it without losing his own influence, but finding he could not stem the torrent of Jewish malignity, he ordered Him to be scourged, hoping that he might thus save Him further punishment; and then, delivering him over to the Roman soldiers, they hit upon the device of a thorny crown, which pierced the Divine brows; a reed was placed in His hand for a mock sceptre, and a purple robe of the imperial colour was thrown over His bruised shoulders, and His persecutors scornfully bowed the knee to Him, and addressed Him with grim irony as "the King of the Jews." Only Infinite Love could have sustained the intense strain. For the sake of love Infinite Majesty was content to be thus mocked and jeered at.

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Herein is love, not that we loved Him, but that He first loved us. And when Pilate brought Him forth, and He came wearing the purple robe and the crown of thorns, and said, "Behold the man!" it was shown that this expression was made use of by our Lord, who pointed to Himself as *the* man above all other men, the beginning and the ending, the sum and essence of all that constituted Humanity. For although God had framed His creatures in His own image and after His own likeness, men had deformed the image and become spiritually dead. The first Adam was the type of man unregenerate, the second and greater Adam represented the same human race redeemed from sin and regenerated to holiness. For this He took our nature upon Him; for this He was made in fashion as a man, and became obedient to death; for this He was made perfect through suffering. It was in His capacity as *man* that our Lord redeemed us, for since by man came death, by man came also the resurrection from the dead. His Humanity being glorified by conquest of sin, He died on the Cross, henceforth to be the majestic form, like unto the Son of Man, which was seen in the apocalyptic vision, in the midst of the seven golden candlesticks. Behold the man! infinite, perfect, glorified, Divine! This is the man who died for us, even Jesus Christ, who *was* God, yet became man, that He might become the one mediator between God and man. This is the man who died, yea, rather, who is risen again, who burst the bands of death, because it was not possible that He should be holden of it. Behold the man! And let all exclaim with the centurion of old, "Truly this *man* was the Son of God!"

Mr. Jobson addressed the meeting on

The Divine Work of Redemption.

After remarking that the work of Redemption performed by our Lord was the second greatest event in the history of mankind, Creation being the first, he proceeded: "Our Lord was none other than Jehovah Himself, who was veiled and disguised for the time being in the covering of Humanity, who came to save man from the malignant influence of the powers of hell, came to him in the hour of his greatest extremity whilst he was walking in the valley of the shadow of death, to be his shepherd, to restore his soul, and to lead him again into the paths of righteousness. At the time of our Lord's first advent Humanity had sunk to the lowest depths of moral and spiritual degradation, and hell had risen to the highest pitch of active malignancy, so much so that its infernal influence entered not only into the minds of men, but had in many cases taken possession of their very bodies, thus threatening to involve both the spiritual and natural worlds in one common ruin. Now it was from such a foe and such a fate as these that our Lord came to save and redeem mankind. Truly in such an awful emergency man's necessity became God's opportunity. But how was this omnipotent work of Redemption effected? We purposely say omnipotent, because no human aid could possibly have availed man at such a time. Human help would have been altogether inadequate for the occasion. Relying on our own strength, we all know how unable the best of us are to resist our own individual temptations and besetting sins, but how utterly impossible would it have been for us to have resisted the combined forces of hell itself. And yet these were what our Lord came to encounter. He beheld and there was none to save, and His own arm brought salvation. In order that Redemption might be accomplished it was necessary for Jehovah to assume a human nature, and the reasons for His doing so must be very evident. In the first place, Jehovah could not have approached men in His unclouded brightness and glory without inflicting injury, if not destroying them altogether. It was necessary that the Divine effulgence should have been softened and subdued, veiled and accommodated to the state of man, just as the dazzling brightness of our earthly sun is mercifully clouded and tempered by the various atmospheres through which it passes before it finally enters the human eye. The Humanity, therefore, enabled Jehovah to draw near to men, to dwell with them, to speak with them face to face, and thus to assist all those who were willing to accept His aid. But our Lord came not only to operate on men, but also on those myriads of evil spirits which constitute hell, and which at that particular time threatened to destroy human life and freedom. And if it were necessary to approach man through this veiled medium, it was still more so in the case of the infernals; for the Divine light, poured in its purity and intensity upon their diseased and inflamed spiritual organisms, would have dazzled and blinded and inflicted excruciating pain, and this Divine love and mercy would not needlessly inflict, because He cares for them as well as He cares for you or me, or even for the highest angel in heaven. God's love and mercy are not confined to heaven and earth. They are universal and as boundless as creation, and are to be found even in hell itself. The Psalmist simply expressed a literal truth when he said, 'If I ascend up into heaven, Thou art there; and if I make my bed in hell, behold Thou art there.'" After referring to the cases of demoniacal possession so frequently alluded to in the Gospels, where a fuller outpouring of Divine light had to be resorted to to compel the infernals to withdraw themselves from the souls and bodies of those they possessed, the speaker proceeded: "And not only was it necessary to approach men and spirits through this veiled medium, but it was also requisite that the Humanity should have within it something in common with their own depraved and perverted fallen natures. Hence the human nature of our Lord possessed all the hereditary imperfections and tendencies to sin in their fullest degree, but with this important difference, He was guiltless of actual sin. As the apostle says, 'He was tempted in all points like as we are, yet without sin;' and it is to these imperfections our Lord alludes when He says, 'For their sakes I sanctify Myself, that they may be sanctified through the Truth.' The Humanity thus became the plane on which spirits could act, the battle-field on which the powers of hell could make their assaults, and where, as we all know, they were fully met and finally overthrown. This view of the work of Redemption, in which 'God bowed the heavens' and came down following man step by step in his downward career to help and rescue him, presents to all men and for all ages an example of pure disinterested love, and is in perfect harmony with the spirit of that Gospel which He enjoins upon all His followers, 'Love your enemies, bless them that curse you, and pray for them that despitefully use you.'" After dwelling on the spiritual view of the subject the speaker concluded: "For our sakes He visited and redeemed His people, so as to enable us to co-operate with Him in the work of salvation. He glorified His Humanity by purifying it from all that was base and vile, selfish and unholy, in order that it might become the pattern of our Regeneration; and there is no way more pleasing in the sight of Heaven, or more profitable to ourselves and our fellow-men, in which we can show our love and gratitude to Him who has borne our griefs and carried our sorrows, than by a life of obedience to His Divine commandments, and by the sanctifying influence of His Divine precepts, rendering our souls temples worthy of the living God, and fitting us for the duties of this life as well as for the happiness of the life to come."

Mr. Ottley also addressed the meeting on the subject of "The true Significance of the Crucifixion," but owing to want of notes we are unable to give a report of his address.

During the evening Mrs. Shuffrey and Mrs. Rawsethorn favoured the meeting with some excellent singing, and the proceedings closed with the hymn, "Our blest Redeemer ere He breathed." Viewed from all its varied points—social, musical, intellectual, and religious—the meeting was of the most delightful and edifying character.

THE SUNDAY-SCHOOL UNION.

GOOD-FRIDAY MEETING.

THE Good-Friday meeting of the New Church Sunday-School Union was held at Heywood, the chair being occupied by the President of the Union, the Rev. W. Westall. The essayist was Mr. H. Cameron, of Blackburn. By particular request at a previous meeting of the Union the subject of the essay was "Sunday-school teaching in Scotland." The essayist began by observing that when he referred to the Scotch system of Sunday-school teaching, he must be understood to mean the system as practised in the Presbyterian or Calvinistic schools, because they were by far the most numerous and influential of all the Sunday-schools in Scotland, where New Church Sunday-schools indeed could hardly be said to have an existence. In the Presbyterian schools the Catechism of the Church of Scotland forms to a large extent the basis of their Sunday-school teaching; it is used in nearly all the schools. This catechism is the reduction of the substance of the Westminster Confession into the form of question and answer; this same catechism is taught to every scholar in nearly all the day-schools, so that the secular teacher is also converted into a theological teacher as well; and by this means the children, as a rule, are well drilled in this catechism and in the doctrines of the Westminster Confession of Faith. The result of this is that the great bulk of Scotchmen are very strongly attached to their catechism and the hard dry doctrines which it inculcates, and, as a rule, when they grow up they become almost immovably attached to the Presbyterian Church; so that wherever a Scotchman is found away from home, he seeks out a Calvinistic church, because he can hardly be persuaded to enter any other, as the doctrines of all others are to him of very doubtful character. The catechism, therefore, in the hands of the Scotch clergy has become a most powerful means of cementing the naturally-adhesive minds of the Scotch people in such a way that any Church or religious sect in Scotland not Calvinistic finds it very difficult to make any headway. It was in consequence of this thorough and systematic teaching of the catechism in the day-schools and in the Sunday-schools in Scotland that the slow progress of the New Church there was to be attributed mainly. And although the essayist did not think that such a dry systematic teaching of a catechism would suit Englishmen, far less New Church Englishmen, because such teaching, although it might strengthen the mind, tends to dwarf its powers of thinking, and to make the man bigoted and narrow, still the members of the New Church might take a lesson

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from the Scotch nation in this, viz. that if they desire their children to love and cherish the glorious truths of the new dispensation, they must have some of the earnestness, zeal, and affection which distinguish our Scotch friends so much, and teach the doctrines of the Church to their children, so that when they grow up they may become attached to its doctrines, and that their minds may be enlightened, and their lives purified and ennobled.

Many of the ministers and friends took part in the discussion which followed the reading of the essay, and after tea the rest of the evening was profitably and agreeably spent in discussing the best means of instruction in our Sunday-schools.

RECEPTION MEETING TO THE REV. C. H. WILKINS.

IT is gratifying to record the end of the interregnum in Manchester. The Peter Street Society unanimously invited the Rev. C. H. Wilkins of Nottingham to occupy the pulpit so ably filled for many years by the late talented John Hyde.

The Reception Meeting was held on April 4th, and it must have been very cheering to the newly-appointed pastor to find there such a large and enthusiastic assembly, determined to give him every support in his ministerial duties.

As none but those attending the church were allowed to be present, a lengthy account would not be of general interest; but this remark need not apply to the second meeting, held on Tuesday, April 16th, at which most of the ministers and leaders of Societies in Lancashire assembled to bid their brother and coworker welcome.

If Mr. Wilkins was encouraged by his own people at the previous soiree, he must have felt much more so whilst listening to the hearty appreciation of his character and ability, and the earnest wishes for his success, expressed by the speakers on this occasion. After tea a hymn was sung followed by the reading of a few appropriate verses from the Psalms and by the Lord's Prayer. Then the chairman, Mr. Wm. Hughes, in a few introductory remarks, called upon the Rev. R. Storry, as the senior minister present, to make the first speech.

Mr. Storry expressed the pleasure it afforded him to be present, and appreciated the privilege, which was his, of representing the ministry in welcoming Mr. Wilkins to Lancashire, and he heartily and sincerely wished him success in his new sphere of usefulness. He was especially interested to see that Peter Street—the metropolitan church of the provinces—was well suited, for it was necessarily to the centre that surrounding Societies looked for guidance and help in the times of trial that beset communities as well as individuals.

The Rev. Jas. Boys confessed feeling a selfish pleasure on this occasion. He was glad that there was a fresh labourer in the vineyard—one that would be sought after to take special services, as he would thus relieve those who felt the harness of spiritual duties weighing upon them more heavily than in years gone by. He urged upon the congregation the necessity of showing respect to, and helping, their minister by punctual and regular attendance.

The Rev. W. B. Hayden hesitated whether to speak as one of the Lancashire or American ministers, for he had been so long resident in this country, and had experienced so much kindness, that he felt quite at home as either, but would combine both functions. He thought that although undesirable that ministers should change their fields of usefulness, still it is felt in these days of constant change of thought that this was a necessity, and he trusted that in the present instance it would be beneficial to both Manchester and Nottingham.

The Rev. J. Presland, who had been preaching in Liverpool, did not wish the occasion to pass without being present. He felt that in Mr. Wilkins a minister had been secured who would not hesitate to preach his definite religious convictions. He congratulated the Manchester Society upon keeping so well together during the long period they had been without a minister.

The Rev. P. Ramage then addressed the meeting in a most humorous speech. He dwelt upon the cordial and amicable understanding existing between the various ministers in Lancashire, also upon the usefulness of arranging circuits with three or four ministers on each, because of the impossibility of finding one man to suit the various minds of a single congregation, and therefore an injustice was done to that particular class whose sympathies the pastor could not reach.

The next speaker was very warmly received. The Rev. Paxton Hood, Congregational minister, a gentleman well known to a wide circle from his admirable biography of Swedenborg, claimed the privilege of speaking a few words to the meeting on behalf of a former member of his church in London, who was now established as minister in this. He asked for him encouragement and support, and would answer for it that Mr. Wilkins on his part would not be found wanting. Mr. Hood then spoke in eulogistic terms of our author, and admitted that in his own earnest inquiries after truth, the light derived upon many subjects from reading the works of Swedenborg, had been of inestimable value to him.

The Rev. G. H. Smith of Accrington trusted that Mr. Wilkins might be enabled, in the words of Isaiah, to speak a word in season to the weary ones of his church.

The Rev. Joseph Ashby was convinced that here was the right man in the right place.

Mr. Wilkins then replied in a fervent speech, and it was generally felt that, health and strength permitting, he possesses both the will and the ability to do worthy service in promoting the cause of the New Church in this large city.

The speakers had been so numerous that it was found impossible to give more than one or two selections from the programme of vocal and instrumental music that had been prepared; nevertheless all agreed that the evening had been most agreeably spent.

ANNUAL MEETING OF THE GLASGOW NEW CHURCH SOCIETY.

THE Annual Meeting of the Glasgow Society was held in the church, 61 Cathedral Street, on April 2nd, at eight o'clock, Alexander M'Lean, Esq., President of the Society, in the chair. From the Treasurer's report it appeared that there had been an income during the past year of—from seat-rents and subscriptions, £340, 2s. 3d.; from freewill-offerings, £60, 6s. 11d.; and that there was a balance in the Treasurer's hands of £24, 16s. 8½d.

The report of the Committee of Management of Social Meetings stated that six meetings of that kind had been held, at four of which papers had been read by various gentlemen on the following subjects: "The Telephone," "The Secondary Effects of Stimulating Substances," "Hygiène," and "The Antiquity of Man." One of the meetings had been occupied by the reception of reports of the Conference of 1877 from the representatives, and another by music, singing, and recitations. Interesting conversations had been developed at most of the meetings, and the occasions had been greatly enjoyed by all.

The Book-Steward reported that he had sold books and periodicals to persons as they left the church after services to the amount of £47 during the year. All the other reports displayed similar evidence of an encouraging amount of life and activity in the affairs of the Society. The office-bearers for the ensuing year were then appointed, including Mr. M'Lean for President, Mr. Freeland for Vice-President, Mr. Eadie for Treasurer, and Mr. Morrison for Secretary.

It was then stated that the church choir was in a languishing state, and that the few remaining singers had decided to resign. After some discussion it was voted that the Sunday services be conducted without any attempt to reform the choir for three months. The reason for adopting this course was that it was thought that the whole congregation really formed the choir of this church, and that a better effect would be produced by the whole congregation singing in unison at a low pitch to suit male as well as female voices, leaving the other parts to be filled up by the organ, than any attempt at part singing at the ordinary high pitch. It was urged by some that congregational singing is to a great extent sacrificed in order to suit a few members of the congregation called the choir. This system has never found much favour in the Glasgow Society, hence the failure of the so-called choir. We may add that for the last two Sundays during which the new plan has been tried, not only has the choir not been at all missed, but a decided increase of power and heartiness has developed itself in the congregational singing, which is now probably not equalled in any other congregation in Glasgow.

There being an old-standing debt on the church of about £350, a movement was commenced at the meeting to pay it off. The President offered to give £50 if the rest of the amount were at once raised, or £10 a year for seven years if the rest of the members would subscribe £40 a year during that period. A committee was then appointed to endeavour to carry out one or other of these schemes.

ITEMS OF INTEREST.

We have pleasure in recording that our last number, containing the Rev. J. F. Potts' sermon on "War Fevers and their Consequences," has passed into a second edition, a thing which has not occurred before with this periodical, nor indeed, we believe, ever before with any New-Church periodical or magazine. One friend has very kindly sent a copy of it to every member of the two Houses of Parliament, both Lords and Commons.

True to its traditions, the Camberwell New-Church Society held its usual social meeting on Good-Friday evening. Eighty friends partook of tea, and afterwards dispersed themselves about the build-

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ing and in the open air around it to enjoy pleasant chat and the charms of a beautiful spring evening. Shortly after seven o'clock the minister of the Society, Mr. E. Austin, took the chair in the church, being supported on either side by the gentlemen who afterwards addressed the meeting on various themes appropriate either specially to the day, or generally to the circumstances of the New Church at the present time. These were Mr. Joseph Bormond, the well-known temperance advocate; Mr. Lewin, the superintendent of the Society's Sunday-school; Mr. Orme, a recent accession to the New Church from the ranks of the Methodists; Mr. Parkinson of Preston; Mr. D. Denney; and Mr. Isaac Gunton.

Interspersed among the speeches several concerted pieces of sacred music were performed by the choir, under the direction of the organist, Mr. C. P. Alvey, with a skill and precision which betokened long and careful practice. Miss Gunton sang the Recitative and Aria "He was cut off," and "But thou didst not leave," with admirable effect. The proceedings terminated at about half-past ten.

On Good Friday, April 19th, the friends at Brightlingsea had the pleasure of assisting at the opening of a new organ. The chair was filled by the Rev. J. Deans, who briefly addressed the audience on the uses of music as a part of worship, and later in the evening the Rev. J. E. Shepherd gave an eloquent address on the same subject. Mr. Carden (London) played several selections from Mozart and others on the new instrument. The choir, under the direction of Mr. A. W. Went, sang several anthems in good style, and a variety of sacred songs and duets served to fill up a very pleasant evening. It was announced that the organ was paid for with the exception of some £9 or £10.

The quarterly meeting of the Camberwell New Church Society was held on Friday evening, the 12th instant, and was but scantily attended. Mr. Austin, the minister of the Society, presided. One new member was accepted, and it was stated that at least four others were preparing to offer themselves as candidates for membership. The Treasurer, Mr. I. Gunton, in the unavoidable absence of Mr. A. Braby, the Secretary, announced that the plans and specifications for the proposed church-keeper's house were ready, and that without considerable delay building operations would be commenced. A circular issued by the Conference Hymn-Book Committee asking the opinion of the Society as to the desirability of a thorough revision of the Conference Hymn-Book was then considered, and after some discussion an affirmative reply was carried by a narrow majority. The proceedings then terminated.

The *Craven Pioneer* of April 13th contains the following: "The scholars in connection with the Embsay New Jerusalem Sunday and day schools gave their forty-first anniversary recitals on Sunday last. The weather was very favourable, which added greatly to the success of the anniversary. There were large congregations, especially in the evening, when the chapel was crowded to excess. The success which has attended these recitals for so long a period still continues, and, considering the great amount of labour involved every year in arranging for them, the result of last Sunday's services must be very gratifying to all persons concerned. The recitals, as a source of instruction to the young, besides being equally interesting to adults, and the manner in which the scholars acquitted themselves, is deserving of great praise. The musical portion of the service, which is always looked forward to long before the event, passed off in a style that adds to the reputation of the choir, who were assisted by Mrs. Holgate, Skipton, and Mr. Rishworth, of Bradford, as bass. Collections were made in aid of the library and for other purposes connected with the schools, which amounted to upwards of £11."

On Easter Day special services were held at Palace Gardens Church, The Mall, Kensington, and the annual collections were made in aid of the general expenses of the Society. The Rev. Dr. Bayley preached to large congregations both in the morning and evening, who liberally responded to the appeal made at the conclusion of each service.

Divine service was held in Argyle Square Church on Good Friday morning at eleven o'clock; and in the evening a large company assembled in the schoolroom, including friends from other metropolitan Societies, tea being provided at six o'clock. At seven o'clock, the Rev. J. Presland being called to the chair, the meeting was opened with a hymn, and after the election of new members and other business had been quickly disposed of, the more important object of the gathering was brought forward, which was that of considering the appropriate theme of the Lord's Crucifixion as recorded by St. Luke. The various gentlemen who gave addresses treated this solemn subject in a most interesting and highly instructive manner, touchingly impressing upon their hearers, that while it should always be remembered that Good Friday commemorated a day on which the Lord's life of suffering and temptation was brought to a close by the awe-inspiring tragedy of the Crucifixion, yet it should also be borne in mind with feelings of joy and gratitude that the Lord was thus enabled to fully glorify His Humanity, assumed in order to effect our redemption.

The addresses were interspersed with appropriate selections of music, and it was felt by all that an evening had been passed of an exceptionally interesting and mutually edifying character.

The following passage occurs in a letter recently received by Mr. Speirs from a correspondent in one of our colonies: "Please pay 10s. to the Swedenborg Society from *A Friend*. It will interest you to know that it is from a clergyman who has not authorized me to mention his name, but who in England received a presentation copy of the 'Apocalypse Revealed,' which he himself was induced to send for from having seen a copy on the table of a brother clergyman."

"The word 'Salvation' was a favourite one with the old Stoic moralists, to signify a moral conversion from a sinful to a virtuous life. In Plutarch's Moral Works in particular it continually occurs. *To apply it to mere escape from eternal punishment is a retrograde step indeed.*" This telling remark on the leading dogma of a very large party in the Christian Church is made by Miss Frances Power Cobbe in one of her works. Where she criticizes current beliefs we can go a great way with her, but where she seems to give her adherence to a system of mere morality we must express our dissent. We think morality does not and cannot supply the place of religion. It lacks the purity of motive, and the clearness and fixity of purpose, which a belief in an all-loving and all-wise God, and a knowledge of the world hereafter, cannot fail to supply to the true Christian.

Dr. Talmage's expressions respecting religion and the effect it should produce upon religious men and women are well worth reading. He says: "I do not want to hear anybody talk about religion as though it were a funeral. I do not want anybody to whine in the prayer-meeting about the kingdom of God. I do not want any man to roll up his eyes, giving me in that way the evidence of his sanctity. I am yet to find one of these canting, lugubrious, and sanctimonious professors of religion whom I would trust with a ten-cent piece! The men and women of God whom I happen to know, for the most part, find religion a great joy. It is exhilaration to the body. It is invigoration to the mind. It is rapture to the soul. It is balm for all wounds. It is light for all darkness. It is harbour from all storms; and though God knows that some of them have trouble enough now, they rejoice because they are on the way to the congratulations eternal."

SUNDAY-SCHOOL LESSONS.

THE DROPSY CURED.

May 12, *Morning*.—Luke xiv. 1-6. This miracle, like many others, was accomplished on the Sabbath-day from the spiritual signification of that day. The certain man who had the dropsy signifies the ascendency of mere natural truth over spiritual, and the danger of the spiritual life of love and charity being destroyed by the superabundance of mere natural speculation and thought. This man being before the Lord signifies that every case of this kind is under Divine inspection. The Lord's question as to the legality of healing on the Sabbath-day is intended to draw our attention to the importance of the day and its duties. His reply was in His act, not in words: "He took him, and healed him, and let him go." He then propounds a second question as to the lifting of the ass and the ox on the Sabbath-day from the pit into which they had fallen, thus implying that while it is lawful to implant in the mind natural truth and natural good on the Sabbath-day, it is still more important to release from the bonds of falsity, and to make spiritually whole. Their being unable to reply to Him signifies that the works of God carry with them a reasonableness and an authority which are irresistible.

JOSHUA.

May 12, *Afternoon*.—Joshua i. 1-9. Joshua is a type of truth, not as it immediately flows from the Lord, but as it is received by some of the angels in heaven, whose zeal for it is very great indeed, and who are very desirous to make it prevail. Joshua was a captain of Israel and a man of war; but he fought in behalf of God and His people, and that which really fights is the truth. All weapons of war correspond in a good sense to truths; and in a bad sense to falses. Hence also it is that a nation which fights for the truth, whose cause is righteous, is so strong; because God and the heavens are on the same side. If we accept truth as our captain, the Divine Joshua will lead us safely over into the Promised Land, driving out our foes one by one before us, and at death leaving us in secure possession of the heavenly Canaan, which we had entered, and in which we had established ourselves during our life in the world.

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MORNING LIGHT

A NEW-CHURCH WEEKLY JOURNAL.

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No. 19.—Vol. I. SATURDAY, MAY 11, 1878.

AMID THE CORN.

By the Author of "The Evening and the Morning."

I.—THE CHRISTMAS PARTY.

CHAPTER X.

"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

IN the hall we met Mr. Thomson, who was evidently in a state of pleasurable excitement. Looking over his shoulder to see that Lilian was not within earshot, he said, while a good-humoured smile gradually spread over his open countenance, "Robins is off. Mr. Freeheart pressed him hard to stop, but it was no use. My belief is that he won't feel happy till he has put two stiles and four five-barred gates between you and him, that's flat."

"Nonsense," I said, laughing, "there can be nothing in me so very formidable."

"The fact is," he said, "Robins cannot bear the truth. 'Tis too bitter a draught."

I looked round at my two companions, who from these simple words at once caught the aptness of the expression to the symbolic narrative of the Israelites coming to the bitter waters of Marah, of which we had just been speaking.

"What, couldn't Lilian induce him to stay?" I asked.

"No," he said in an excited whisper; "and my opinion is that she is beginning to see that his 'Only believe,' and his 'Come now,' are nothing but cuckoo notes, and that he's as hollow as a drum."

Willie and Hettie reciprocated Mr. Thomson's pleasure, and we all passed into the dining-room. There we found Mr. Freeheart, together with the rector of the parish, the Rev. Mr. Oldman, who had been present at the inquest, and Mr. Dristick, the coroner, both of whom had accepted the jovial farmer's invitation.

The coroner was a legal practitioner and a shrewd man of the world. His idea of religion was that it was a very good arrangement for teaching servants their duty, and therefore that it ought to be patronized by masters and mistresses. He accordingly condescended to visit the church every Sunday morning to promote its worthy objects by giving encouragement to his domestics to attend every Sunday afternoon that they might be duly impressed with their duties towards himself. The clergyman was of course more spiritual. He was an average specimen of the quiet country rector. He was never troubled by anything so indecent as enthusiasm on any subject whatever, and therefore he was neither High, Low, nor Broad, but might with much propriety be called Indifferent. He wondered how his clerical brethren, especially those settled down in comfortable livings, could disturb their minds about tiresome questions that were only a source of perplexity. Indeed he might almost have said, so far as the problems of the day were concerned,

> "I care not what the sects may brawl,
> I sit as God, holding no form of creed,
> But contemplating all."

But though he was indifferent about much, he believed more. He knew that the Thirty-nine Articles were the summary of all wisdom. He held that the Book of Common Prayer, including the Athanasian Creed, was the infallible standard of doctrine, and he was an especial admirer of that arrangement by which a layman was allowed publicly to read the Scriptures, but forbidden to read the prayers or formularies of the Church.

The ceremony of introduction having been got through, a somewhat embarrassing silence followed, which Mr. Freeheart broke by observing, "I suppose, Hettie, you and Mr. Romaine have been wandering amid the corn?"

"Amid the corn," said the lawyer; "ha! ha! Amid the snow you mean. It would puzzle any one to get amid the corn in such weather as this."

"It wouldn't puzzle *her*," said Mr. Freeheart, who was especially vain of Hettie's good qualities and accomplishments. "I tell you, sir, 'she can be——' what is the rest of it, you clever little puss; I never can remember——"

"Why, uncle!" Hettie interrupted pleadingly, while her beautiful face was glowing like a carnation.

"What is the rest of it?" he urged; "the gentlemen would like to hear it, and it is so true, you know."

"The gentlemen must excuse her on the present occasion," said Willie laughing, "and I will try to repeat it—

> 'She can be as wise as we,
> And wiser when she wishes;
> She can knit with cunning wit
> And dress the homely dishes.
> She can flourish staff or pen,
> And deal a wound that lingers;
> She can talk the talk of men
> And touch with thrilling fingers.'"

The close of these verses was greeted with a general burst of laughter, which heightened Hettie's colour and deepened her confusion.

"I must say," said the lawyer, looking very hard at her, "if that be true, and I were a youthful bachelor, I should consider her a most formidable young lady."

This resulted in more laughter and further confusion on Hettie's part. She looked pleadingly at Willie as if she were silently asking him to rescue her from the position in which her kind uncle's admiration had placed her.

"But now," said Mr. Dristick, "I have not heard this mystery of the corn."

"It is only a simple parable," I explained.

"Parable!" he exclaimed; "I never deal in parables—only on a Sunday. Deeds and documents—practical matters for practical days."

"But Sundays," said the rector in a grave tone of reproof, "are practical days too."

"Ah! I forgot," said the lawyer, "so they are—in your line."

This caused a little laugh, and the rector, to parry it from himself, said, "I should like to know what the parable about the corn is."

"Well," I answered, "this young lady and I have been devoting a few hours of this solemn season——"

The rector gravely inclined his head as if he approved of the phrase.

"To the pursuit of some conversations which owe a great part of their charm to her ready intelligence——"

"I am sure!" said the rector, looking admiringly at Hettie.

"Those conversations having respect to the great and important truths of revelation. We have chosen a number of texts, and have been threshing and sifting them with a view to the elucidation and development of their inward excellences. We have encouraged the fancy that each text was an ear of corn, and that our inquiries formed a kind of intellectual rubbing, in imitation of the conduct of the disciples when they walked through the cornfields with their Master."

"Texts!" said the lawyer, "good for Sundays. Practical matters for practical days. Excuse me—ah! ah!" he added, turning to the rector.

"Certainly, certainly," he replied, "but religion is a practical thing too. Moreover, conversations on religious

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subjects are edifying if they are pursued in a spirit of modesty, and without that presumption which aims at interpretations. I don't like interpretations. All such inquiries should be pursued under the guidance of one trained and qualified for the teaching of religion."

"True," said the lawyer, "true. If you talk law and interpret Acts of Parliament without a lawyer, ten to one you'll get yourself into a muddle, young lady; and if you talk religion without a parson and try to interpret Scripture by yourself you'll make a rare hand of it."

"I don't object to lay persons talking on the subject of religion," said the rector condescendingly; "but I object to interpretations. Why, I never interpret anything myself."

"Indeed!" I exclaimed; "for what purpose is the Bible given?"

"To be believed—not interpreted," he returned.

"But when you preach——" I began.

"I enforce, not interpret. It is not our duty."

"But do you enforce what you do not understand?" I inquired.

"I enforce what I believe, and I believe every word in the Bible. If I once began to interpret, I should very likely begin to disbelieve."

"Why, parson," said Mr. Freeheart, "I have heard you for years, but I never really believed anything till I heard Mr. Romaine and this girl talk. They could let you know a thing or two."

"Ah, I should think so," said Mr. Thomson; "more than all the preachers I ever heard, that's flat."

The rector turned very red and assumed a dignified look.

"It is not a profitable subject," he said; "we had better change it."

"Certainly," said the lawyer; "practical matters for practical days, Mr. Freeheart—texts for Sundays."

"But," said Mr. Morse, with a mischievous twinkle in his eyes, "there is one text on which I should like to take the opinion of Mr. Oldman. Did you ever," he asked, turning to the rector, "enforce the argument of the Apostle Paul (Rom. ix. 20-22), that God has made one vessel to honour and another to dishonour?"

"Doubtless," said the rector.

"And have you ever enforced another argument of the Apostle Paul, that God has 'made of one blood all nations of men for to dwell on all the face of the earth' (Acts xvii. 26), and 'that they should seek the Lord if haply they might feel after Him and find Him'?"

"Doubtless," said the rector again.

"And did you ever enforce the fact that God at the same time made all men alike—that is, of one blood—and yet made them unlike—that is, some to honour and some to dishonour?"

"The consideration of that matter," said the rector, "would have involved a too curious prying into Divine mysteries. Where God has left His message obscure, are we to make it plain?"

"The reason why I ask," said Willie, "is because people *will* pry into these things; and I have just been reading the translation of a very old Persian poem, in which the writer describes what he overheard the pots saying among themselves:—

> 'Why, said another, some there are who tell
> Of One who threatens He will toss to hell
> The luckless pot He marred in making—Pish!
> He's a good Fellow, and 'twill all be well.'" *

"I should say," said the rector, "that the writer of that verse was a heathen or an infidel, and it would be very unwise in any Christian to read such things or to indulge in such speculations."

* Rubáiyát of Omar Khayyám, the astronomer poet of Persia of the eleventh century.

"But," said Willie, "you would enforce upon me two opposite statements from the same book—one, for instance, that you and I are made alike, each having at the beginning a precisely similar chance of salvation; and another, that we are not alike, that you may be made to honour and I may be made to dishonour."

"If Mr. Oldman will excuse me," I said, "I will just refer to a text——"

"No, no," said the lawyer, holding up his hand deprecatingly,—"texts for Sundays—practical matters for practical days."

"I quite agree with you," said the rector gravely, "that this is not the occasion for the discussion of subjects better left to be enforced from the pulpit."

I felt it was no use talking to these gentlemen, and a long silence ensued, and was scarcely broken during the remainder of the meal. At its close Mr. Freeheart said—

"Why, Hettie, what have you done with your tongue, you clever little puss? You will have to make up for your silence this evening when we shall sit and see the New Year in. 'Yes, the Year——' what is the rest of it?"

"Why, uncle," said Hettie, with burning cheeks, at the same time feeling that there was no way of escape, "the lines are—

> 'Yes, the Year is growing old,
> And his eye is pale and bleared,
> Death with frosty hand and cold
> Nips the old man by the beard,
> Sorely, sorely.'"

"Ha! ha!" said the lawyer, "I don't like poetry—never read it. The idea of likening the year to a Man! Foolish, very!"

THE COMPANIONS OF OUR LORD.

II.—JOHN THE BAPTIST.

(*Continued from page* 142).

AT length the time arrived for John's work to reach its climax, and to yield precedence to the ministry of that Greater One of whom he had so faithfully testified, and whose way his baptism had prepared. "Jesus Himself began to be about thirty years old" (Luke iii. 23), the period for the commencement of the priestly office (Num. iv. 3). Wherefore, journeying from Nazareth of Galilee where He had spent His childhood and youth, He presented Himself amongst the candidates thronging round John at the fords of the Jordan, and claimed a share in the baptism which was in progress (Matt. iii. 13; Mark i. 9; Luke iii. 21). Naturally amazed that a rite significant of repentance should be desired by One whom he knew to be without sin, "John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me?" But Jesus insisting on the orderliness and propriety of His demand, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness," John reverently obeyed. "And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased" (Matt. iii. 13-17).

This vision fully assured the Baptist of the Lord's Messiahship. "I knew Him not," he afterwards testified (John i. 33, 34); "but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He who baptizeth with the Holy Ghost. And I

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saw, and bear record that this is the Son of God." We cannot suppose that John was entirely ignorant of the person and character of Him for whom, at His first appearance, he had manifested so much reverence. According to the flesh, indeed, they were kinsmen, their mothers being first cousins (Luke i. 36); and although they had lived about seventy miles apart, and had no doubt been so overruled that no frequent or intimate association between them could give colour to suspicions of conspiracy and collusion, John must have known the significant circumstances of the Other's birth, and the emphatic testimony of both his own parents to the truth that He was indeed the Lord, come to visit and redeem His people (Luke i. 43, 68, 76). He was, therefore, prepared for the confirmatory evidence of the vision, and thenceforth referred all his disciples to Jesus, as to Him before whom he was sent.

But why should Jesus have demanded baptism at the hands of His servant? Is there not a manifest fitness in John's diffident reluctance? Of all the thousands to whom he had administered the ordinance, not one, perhaps, had omitted a confession of sin (Matt. iii. 6), and all, beyond question, had been required to repent. What significance or value, then, had such a ceremony for Him who was absolutely guiltless?

Our Lord Himself supplies a most suggestive answer in the remark, "It becometh us to fulfil all righteousness." His use here of the plural is very beautiful. He does not employ the singular form, *Me*, nor the Greek dual inflection, which would mean *us two*, but the broad, universally inclusive *us*, which embraces the whole race of mankind. And by this choice of language He teaches that one purpose of His baptism was to furnish an example to all those with whom, by His assumption of humanity, He had made Himself akin. Though in His own person sinless, and requiring no repentance, the race of which He became a member, and to which His life affords a perfect pattern, possesses no such freedom, "for all have sinned, and come short of the glory of God" (Rom. iii. 23). All, therefore, need the realities of which baptism is the type, together with the manifold spiritual help and succour of which it is the instrument. "It becometh us to fulfil all righteousness;" it is necessary for our salvation and eternal welfare that we should continually seek to do so. Consequently our Divine Forerunner in that path of glorification which is the model of our regeneration, though impelled by no such obligation on His own account, yet submitted for our sakes, that He might strengthen us by His precept and example. For a similar reason He was exact and punctual in every useful ordinance of the religion of the age and country in which He became incarnate. "As His custom was, He went into the synagogue on the Sabbath day" (Luke iv. 16); not because the observance was requisite to His wellbeing, but because it is indispensable to us. And so with every function, civil, moral, religious, spiritual, of our ordinary human experience. Consistently, patiently, faithfully, He discharged them all; because Divine Order could do no otherwise. Ultimated in the lowest plane of natural existence, it necessarily assumed all the responsibilities of the degree of life of which it had become a part, and thus afforded each soul an example of the intrinsic sanctity and imperative obligation of every duty. "It becometh us to fulfil all righteousness."

But this reason, though in itself most beautiful, and amply sufficient to have justified our Lord's baptism by John, is very far from supplying its full explanation. Although sinless, and requiring no repentance, He yet needed the cleansing operation of that truth which water represents, and thus appropriately submitted to the rite symbolical of such purification. For the nature He assumed as the medium of our redemption was a real humanity. He began His incarnation by birth as a little child, whose mental development, like that of all other children, was a gradual process, effected by instruction in the truth. We mark the first faint dawnings of this process, when, at the age of twelve years, He visited Jerusalem, and for the sake of a longer opportunity of learning, tarried behind His parents in the Temple (Luke ii. 41-47); and we are reminded of its continuous nature by the significant assertion that "Jesus increased in wisdom" as well as in "stature, and in favour with God and man" (ver. 52). As His faculties expanded towards maturity, and He commenced those temptation-combats which secured our spiritual freedom, He needed a knowledge of the truth to detect the corrupt tendencies in our fallen nature which He had assumed, and to repel the infernal excitements and onslaughts to which they were unceasingly liable. It is a most instructive fact that, in the epitome of His lifelong contest with the enemies of our souls, recorded in the narrative of His Temptation in the Wilderness, He repels every wrong suggestion by an appropriate citation from the inspired Scriptures: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God; Thou shalt not tempt the Lord thy God; Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and, behold, angels came and ministered unto Him" (Matt. iv. 4, 7, 10, 11). Divine truth was thus His shield and weapon throughout the warfare of redemption. At the commencement of His public ministry, His initiation into such truth was complete; wherefore, to signify such completion, He received from His harbinger John the baptismal ordinance which was its type.

But baptism presents a further process, without which our regeneration could never be accomplished. It not only denotes the active employment of truth in the resistance of evil, but, as previously seen, the patient endurance of the suffering and spiritual anguish inseparable from a state of temptation. In reference to such suffering our Lord declared, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" (Luke xii. 50)—and, with a like application, He asked of the ambitious sons of Zebedee, "Can ye be baptized with the baptism that I am baptized with?" (Mark x. 38)—Most solemnly and literally our merciful Saviour was "a Man of sorrows, and acquainted with grief" (Isa. liii. 3), because without such endurance His great design in the Incarnation would have remained incomplete. He was made "perfect through sufferings" (Heb. ii. 10); their chastening influence so expelled, from the human nature inherited through Mary, the various infirm tendencies by which it was originally burdened, and which were the mediums of the temptation-conflicts essential to our redemption, that it became wholly sanctified (John xvii. 19), and capable of glorification with the Father's own self (ver. 5). Thus the Divinely Human form and nature of our Lord Jesus Christ, instead of being a mere temporary provision, were made the eternal person of the Deity, wherein "dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). We have, for ever, a God we can approach and understand and love: God has, for ever, a human sphere enshrining His infinite perfections, which communicates His dispensations on our behalf, as it were, in a humanized form, adapted to our capacities and needs, and from which we receive, in consequence, the regenerating graces of the Holy Spirit. Without the sufferings endured while He was manifest on earth, this

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immeasurable wealth of blessing could never have been secured, since it was by these that He was "made perfect" or glorified. They constituted that baptism, the anguish of which so "straitened" Him, and which was foreshadowed by His representative submersion in the billows of the Jordan. JOHN PRESLAND.

(*To be continued.*)

CAN DEVILS BE REFORMED?

THE quality of all spiritual affections to call forth similar affections in those around has been generally acknowledged by mankind, and is even embodied in the proverbial wisdom of past times. In the spiritual world also those of like affections unerringly gravitate towards each other, and the activity of their affections calls forth in a corresponding degree an activity in the affections of those around, by which they mutually maintain each other's life. The Divine order is that those who are of a like quality, and who can therefore give the greatest pleasure to each other, or, on the other hand, keep the greatest check upon each other, are spiritually near; for to be united with any one in points of character is spiritually to be joined to him not only internally, but also externally, because in that world the two are inseparable. The common perception of mankind, therefore, though it sees men of every shade of character mixed inextricably in this life, has always pointed to a separation in the other. Yet when we consider that, notwithstanding the example and the teaching of the good, the wicked are not reclaimed in this world, the probability, even the possibility, of reform taking place hereafter would seem to have greatly diminished, if it has not indeed been entirely lost; for the evil are then cut off from intercourse with good spirits and angels because having nothing good in themselves which would produce spiritual consociation with them, and surrounded by none but those who are like themselves, and who can therefore only stir up like passions, all of them evil. Regeneration is an altering of the internal character—of the motives of a man in freedom and rationality. But they possess neither freedom nor rationality; and the only power which can maintain order there is punishment or the dread of it. Punishment, however, Swedenborg emphatically says, never reforms the man, it only restrains his outward actions, as experience has taught him that evils cannot be indulged in without inevitably entailing it. By refraining from wickedness from this motive and this knowledge a devil is not reformed. He is as far as ever from the first step in the formation of the angelic character, and from that devotion to and delight in the welfare of his fellows which constitute the very basis of heaven and the heavenly life. If one can fancy reformation being aided by the dire torments which are sometimes inflicted to restrain the infernals, we have in that an argument in favour of the inquisition to make people religious, and in favour of slavery to promote their neighbourly love by a life of compulsory usefulness.

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER VI.

(*Continued from page* 168.)

THE vocabularies of the Teutonic languages show permutations of yet other kinds, but still preserving a certain degree of consistency. Here the "phonetic alphabet" is a guide no longer, and the facts are gleaned only by long and patient tabulations. The Teutonic languages are, to a great extent, in their vocabularies, the Græco-Latin ones transformed. The initial *k* sound of the Latin often, for instance, in German, changes into an *h*, and many of the identical words in which this happens have, through the medium of the Anglo-Saxon, become English ones. Who would believe, at the outset, that caput, haupt, and head are the same word? or that cor, cordis, herz, and heart are the same? But the fact cannot be gainsaid, and is corroborated in the English hill, house, hemp, and many another, which though proximately German, represent the Latin *collis*, *casa*, *cannabis*, etc. Occasionally the reverse occurs, as in garden, German *garten*, Latin *hortus*.

To multiply illustrations of these phenomena is needless. They are co-extensive with the Indo-Germanic languages, and enumerated exhaustively would fill a volume. It is proper, however, to glance, in passing, at the permutations undergone by the vowels. These being the feminine sounds, their changes are not so easily classified, nor do they seem reducible to laws. In English only five vowels are specialized, but every one of them having both a long sound and a short, practically the number is doubled, and there are the diphthongs and the digraphs besides. The organic entity of a word depends chiefly upon its consonants; hence, in tracing etymologies, it is customary to treat the vowels somewhat slightingly. Very interesting it is, nevertheless, to note how they change places, as in pyrus, poire, and pear; amor, amour; hora, heure, and hour; shine and sheen; especially when it is remarked that countless new ideas have had appellations contrived for them simply by changing the vowels. Many of these extensions are strikingly figurative, as reap from ripe, and ride from road. A rut is that which is made by the wheel or *rota*, which last word we employ almost unchanged in the phrase to "learn by rote"—literally, to go over the same track again and again. Trouble is probably from *tribulare*, to beat or bruise. Compare also bind, bend, band, bond, bound, bundle; and ninny, from *nanus*, the signification of the English word being dwarf-minded, just as (if the etymologies be correct) a fool is one who fails, and a noodle one who is in need—an intellectual pauper. Vowel permutations sometimes strengthen the descriptive power of the word, as in raise, rise, and rouse; drip, droop, and drop; bear, bier, burden; or they denote reduction, as in knob and nib, top and tip.

How these various permutations originally took rise is a very large and composite question. Climate, habits, civilization, barbarism, constitutional strength and weakness, all have their influence upon human articulation, independently of what is referable to error and carelessness. If the organs of speech be not with all races of men precisely similar, in their modes of utterance at all events, they differ quite as profoundly as in physiognomy. Even the degree to which the mouth is opened, and the energy or the feebleness of the customary respiration, will induce changes, especially when the breathing is connected with the condition of the atmosphere. The changes are analogous to those induced in musical instruments, which yield different tones according to the touch of the player. Certain races of men seem, moreover, to possess peculiar and remarkable antipathies to particular sounds, never employing them in their own language, and substituting others when they adopt words containing those sounds from other nations. Sometimes there seems to be an absolute incapacity to utter particular sounds, as was discovered to their cost by the unfortunate Ephraimites at the fords of the Jordan: "Then said they

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unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him: and there fell at that time of the Ephraimites forty and two thousand." The influence of climate is chiefly shown in the different proportions of vowels to consonants according as the abode of the speakers is frigid or genial. The language of Tahiti, where the annual range of the thermometer is only from 69° to 78°, has no fewer than 70 or 80 vowels in every hundred letters contained in a given sentence. Some of the tribes inhabiting the islands of the Pacific Ocean are actually unable to articulate words possessing even no more consonants than those now before the reader of these lines, without inserting a vowel wherever two consonants come together. In the Sandwich Islands Britain is called *Beritania*, November *Novemaba*, France *Farani*. The Rarotonga Testament, printed by the Bible Society in 1836, contains in the first chapter of the Apocalypse 1550 vowels to 882 consonants. London, in this volume, is *Lonedona*. The dialects, on the other hand, which are spoken by the Esquimaux (with whom the thermometrical range is from — 31° up to only 43°, the average of the year being *zero*, are noted for the profusion of their consonants, and these, moreover, are mostly guttural. "They do not like to open their mouths sufficiently to the cold air to pronounce the labial, dental, and lingual consonants, much less the vowels, and least of all the open vowels." A despatch in the Esquimaux language respecting one of the Arctic explorations, given in the *Times* for October 1st, 1850, contained 85 words, in which were comprised 531 consonants and 348 vowels, or nine of the former to rather more than five of the latter. These two may be extreme cases, and possibly, both with the Tahitians and the Esquimaux, there may be some peculiarity in the organs of speech. The important consideration in regard to them is the metamorphosis which a word conveyed from either region to the other would assuredly undergo. Even the period of life at which men first attempt to utter particular linguistic sounds induces differences. No foreigner who comes to England after the age of thirty ever learns to pronounce the language well, owing to the fixity which the vocal organs acquire towards middle age; and an Englishman of thirty and upwards can hardly ever be taught to utter the sound which a Scotchman gives to the Greek χ, or even the French sound of the vowel *u*. A Frenchman's pronunciation of the English *the*, which he calls *de*, is not nearly so defective. When Arabic and other Oriental tongues are attempted after thirty, the difficulty of getting hold of some of the sounds is almost insuperable. Many of these curious failures are foreshadowed in the prattle of the nursery, where lessons may be learned the value of which is scarcely recognised. One kind of consonant is incessantly substituted for another. Instead of Mary, the child says Maly, and for good it offers dood.

Consider now what would be the eventual result of these various spontaneous tendencies in ages when there was no literature to fix and regulate the symbolic representation of words, which, it must be remembered, are after all, in their essential and original nature, only pulsations of sound, designed purely for the ear, ages before pens were thought of. When there is no writing, of course there is no spelling: it is literature which organizes and establishes "orthography," and until literature arises, words must needs be liable to constant change. When literature began, in the various countries and tongues to which these remarks apply, a great check was placed on this tendency; and little by little the original fluidity of speech gave way to the crystallized forms contained in the dictionary. That in innumerable cases the symbolical representation was most arbitrary and irregular is quite true, though perhaps this is to be said more of modern than of ancient methods. For unhappily, while the giving a written or symbolical form to words has been in progress, accident, mistake, inadvertence, caprice, ignorance, diversity of opinion, have all contributed to aggravate the multiformity of method, literature itself assisting, through unconscious and undesigned departures from elder practice, with now and then complaisant deference to the changing habit of the popular lip.

The *abridgment* of words, by the omission of particular letters, has been immensely productive of seeming difference. Sometimes the abridgment would appear to have resulted from the attrition of use. Words, to adopt Horne Tooke's famous old simile, leave letters behind them as they descend the generations, just as advancing armies leave by the wayside a certain proportion of dead. The vowels, the feminine or weaker individuals, seem to go first, and each is followed in turn by its particular consonant. Sometimes the abridgment would seem referable to a deliberate desire to soften and improve the language, this coming in turn of a smoother and milder national taste. One of the oldest and most interesting illustrations of this consists in the disuse, by the later Greeks, of the sound or letter which in their original alphabet occupied the sixth place, and which in the Latin, and in our own tongue, is represented by the natural pair *f* (or *fe*) and *v*. Scholars have given to this ancient letter, as used by the Greeks, the name of the digamma. What was its full power is of course not positively determinable. It would seem to have stood at times for the sound heard in the initial of week. The Romans retained both the sound and the symbol, and hence it becomes quite easy to determine the place the digamma primitively held in the Greek equivalents. Compare, for example, οἶνος, vinum, wine; νέος, novus, new; κλεὶς, clavis, clef; λεῖος, lævis; ἀἰων, ævum; ναῦς, navis; λούω, lavo; ὄϊς, ovis; ἴον, viola; ἔιδω, video, witan; ὄικος, vicus, wick; ὁμιλία, familia; ἴς, vis; ἀυξειν, A.S. weaxan, to wax. "Biholde ye," says Wiclif, "the lilies of the feeld how thei wexen: thei traveilen not, neither spynnen." The initial of "vestry" is this identical and very interesting digamma, the vestry being literally the place where the vestments are kept. *Vestis*, the Latin root, is the same as ἑσθης, which is derived from words signifying to clothe. Hence the digamma is preserved again in "travesty"—literally, a changing of the dress. Very interesting is it to hear in English farmhouses, 2500 years after the disuse of the digamma in Greece, oven pronounced "oon."

In modern times the most conspicuous example of abridgment by the omission of one or two particular letters occurs in the large class of English words, derived from the Latin through the French, which includes peril from periculum, fennel from fœniculum, feat from factum, feature from factura, feint from fictum (whence also fiction), paint from pictum (whence also picture), seal from sigillum, maitre from magister, œil from oculus. In these the important omission is the *c* or *g*. A list quite as long might be made of those in which the shortening has been effected by omitting *t* or *d*, as in moiety from medietas, plane from platanus, which in Milton is still "platane." Sometimes the original is loth to surrender entirely, as in fidelity = fealty. To this interesting class are also referable very many such words as cousin from consanguineus, surmise from supermissus—literally, something sent over one's head, an arrow flying wide of the mark; clove from caryophyllus, parsley from πετροσέλινον, alms

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from ἐλεημοσύνη—literally, "olive-giving," the olive being the emblem not simply of peace, but of that which peace underlies and vitalizes. Noël, the French word for Christmas, is from natalis. Carême (the "Lent" of the English) is from quadragesimus. Venue, heard only in the antiquated phraseology of the law-books, is from vicinetum. Sometimes the introductory sound entirely disappears, as in uncle, oncle, from avunculus, and in "shabby" from déshabillé; or only the first syllable survives, as in coy from quietus, seem from similis, quill from calamus, ear (of corn) from arista, cue from cauda—literally, a tail—sue from suivre (Latin, sequor), and oui = yes, which word is derived primarily from audio, I hear, signifying literally, I listen, and figuratively, I assent to what you say. There are examples, not in literature perhaps, but in the spoken vernacular, of no more than a single sound remaining, as at the close of the maid-servant's yes'm, which is through ma'am, madam, and madame, from *mea domina*. The omission by the French of the *s* in numerous words received from the Latin is also very conspicuous. In a considerable number of these words it seems as if an *e* had been put in the place of an original sibilant, as in étude from studia, école from scholia, état from status. But these all had the *s* originally, as illustrated in the analogous terms which retain it, espérance from sperare, espèce from species, etc.

The enlargement of words by the addition or insertion of a letter or two—of course quite a different thing from the methodical construction of compound words—is illustrated in many curious ways. Sometimes the new letter or sound appears at the end, as in "sound" itself, which in its sense of noise is the Latin *sonus*, and originally did not possess the *d*:—

> "Mixt with a murmuring winde, much like the sowne
> Of swarming bees."—*Faerie Queen*, i. 41.

The lower orders, in whose usages, disagreeable as it may be to admit the fact, a clue is found to many of the phenomena of etymology, show distinctly how the *d* got in, saying, as they do, gownd for gown, surgeond for surgeon. The same kind of senseless superfluity occurs in thumb, dumb, and many more of similar *facies*, wherein the *b*, by the approval of literature, has now become an established piece of the word. The most interesting elongations are those in which a direct and satisfactory purpose is subserved by the addition of a letter or two, as in numbers of the words somewhat oddly called diminutives, which at the same time often involve or introduce a pleasing metaphor. From pose, for example, has been made puzzle; while from the inelegant dab have been educed dabble and dapple. Milton speaks of the "dappled dawn." By insertion of *m*, from the same root comes the sweet word "dimple." The introduction of an *m* is by no means infrequent, and in every case either makes a new picture or gives emphasis, the latter well illustrated in the group to which the way is led by *trappen*, to tread. The lightsome doing is expressed in trip, while the *m* gives tramp:—

> "But hark! the tramp of armèd men, the Douglas battle-cry."

So with *stappen*, to step, the intensitive of which is stamp, while the diminutive is stippen, whence the artists' word stipple—literally, to mark with a succession of delicate dots. The creeping of a new sound into the heart of a word, and the metaphorical meaning thereby given to it, is well exemplified again in simmer, the sound and appellation of water beginning to boil, which term, in the hands of the poets, has become shimmer, the enlarged form denoting the play of tremulous light, as of the sunbeam on the leaves of an aspen, and reminding one of Lord Bacon's delightful comparison of the shake in music to the quivering of the moonlight on slightly agitated water. Another pretty example occurs in celandine, from chelidonium, the flower which arrives with the bird after which it is named—the herald-swallow. There are plenty of examples of such insertions, probably thoughtless or accidental, as of the *b* in chamber from camera, and of the *c* in scent, from the Latin sentio, whence also "sense." From insertions of this nature, of course, must be distinguished the euphonic cement often met with in compound words, the *m*, for example, in "detriment," and all of its class; and the *d* in such words as redound, re-unda, the returning dash of the waves of the sea; and sedition, se-itio—literally, "a going apart." When the Roman people quarrelled with their rulers, they were accustomed to retire to Mount Aventine. Hence the going apart or withdrawing came in time to signify, figuratively, factious and insurrectionary proceedings in general.

The prefixing of a sound or letter is again very common. Where the ancient Greeks had γράφω, the Romans wrote scribo, and γλῦφω similarly became sculpo. By a similar process in English we have smite from mitto; speed from pes, pedis; scourge from corrigia; square from quadra. When, however, as in Italian, an initial *s* stands as a negative, as in ballare to pack, sballare to unpack; frenare to bridle, sfrenare to unbridle; it is a relic of the Latin *dis*, just as in English we have arm and disarm, continue and discontinue. Sometimes an initial *g* makes its appearance unexpectedly, as in the French grenouille, from rana, a frog; and in numerous German words, as gluck, English luck. Pushing, for a moment, out to sea, it is interesting to note the identity of rock and craig. That the unfortunate letter *h* should disappear from many words is, of course, not surprising, nor can we be astonished to find it often usurping the place of an initial. Very amusing is it to observe that when ejected from its legitimate place, it almost invariably takes to itself an illegal lodging. Old inscriptions show that the Romans aspirated many words from which the *h* is now dropped. The English not only retain the original aspirates, but are prone to increase the number, being *gens spiritosa* in their utterance as well as their character. There are plenty of examples also in French, where the Latin oleum has become huile; ostrea, huitre; ostium, huis; and in Spanish, where ovum has become huevo, and orphanus, huerfano.

The *transposition* of sounds would seem to come of a certain proneness of the tongue, when the ear misses the true procession of the sounds in a word, to reverse the important ones altogether, just as a boy, when he finds himself unable to leap, goes to the other extreme, and turns a somersault. Numbers of words, under the influence of this curious perversity, appear to be different, though in reality the same, and referable to a common origin. Of course it is more difficult to grapple with transpositions than with permutation, or even with abridgment. As long as letters remain in their primitive places, they can be tracked through an indefinitely long series of changes, but when they shift their places it is quite another matter. Then very special help is supplied by the signification. Examples are common in all the Indo-Germanic languages. The Greek ἑρπω is in Latin *repo*, and σκέπτομαι, *specto*: the φύλλον and *folium* of those languages are in English represented by "leaf." Compare ψυχὴ, psyche, and pixie; spirit and sprite; λύχνος and link; aptus and pat. Among the uneducated, everywhere, nothing is commoner than transposition, and were it not for the vulgarity, it would ordinarily be laughable. "Vulgarisms," however, are in

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some cases archaisms. The exact line of demarcation between the two is often indistinguishable. Granatus, pomegranate, granary, show the way to garner and garnet, words not only legitimate, but esteemed poetical, yet in reality not different from waps, ax, and brid, the rustics' pronunciation of wasp, ask, and bird, which latter forms were by the Anglo-Saxons used indifferently with the preceding. LEO H. GRINDON.

REVIEW.

The Rev. JOSEPH COOK'S Monday Lectures. Second Series. London: R. D. Dickinson.

THE controversy between Science and Religion has assumed much of its bitterness owing to the fact that both sides of the controversy have been advocated by incompetent and indiscreet partisans, though it cannot be concealed that *eminent* scientists have occasionally displayed great thoroughness in their antagonism to religion. But generally it is the "small philosopher" who displays the greatest antipathy against everything of a religious tendency. "The best-used book of your small philosopher is the newspaper. He is unchurched in art, in science, in theology. He hears great names, he obtains glimpses of great truths, he puts half truths in the place of systems that will bear the microscope, and when religious science occasionally gets his haughty hearing, it cannot on the Sabbath-day go into secular discussion with him, and you cannot hold his attention at first except by secular discussion."

To meet the difficulty here expressed the Rev. Joseph Cook of Boston, United States, a Congregational minister of great ability and originality, has been in the habit of delivering certain "Monday Lectures," the second series of which are now published in England under the title of "Boston Monday Lectures on Scepticism, Biology, and Transcendentalism." They form a volume of 258 pp., and the subjects treated of are—"Concessions of Evolutionists; Does Death end all? Ulrici on the Spiritual Body; The Microscope and Materialism; The Nerves and the Soul; Transcendentalism in New England; Huxley and Dana on Evolution; God in Natural Law; Unexplored Remainders in Conscience; Solar Self-culture; The Physical Tangibleness of the Moral Law; Matthew Arnold's Views on Conscience; Organic Instincts of Conscience; The First Cause as Personal; Is Conscience infallible? Conscience as the Foundation of the Religion of Science; The Laughter of the soul at itself; Shakespeare on Conscience; Hereditary Descent in Ancient Greece; Maudsley on Hereditary Descent; Necessary Beliefs inherent in the plan of the Soul."

We do not agree with all the arguments employed by Mr. Cook, but the volume as a whole is a real intellectual treat. He argues with the philosophers, debating the ground with them inch by inch, with the coolness of a mathematician, not fighting them with their *own* weapons, but claiming the weapons of modern scientific argument as the rightful weapons of religion, the arts of definition and induction having had a theological origin. He says (p. 71), "Religion a science? Yes assuredly, for science is simply *a body of established truth, reached by the application of the scientific method, that is, by definition and induction.* By these processes which religious science invented she undertakes to investigate the reality of the highest zones of man's being; to establish right conduct upon the nature of things; to ascertain the contents of both natural and revealed truths; to illustrate, in short, by all that can be known to man the relations between the soul and its Author."

In his first lecture on "Concessions of Evolutionists" Mr. Cook lays down a very useful axiom (p. 13): "If there is a change, I know that every change must have an adequate cause," and from this he concludes that "if there is *order* in the universe there must have been an Ordainer; if there is evolution there must have been an Evolver; and if design a Designer."

Mr. Cook, as we previously remarked, is a cool debater, as evidence of which we may note that in his first lecture he reaches a 51stly in his enumeration of the "Concessions of Evolutionists," some of which we subjoin:—

1. That spontaneous generation must have occurred, or the doctrine of evolution as held by Huxley and his school cannot be true.

2. That spontaneous generation has never been known to occur.

3. That it is against all the analogy of nature to suppose that it ever has occurred.

4. That if spontaneous generation has not occurred it must be admitted that a supernatural act originated life in the primordial cell or cells.

5. That the doctrine of evolution as held by Huxley cannot be true unless some bridge can be found to span the chasm between the living and the not-living.

6. That the present state of knowledge furnishes us with no such bridge.

The manner in which Mr. Cook compares the opinions of various scientific and philosophical writers on the theory of evolution indicates considerable labour and research, and of this we feel sure, that Mr. Cook has clearly shown that "the theory of evolution is a result of speculation, and not of observation, and that even if spontaneous generation under molecular law were demonstrated the fact of design in creation would yet stand proved" (p. 15). Upon this latter point he quotes from Professor Jevon's "Principles of Science:" "I cannot for a moment admit that the theory of evolution will alter our theological ideas. . . . I do not any less than Paley believe that the eye of man manifests design. I believe that the eye was gradually developed, but the ultimate result must have been contained in the aggregate of causes, and these, so far as we can see, were subject to the arbitrary choice of the Creator." Mr. Cook sums up his argument as follows (p. 17):—"The theory of man's origin from apes is not based upon direct experience. Merely deductive conclusions from circumstantial evidence are sometimes lawful. We do not know all about the worlds beyond the sweep of the telescope, but so firmly is the theory of gravitation established, that we believe that if a new world should be discovered, it would be found to be under the law of gravitation. *If you will prove the system of evolution as thoroughly as the Copernican system has been proved by induction, you may then fill up gaps by deduction.* Astronomers predict sometimes that eclipses will occur, and they do occur according to prediction; and we think, therefore, that we have ascertained something conclusive as to the mechanism of the heavens. *If evolutionists can by selective breeding produce from the same stock two varieties so widely differing that their crossing will produce sterile hybrids, then I will say that they have a scientific right to fill up by deduction the gaps in the direct line of evolution, and not till then.*"

The five lectures on the question, "Does Death end all?" start with the assertion that "if the Greeks had possessed the microscope they would in all probability never have been thrown into debate over the famous question of their philosophy, whether the relation of the soul to the body is that of harmony to a harp, or of a rower to a boat. According to the former of these two theories the music

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must cease when the harp is broken; according to the latter the rower may survive although his boat is destroyed. In the one case death does, in the other it does not, end all" (p. 19). Of course Mr. Cook adopts the rower-in-the-boat theory, "modern investigation asserts simply that the oars are in the hands of life. You will not understand me to deny that the rower in the boat is aided by the currents beneath him, by the winds around him, and by his own weight and the inertia of his vessel. Nevertheless between the rower and the boat on the one hand, and the inert log that may be floating beside him on the other, there is plainly all the difference that exists between the living and the not-living. Your rower takes advantage of all the forces around him; he can give them new directions; he presides over them; he can sail against the wind; he can row against the current; he governs the forces that wheel in mysterious complex cycles above and around and beneath him; he makes them his own, and so is a living thing on the water. Just so, life uses the physical and chemical forces at work in living organisms" (pp. 19, 20). After quoting Herbert Spencer's definition of life as "the definite combination of heterogeneous charges, both simultaneous and successive, in correspondence with external co-existences and sequences" (which, by the way, reminds us of a "definition" once given by an eminent New Churchman, "A bundle of fascicles wrapped up in a series of compaginations"), Mr. Cook presents us with what he considers to be a full definition: "*Life is the invisible cause directing the forces involved in the production and activity of physical organisms*" (p. 21). Accepting the proposition of Huxley, that "life is the cause of organization, and not organization the cause of life," we are presented with what our author calls a "*large* inference from this truth," viz. "that the cause must exist before the effect, and that if life may exist before organization, it may do so after it or outside of it" (p. 22). The author enters into various arguments physiological and metaphysical in support of the proposition that death has no power to terminate the existence of the human soul. In many of these we recognize in a more learned and modern dress the arguments used by Thomas Wilson of Failsworth in his lectures and discussions against the materialism of a somewhat coarser character than that of the small and other philosophers who receive the attention of Mr. Cook. One of these arguments, however, we think, is somewhat lessened in value by the assumption that "form" is a property of matter only. Seeing that Mr. Cook regards spirit (or mind) as a SUBSTANCE, we cannot see how he can logically contend that it has no *form*, more especially as his next subject, "The Spiritual BODY," ought to have given him a hint upon the matter. A BODY *without form is certainly inconceivable.*

We are disappointed at the lecture on "Ulrici on the Spiritual Body." Ulrici attempts to prove the existence of a middle substance between matter and mind, and "to show that the immaterial principle is not necessary to be thought of as identical with the vital force" (p. 82). This is Mr. Cook's own view as it appears to us, not very positively put forth, but presented as a reasonable solution of the difficult problems propounded by materialists: "If you come to the conclusion that there is an invisible non-atomic ethereal enswathment, which the soul fills, and through which it flashes more rapidly than electricity through any cloud, you must remember that the majestic authority for that statement is simply the axiom that every change must have an adequate cause" (p. 84). Far better is it in our opinion to believe that the *souls* of men after death are themselves seen, and that during earthly life it is the soul itself that pervades the body and gives energy and power to the physical system by virtue of the life momentarily flowing in from Him in whom we live and move and have our being. The difficulty felt in this matter arises from a want of appreciation of the full force of Scripture teaching concerning the substantial nature and spirituality of the spiritual body of man. Yet we are not however quite sure that we understand Mr. Cook's position in this lecture; perhaps, after all, he is not giving us his own views on the subject, but is only arguing that, upon their own showing, believers in the "non-atomic" ethereal "enswathement" are bound to admit the existence of non-material substances. For in a subsequent lecture he constructs an argument in which the first premiss is, "Only matter and mind exist in the universe" (p. 135).

J. DEANS.

(*To be continued.*)

HINTS ON DISCUSSION.

No. I.

To the Editor.

HAVING had some amount of experience as a debater, in public and in private, I trust I shall not be deemed intrusive if, with your consent, Mr. Editor, I presume to offer to the readers of *Morning Light* a few general hints on the *tactics* of debate. While fully convinced that "truth is mighty, and will prevail," my experience has been that often truth is put to great disadvantage owing to the incompetency of its advocates, and thus that which is really the strongest is made to appear the weakest.

HINT I.—*Never attempt to prove an opinion of whose truth you are not thoroughly convinced.* To disregard this hint tends to the profanation of truth. He who is willing to confirm *any* opinion by the arts of logic and rhetoric, will generally find himself in the position of being utterly destitute of any settled conviction worth having, for he destroys within himself the love of truth, and ultimately denies that there is such a thing as truth. (See *T. C. R.* 35.)

HINT II.—*Never put forward an opinion during discussion, unless you are prepared to prove it.* It is quite possible that an individual may feel the truth of an opinion, and *see it in his own mind*, and yet not be able to present the grounds of his opinion in such a manner as to commend it to an opponent. When this is the case, he will act wisely in not referring to it at all, lest it should be scouted as a mere dogmatism. In our efforts to maintain our opinions in discussion, we are under a moral obligation to give a reason for the hope that is in us.

HINT III.—*Never enter into a discussion unprepared, trusting to your opponent's unpreparedness.* Your opponent *may* be prepared. And if you are both unprepared, either may gain a temporary advantage, but the cause of truth will not be benefited.

HINT IV.—*Never press an opponent upon a point on which he requires further time for consideration.* This is very important and should be associated with

HINT V.—*Never allow your opponent to assume that any point you have advanced is untrue until he has answered it.* If he wants time, grant it—*but adjourn the debate,* and bring up the deferred point as the first order of the day. You may, if he concedes the point, then enter into an examination of his objections to your views, for the purpose of showing that your general position is unassailable, but never allow him to bring any objection that

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involves the negativing of the position he has conceded unless he recalls his concession, in which case it is best to revert to the original question.

HINT VI.—*Understand your own position before commencing the discussion.*

HINT VII.—*Get to know your opponent's position before debating with him.* These two hints if acted upon will save a great deal of trouble. Without No. VI. discussion is impossible, and without No. VII. you may lose a great deal of unnecessary time in advancing arguments that he does not object to, and in refuting arguments that he does not uphold. DEBATER.

CONDEMNATION OF THE REV. FERGUS FERGUSON OF GLASGOW FOR HERESY.

ALL the principal counts in the "libel" or indictment brought by the Glasgow United Presbyterian Court have now been proved against him. The second count is the most interesting one, as it involves the great orthodox doctrine of justification by faith alone. The charge was that Mr. Ferguson denied this doctrine, and that he maintained "that to be justified is to occupy a just position in regard to God, and that we occupy such a position when we are at one with God in the spirit and purpose of our lives." The point was tried before the U.P. Presbytery of Glasgow on Wednesday, May 1st. It is grievous to have to say that the action of the Presbytery has proved that little or no advance has been made by the U.P. Church in Glasgow with regard to the fundamental doctrine of justification.

Dr. Logan Aikman, in moving that the count be found proven, said that "in the statement of alleged error there was no real indication to his mind that the Son of God had actually died in the room and stead of sinners, nor was man's justification made to depend on Christ's voluntary and vicarious sacrifice. There was nothing to show in the writings of Mr. Ferguson that he believed that man's sin was laid on Jesus, or that His blood was made an atonement for their sins, or that Christ's righteousness followed from the satisfaction that He gave to Divine law and justice. To say, as Mr. Ferguson seemed to do, that we might have Christ's righteousness infused into us by God's will—was that not to make salvation depend in some measure on our own actions?" What a horrid thing! Mr. Ferguson has been found guilty of "making salvation depend in some measure on our own actions." This is the crime for which a Christian minister is at the present day condemned; that he says men's actions have something to do with their salvation, a "libel" indeed. When the Court divided Dr. Aikman's motion was carried by fifty-five to nine. The nine were all laymen except one. Only one minister voted that it isn't heresy to say that our actions have something to do with our salvation. Amid the many cheering evidences of theological progress that we New Churchmen are so eager to discover, let us not blind ourselves to the fact that there still exists a vast and solid phalanx of Old Churchism in the world which is as yet utterly unprogressive. J. F. P.

NEW CHURCH COLLEGE.

ANNUAL MEETING.

THE eleventh annual meeting was held at this institution on Tuesday, April 30th. At six o'clock tea was provided for the officers, students, pupils, and friends in the refectory; the room having been tastefully decorated for the occasion with mottoes and devices, pleasantly relieved by coloured festoons suspended from the pillars and walls. The tables were pleasingly laid out with some choice plants and well-filled vases of early spring flowers. After the repast had been duly discussed, a short service for Divine worship was held in the chapel at seven o'clock, Mr. Woodford (Principal) officiating. Worship commenced with the chanting of the 103rd Psalm, followed by the Gospel, a special prayer for a blessing on the institution, a hymn, and the benediction.

Those present then adjourned to the library to transact the business of the evening. The meeting commenced at 7.30. The Rev. Dr. Bayley presided, and among those present we observed the Rev. Dr. Tafel, Rev. J. Presland, Rev. W. Bruce, Rev. T. L. Marsden, Dr. Stocker, Mr. Bateman (Secretary), Mr. Baily (Treasurer), Dr. Bogg, Mr. Dicks, Mr. Elliott, Mr. Teed, and Mr. Applebee.

The Chairman in opening the proceedings remarked that the present was, he believed, the eleventh anniversary since the building was completed and the educational work had got into earnest and effectual trim. It was, he thought, three times eleven years since the idea was started of making the best possible use that the circumstances would permit of a New Church college as a place where first-rate education might be given to boys, out of whom it was hoped that some might become educators of others in that noblest of all educational institutions, the Christian pulpit. Since its foundation, however, it had advanced and increased its usefulness, until now its capabilities are used nearly as much as they can be. It is the spirit of the New Church to plant good beginnings, and it had been said that he who caused two blades of corn to grow where only one grew before was a benefactor to his country; but a far greater benefactor was he who sowed seeds of truth where before there was but error and ignorance. He was satisfied that the greatest part of the troubles (and we lived in troublous times) at the present day was the want of good education; and if we had that education sedulously and lovingly attended to, we should have young souls growing up young paradises. He believed that in all cases, if justice was really done to the necessities of the human soul in infancy, not any would grow up so very bad, and he would, in conclusion, urge teachers to work upon that grand principle.

The Chairman then called upon the Secretary to read the Report of the last annual meeting, which, being read and approved, was duly signed as correct. Messrs. Heath and E. C. Clark were appointed scrutineers, and the Secretary read his Report, from which it appeared that Mr. W. A. Bates was the only student at the beginning of the year; now there were two theological students in residence, Mr. C. H. Dauncey and Mr. R. J. Tilson.

The Treasurer's Report showed a balance in hand of £14, 16s. 9d., an announcement which was received with applause.

From the Librarian's Report we learned that some fourteen new works have been presented during the year to the College by different donors.

The Theological Professor next read his Report, which stated that during the greater portion of the year the three students already named had received since last October a course of Doctrinal Theology from his own MSS., and a course of Exegesis, also a short course on Pastoral Theology, together with the study of the Hebrew Language. Owing to the increased facilities afforded to the professor and students their progress had been more marked and varied. In all these subjects their progress had been very satisfactory, and he hoped that at the end of this year they would be able to read their Old Testaments in Hebrew. (Applause.) Mr. Woodford (the Principal) in reading his Reports, firstly as Curator, secondly as Principal, said that the specimens in the museum had increased during the year from about 100 to 429. A letter announcing the gift of a plate-glass cabinet containing about 50 specimens of fossils, etc., had just been received from Mr. Grundy. There are now in the school 54 pupils, being an increase of 4 during the year, which was a practical comment on the teaching which was sought to be given.

After the reports had all been read, Dr. Bogg proposed the first resolution to the effect, "That these reports, so far as may be deemed useful, with all necessary explanations and addenda, be printed under the direction of the Council about to be elected as the fourteenth Report of the College." In moving this resolution he must say that the reports they had just heard showed good training and continued exertion, and not mere haphazard work. It was necessary that there should be a New Church College, because in all other colleges an Old Church stamp was impressed upon every fact and every thought; because in every science the New Churchman sees not only "through nature up to nature's God," but through nature up to a human God. (Hear, hear.) Chemistry showed the marriage of the good and the true, botany the varied forms of the perceptions of the human mind, and zoology the variety of its affections. He hoped the time would come when they should have professors in connection with all the sciences in their College. He had much pleasure in proposing that the reports which had been read be adopted. Mr. Dicks seconded the proposition. On being put to the meeting it was carried unanimously.

Dr. Stocker moved the second resolution, "That it be recommended to the Council to restore as speedily as possible the Matriculation Examination for Theological Students, adopted by the Governors on 27th Dec. 1864, the particulars of which are given in the first Report of the College, published in 1865." This was seconded by Mr. Elliott; and Dr. Tafel remarked that it was a step in the right direction, if Conference would second it, as he presumed the Council would not act independently in the matter. Conference subjected students to a more rigorous examination than formerly. The resolution was carried. The Rev. T. L. Marsden proposed, "That the thanks of this meeting be given to those gentlemen who have lectured gratuitously during the past year," which was carried with acclamation. The Rev. Dr. Tafel moved the next resolution, "That the thanks of this meeting be given to the donors to the College Library, and to Dr. Stocker for his beautiful magnified model of the human ear; also to Mr. Woodford for supplying two new globes in the place of two dilapidated ones." This was seconded

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by the Rev. W. Bruce and carried *nem con.* The Rev. J. Presland then proposed, "That the best thanks of this meeting be given to those friends who have generously contributed specimens towards the formation of a mineralogical and geological collection for the College, and in doing so excited the visible faculties of those present by remarking that as they now had specimens of gold and silver in their mineralogical collection, he hoped the Treasurer's collection would also get some more gold and silver specimens, although of another kind. Mr. Teed seconded this resolution, and it was unanimously carried. This was followed by a resolution moved by Mr. Clarke, "That the thanks of the meeting be given to the members of the late Council for the thorough manner in which they have performed the duties of their office during the past year." Mr. Grundy in seconding it suggested the insertion of the word "thorough" before the word "manner," which was adopted, and the resolution as here printed was then put and carried. After a few discussive remarks from Mr. Applebee in reference to the importance of natural science being taught in this College, the Chairman announced that the report of the scrutineers was ready. The list of the new Councillors for the ensuing year is as follows:—Mr. Baily (Treasurer), Mr. Bateman, F.R.C.S. (Secretary), Mr. Teed (Librarian); the Rev. Dr. Tafel, the Rev. Dr. Bayley, the Rev. W. Bruce, the Rev. J. Presland, Dr. Stocker, and Messrs Elliott, Heath, Watson, and Woodford. Auditors—Mr. Dicks and Mr. E. Clarke. A vote of thanks for the Chairman, followed by the benediction, brought the meeting to a close shortly after ten o'clock.

ITEMS OF INTEREST.

In the *Christian World* correspondence on Spiritualism, the editor, amongst other references, notes that "H. J. Whiteside of Rock Ferry, Cheshire, quotes from Swedenborg's 'Apocalypse Explained,' to show that communication with the spirits of the dead is attended with danger to the soul, as spirits speak in accordance with the human thought with which they may be for the time conjoined, and may consequently confirm men in the gravest errors."

The Rev. J. F. Potts has been sentenced to a fine, including costs, of two pounds five shillings, or imprisonment for ten days, for refusing to allow his daughter Alice Kittie to be vaccinated. Mr. Potts has strong convictions that vaccination does far more harm than good, that it causes blood-poisoning and general impairment of the constitution, besides there being grave risk in it of the inoculation of tendencies to the most loathsome of all diseases, and also of scrofula leading in after-life to consumption. Whatever may be thought of these views, which however have some high authorities, notably Dr. J. J. G. Wilkinson, to support them, it will no doubt be admitted by all that so long as he conscientiously holds them, Mr. Potts is only acting according to the highest duty of a parent in standing between his children and what he believes to be harm and injury.

While so many of the ministers of the Congregational churches are throwing off all belief in the Inspiration of the Scriptures and the Divinity of the Lord, it is gratifying to see a young minister of the Unitarian body expressing his dissent from these latitudinarian views. We copy from a recent issue of the *Bradford Observer* a report of a speech made by the Rev. Mr. Knapton on the occasion of his receiving a wedding gift from the ladies of his congregation: "In the course of his remarks he briefly referred to the great interest that is pretty generally being taken in religious questions at the present time, and incidentally mentioned that his own views had undergone considerable modifications within the last year or two. He had not 'progressed' or 'advanced,' whatever those words might mean, but had become in a sense more conservative, being more and more deeply impressed by the unique beauty and spiritual power of the religion of Jesus Christ; and, at the same time, there had been growing up in his mind, as the result of patient investigation and some little thought, a new sense of the authority of Scripture. In alluding to the Leicester Conference, Mr. Knapton said that a Church built upon sentiment cannot live; that a belief that cannot be put into a creed is not clearly understood, or that which people shrink from formulating is not by them tenaciously held—*i.e.* has not won the consent of all the faculties; and that latitudinarianism legitimately leads to agnosticism, and that agnosticism is but atheism spelt in another way."

Professor Scocia has finished his course of lectures at the Working Men's Institute, Porta alla Croce, Florence, where several most important subjects have been considered. Those which drew most attention and received most general approval were the following subjects: Public and private instruction a means to attain not merely an intellectual but also a moral and religious education; Without an education in this sense instruction is more a danger than a safeguard to society; The education for the Italian as well as for every other people must be essentially religious if society is to be constituted on a basis which will furnish the necessary bond of union between men; The morality of the Positivist school or the morality of policy (will it pay?), and the morality of duty, that is, of duty for duty's sake; Without faith in God, a belief in His justice and in a future life, morality is an edifice without a foundation. These lectures were never attended by less than a hundred persons. Next month the Professor will commence his lectures at the other Working Men's Institute in the Porta al Prato, Florence.

Divine service is held every Sunday in Milan at the house of Mr. A. Gallico, 5 Via Borghetto, to which all New Church friends, if duly introduced, are cordially invited. The average attendance at the services is fourteen, but it is hoped that the efforts made by Mr. Gallico and his family will in due course result in a more satisfactory state of things. Meanwhile let us not despise the small beginning.

A "children's service," which has now become a recognized and regular part of the operations of Argyle Square Church, was held on Sunday afternoon last, the 28th instant. The church was very tastefully decorated with flowers by some of the ladies of the Society, and the special prayers and hymns used on the occasion were selected with reference alike to the Easter season in which, and the capacity of those for whom, the service was arranged. The church was well filled in every part, and great satisfaction was expressed by all present. A children's sermon, which was not such in name only, was preached by the Rev. John Presland on "the first Easter Sunday," the text being Luke xxiv. 1-7. H. T. W. E.

A number of "Answers to Correspondents" held over till next week for want of space.

SUNDAY-SCHOOL LESSONS.

THE TEN LEPERS CLEANSED.

May 19, *Morning.*—Luke xvii. 11-19. The ten lepers, like the ten virgins, spiritually represent all in the Church, but in this case all in the Church who are in a state of profanation or that mixture of good and evil which is symbolized by leprosy. Their standing afar off refers spiritually to the great contrariety of state between Him and them. By their lifting up their voice and saying, "Jesus, Master, have mercy on us," is signified the earnestness of their entreaty to be made whole and their acknowledgment of Him as God and Saviour, and therefore as able to help them. His telling them to go and show themselves to the priests, that they should apply the heavenly principles of good and charity in themselves. And "as they went, they were cleansed;" by living according to Divine order they were delivered from the sin of profanation. One of them returned "and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan," signifies those who are in the affection of truth, and are therefore in a disposition to acknowledge the Lord as the Sum of all good and truth, of all rites and observances. Jesus answered, "Were there not ten cleansed? but where are the nine?" signifies that all are the objects of His Divine care and goodness, but that all do not acknowledge it, that all do not turn towards Him with thankfulness for the blessings He has bestowed upon them. "Save this stranger," signifies that those who have not His Word may really be in a more sincere love of the truth and a more grateful acknowledgment of it when they find it than those who have been brought up in a full knowledge of its teachings. "Arise, go thy way: thy faith hath made thee whole," signifies an elevation of the affections and thoughts, a life according to this higher standard, and regeneration from a faith in God received from God.

GIDEON.

May 19, *Afternoon.*—Judges vi. 36-40. Gideon, like the other judges and captains of Israel, signifies truth in a state of combat, or truth before regeneration. The extreme slowness in recognizing his Divine mission, shown in the lesson, results from the harassing nature of the attacks of the Midianites, or from the depth of the temptations to which he was subject. The sign he sought for and obtained is a sign which spiritually comes to us in similar conditions. The threshing-floor on which the fleece was to be spread, because it is the place where the chaff is separated from the grain, signifies the temptations by which the false is separated from the true in a man. The fleece itself corresponding to a principle of good, and the dew to an influx of Divine Truth from a heavenly origin, received by the mind which has an affection for good.

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MORNING LIGHT

A NEW-CHURCH WEEKLY JOURNAL.

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No. 20.—Vol. I. SATURDAY, MAY 18, 1878.

THE COMPANIONS OF OUR LORD.

II.—JOHN THE BAPTIST.

(*Continued from page* 184.)

THE sign or vision accompanying the Lord's baptism beautifully indicates the progress in this work of glorification which the humanity had at that time attained. Though frequently interpreted as confirming the paradoxical dogma which defines the Divine Trinity as "three persons and one God," it is so narrated as rather to afford a strong argument against this doctrine. For if it should be regarded as expressing a literal fact in representing the essentials of the Trinity as personally distinct from each other, it must also, in all critical consistency, be understood as narrating a literal fact when it describes one of the supposed Divine persons as shaped like a dove, and another as manifested merely by a voice. Moreover, if this voice were the actual utterance of Jehovah, what becomes of our Lord's declaration concerning the Father: "Ye have neither heard His voice at any time, nor seen His Shape"? (John v. 37)—Clearly, therefore, the vision at our Saviour's baptism cannot be intended to teach the tri-personality of the Godhead.

Yet it does convey much important instruction respecting the Divine Trinity. Like all genuine visions, it was an insight into the spiritual world, admitting the beholder, by the opening of the eyes of his spiritual body (2 Kings vi. 17; 1 Cor. xv. 44), to a view of the scenery and phenomena of that wondrous realm of substantial life and influence which surrounds us on all sides, although entirely imperceptible to our corporeal senses. Now one great law of the spiritual world is, that there all inward things, all subjective states of thought and affection, whether good or evil, are objectively bodied forth in forms of corresponding significance. I, while writing this—you, reader, while perusing it—are both denizens of that other world; and if the Divine Providence desired to show us a precise representation of our internal character, nothing further would be necessary than to unseal for a season our spiritual eyes, and to enlighten our understandings to comprehend the significance of the scenes they would discover. Thus the opening heavens, the descending dove, and the approving voice denoted the condition of our Lord's humanity at the time of His baptism. The rifted sky of the spiritual firmament indicated a corresponding unfolding, within His consciousness, of His heavenly and internal nature. The Father, who dwelt within Him as the soul within its body (John xiv. 10)—the essential Divinity which was His inmost life, and which was successfully pressing down, with fuller power, into the humanity assumed from Mary, removing its inherited infirmities, as they accomplished their purpose by admitting the temptations necessary to redemption, and replacing them with Divinely human elements—had achieved this work to such an extent that it could enter into an open and perceptible connection with the Holy Thing which was its Son (Luke i. 35). The dovelike sanctifying influences of the Divine Spirit were descending, with ever-increasing potency, upon the human nature of Christ Jesus, fitting it to become that One Mediator between God and man (1 Tim. ii. 5), for which Jehovah had assumed it by incarnation. And the humanity was conscious of this process, and rejoiced in the assurance. Even at the age of twelve He had reached a perception of another Father than Joseph, about whose business He must be alert (Luke ii. 49). Now, at the age of thirty, this perception is complete and clear. The Divine and human natures of the Saviour are growing daily into fuller concord, and are rapidly approaching the state in which they can be made entirely one. Wherefore, besides the signs of the opening heaven and the alighting dove, the unsealed spiritual world disclosed, to the awakened ears of those admitted to its wonders, the approving voice: "This is My beloved Son, in whom I am well pleased" (Matt. iii. 16, 17).*

Immediately after His baptism the Lord was impelled by the Spirit to retire to the wilderness, where He endured that temptation of forty days, which epitomized and represented the entire series of conflicts with the powers of darkness waged throughout His earthly life (Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13). The struggle ended, He returned to Bethabara beyond Jordan, where John was baptizing, and gradually assumed the pre-eminence to which His herald had declared Him entitled. The moment of His reappearance was opportune. The success of John's ministry had excited the official apprehensions of the Sanhedrim, the supreme Jewish council of priests, elders, and scribes, who accordingly sent a deputation of Pharisees from Jerusalem to ask him, "Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John i. 19-24). And the next day, seeing Jesus, he testified concerning Him, "Behold the Lamb of God, who taketh away the sin of the world. This is He of whom I said, After me cometh a Man who is preferred before me: for He was before me" (vers. 29, 30). John's whole effort is now to bear witness to the Saviour's Messiahship. Accustomed for many months to the reverence and obedience of devoted crowds, whose enthusiasm had exalted him to a position of spiritual authority and honour, most flattering to human pride and ambition, he yet, with heroic self-renunciation, or rather with an unworldly absorption in his duty, which contemplated its completion and his own eclipse in the more glorious brightness of the risen Dayspring with no baser emotion than the most eager gladness, seeks to transfer all thought and allegiance from himself to that Other whose way it was his mission to prepare. Thus he assiduously labours to enrol his personal attendants among the followers of the Lord. "Again the next day after John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother" (John i. 35-37, 40); the other, unnamed by the evangelist, is believed to have been the beloved apostle himself, the inspired penman of the fourth gospel, who beneath such anonymous allusions is usually understood to have modestly veiled his own identity. Afterwards, and in rapid succession, Peter, Philip, and Nathanael, inhabitants of the distant and rustic Galilee, who appear to have been among the associates of John at the fords of Jordan, quitted him for the new and Divine Teacher. Some of John's attendants murmured at this change. For Jesus and His followers, having journeyed into Galilee, and visited Jerusalem for the annual Passover, had come into Judea, where the Lord's disciples baptized more converts than even John (John iii. 22; iv. 1, 2). Accordingly

* For a concise explanation of the vision at our Lord's baptism, see Noble's *Appeal in Behalf of the Doctrines of the New Church*, pp. 394-396, ninth edition.

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John's adherents were loud in their complaints. "Rabbi," they said, "He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him" (iii. 26). John reiterated his testimony to the grander claims and supreme Divinity of Jesus, and declared it his dearest delight to watch his Master's growing power, and entirely to merge his own eminence and reputation, in the establishment of the Saviour's kingdom. He was not the Christ, but was sent before Him; not the Bridegroom, but the Bridegroom's friend, rejoicing greatly because of the Bridegroom's voice. "He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all" (vers. 27-36).

This anticipated decrease in the Baptist's worldly influence was near at hand. Hitherto his life had been passed in the desert, either in the solitude of his thirty years of preparation or amid the excitements of his public ministry. Now he must experience new circumstances, and encounter fresh perils. Herod Antipas, son of the murderer of the babes of Bethlehem, and tetrarch of Galilee, had learned with interest of the extraordinary success of John's mission, and, anxious to see and hear for himself, had summoned the Baptist hermit to his court. The voice which had previously cried only in the wilderness, was now raised in a king's palace, and there, as in the secluded retreats by the Jordan, it spake its message of an imminent judgment, and of a doom which could only be averted by repentance. The immediate effect upon the tetrarch was salutary. "Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly" (Mark vi. 20). Unhappily, however, these good impressions were very shallow and fugitive; too feeble either to reclaim the royal sinner or to protect the faithful monitor who reminded him of his transgression. For Herod was living in gross and notorious vice. In defiance of all laws, human and Divine, he had taken to himself Herodias, the wife of his brother Philip, putting away for the purpose his lawful consort, the daughter of Aretas, King of Arabia Petræa, and involving his subjects, in consequence, in a war with her justly-incensed father. John's heroic constancy shines with especial brilliancy in all his conduct respecting this great crime. As plainly as in the wilderness he had rebuked the exactions and violence of the publicans and common soldiers, he now, in the palace, condemns the wickedness of a king. Simply, fearlessly, without temporizing or compromise, he tells his guilty sovereign, "It is not lawful for thee to have her" (Matt. xiv. 4). He knew the risk of using such language to a tyrant like Herod, and could not be unconscious of many specious considerations urging a more courtly tone. His influence had already accomplished good: was it judicious to imperil the benefits already attained, by giving so direct and violent an offence? Could he not exhibit reparation as an act of expediency? or, if inevitable that his testimony should be borne against the royal sinners, might he not at least soften its asperity with apologetic compliments? But no weak compliance with any such plausible sophistry is discoverable. Utterly forgetful of himself, mindful only of his duty to the truth and to the God of truth, calm and brave as Elijah, in whose spirit and power he was sent (Luke i. 17), when, on Mount Carmel, he had confronted all the might of Ahab and Jezebel, and of the thousand prophets of Baal and the groves (1 Kings xviii. 19-40), he pronounced his clear, simple prohibition, "It is not lawful for thee to have her."

For John's censure of this and other evils, Herod cast him into prison (Luke iii. 19, 20), and in deference to the revengeful wishes of his paramour, would have killed him, but for fear of the multitude, who counted him as a prophet (Matt. xiv. 5). Thus was the free ranger of the wilderness, to whom an ordinary dwelling-house would perhaps have proved a bondage, and who was used to spend his days and nights under the broad canopy of the open sky, and in communion with the liberal loveliness of nature, pent up between the four walls of a narrow dungeon. His place of captivity was the fortress of Machærus, a citadel of great strength, situated a few miles eastward of the Dead Sea, and used occasionally by Herod as a royal residence. Here the brave and energetic Baptist was detained during the brief remainder of his earthly life. How did his restless, vigorous nature brook confinement? Did the faith which had never wavered in the midst of action, falter for a moment in the paralyzing stillness of a prison? Who can wonder if the harbinger of the kingdom of God—so confident a few months since that the Messiah had indeed come, and would forthwith assert His empire; and probably tinged, in his anticipations of this expected redemption, with the political and temporal conceptions which affected all Jewish thought upon the subject—who can marvel if, finding himself in bondage for the truth, while evil seemed triumphant, and He to whose Divine mission he had borne testimony appeared to acquiesce, and gave no sign of interfering to vindicate the oppressed cause of purity and righteousness, John should have felt a doubt, and should have appealed to the Saviour to dispel its gloom? Whether for his own satisfaction, or, as some commentators judge, to confirm the wavering belief of his followers, certain it is that he sent two of his disciples to Jesus with the question, "Art Thou He that should come, or do we look for another?" (Matt. xi. 2, 3.) The Good Physician was even then employed in His Divine work of healing (Luke vii. 21). He therefore appealed to the evidences of Divine power and mercy thus afforded as proofs that He was indeed the Deliverer of whom the prophets had spoken (Isa. xxxv. 4-6; lxi. 1); while His proclamation of the Gospel to the poor indicated that His kingdom was not of this world, thus that the signs of its establishment were not to be sought in any sudden or conspicuous change in the ordinary course of human affairs (Matt. xi. 4, 5; Luke vii. 22). When John's messengers were departed, the Lord amply vindicated the faith and constancy of their master from any imputations which his inquiries might be supposed to have cast upon them. Even supposing these questions had been asked for his own satisfaction, his doubts were clearly no infidel negations of a will averse to believe, but the agonized strivings of a noble heart battling, through spiritual conflicts, towards regeneration, and too awfully impressed with the realities of life and duty and eternity to rest content until assured of the truth. For, speaking to the multitudes concerning John, Jesus showed that he was neither a weak and vacillating "reed shaken with the wind," nor a courtly sycophant "clothed in soft raiment," but a veritable prophet; yea, much more than a prophet, greater than whom had risen none among all those born of women, and who was indeed the promised Elias, sent to prepare a way for the Messiah (Matt. xi. 7-14; Luke vii. 24-28).

About three months after the despatch of his message to the Saviour, John obtained at once his release from captivity, and the satisfaction of all his yearnings for clear and full knowledge concerning the Divine kingdom. Herod was keeping his birthday by a sumptuous feast in his castle of Machærus. Thither were gathered

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the whole court, "his lords, high captains, and chief estates of Galilee;" Herodias, too, profligate and vengeful; and, with her, Salome, her daughter by her first husband, Philip. A dance by this young girl so pleased the tetrarch that he swore to give her whatever she should ask, to the half of his kingdom. She, instructed by her mother, demanded the head of John the Baptist, and, as if to prevent any frustration of her purpose, required that it should be then and there brought to her in a charger or large dish. "The king was exceeding sorry; yet for his oath's sake, and for their sakes who sat with him, he did not reject her." An executioner was sent immediately to the dungeon; the head was brought to the damsel, who gave it to her mother; and the disciples of the murdered martyr "came and took up the body, and buried it, and went and told Jesus" (Matt. xiv. 6-12; Mark vi. 21-29).

JOHN PRESLAND.

(*To be continued.*)

CHRISTIAN EVIDENCES.

AN able and learned article on "Origen and Celsus," in *Fraser's Magazine* for February, by J. A. Froude, contains many valuable and suggestive thoughts. Though we are unable to accept all his conclusions, we are indebted to the writer for many splendid ideas. He premises that "the philosophy of history is gradually discerning that the amount of fact in early legends is extremely small, and that when discovered it is extremely unimportant," and then proceeds to apply this "philosophy" to the question of the facts that are supposed to underlie the origin of Christianity.

In this connection, it appears that Mr. Froude classes the alleged facts of Christianity among early legends—a position that at any rate demands a very considerable amount of proof. "Theological critics," he says, "are throwing away valuable effort over the facts supposed to underlie the origin of Christianity. They forget the simile of the grain of mustard-seed to which the kingdom of heaven was compared by Christ Himself; and they seek for the living among the dead. They sift the Gospel to separate the true from the false. They desire to ascertain precisely the events which occurred in Palestine eighteen or nineteen centuries ago; and such events as survive the process, and can be accepted after passing through the critical crucible, will be but ash or charred cinders. . . . The historical inquirer can only look through the eyes of the early Christian writers; and those writers neither saw as he sees nor judged as he judges. The historical inquirer sees with the eye of reason; the early Christian saw with the eye of faith. The historical inquirer is impartial; the early Christian was enthusiastic and prepossessed." In duly estimating this argument we must remember that the eye of faith is not necessarily an unreasonable and unreasoning eye, and that Christianity, ere it could rouse enthusiasm, was subjected to the crucible of prejudice, and custom, and prepossessions of an adverse character. Christianity had to fight its way against opposition and persecution. Its outward surroundings were the reverse of inviting. And though poor and unlettered men might not be able to reason with the *acumen* of modern critics upon metaphysical questions, they could not be so easily mistaken about "facts." If modern inquirers are more impartial (why they should be so we do not know), certainly they by the lapse of time are under great disadvantages as compared with the early Christians in arriving at the "facts" of the case.

Mr. Froude goes on to say, "The historical inquirer demands evidence such as would satisfy a British jury in a criminal case." This is true in a sense. That is to say, such evidence alone can justify the *repudiation* of alleged facts, long and universally received as facts. It is not at all easy after the lapse of eighteen centuries to prove "facts," and we should therefore rather regard these matters as matters of "title;" in which case we ought to require very strong evidence before proclaiming the hitherto-received facts of the Gospel to be "legends." Mr. Froude asserts "that to the early Christians the life, and death, and resurrection of Christ were their own evidence, each detail of it the symbol of some spiritual reality, and every event of it intrinsically probable, as it availed for the edification and elevation of the human soul." But it does not at all logically follow that because the early disciples thus regarded the intrinsic probability of their belief concerning the events named, that therefore they did not examine the positive evidence as to the truth or otherwise of the alleged facts. We demur to the argument that "the early Christians did not inquire, and therefore have left no record of inquiry." Neither the premiss nor the conclusion can be maintained logically. No jury would convict on a count maintained only by the mere assertion that "St. Paul was converted by a vision. The vision was sufficient for him, and he pointedly abstained from examining witnesses or strengthening his conviction by outward testimony." It is true that Saul on his way to Damascus was arrested by a miraculous appearance and voice, but there is no reason for supposing that he did not really see and hear the things recorded in the 9th chapter of the Acts of the Apostles. Neither is there any authority for supposing that Paul, who had been well educated, and "A Jew . . . brought up . . . at the feet of Gamaliel, and taught according to the perfect manner of the fathers," pointedly abstained from examining witnesses and strengthening his conviction by outward testimony. Indeed it is very improbable that he would have trusted solely to the evidence of his vision, for we read that at Athens he disputed daily with them that met him, and in the synagogues with the Jews and other devout persons, and also that he engaged in argumentative encounters with the Epicureans and Stoics (Acts xvii.). And when pleading before King Agrippa and Festus he was interrupted by the exclamation, "Paul, thou art beside thyself: much learning doth make thee mad," he appealed from Festus to the king, "I am not mad, most noble Festus; but speak forth the word of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner."

It is recorded (Acts xvii. 2) that St. Paul *reasoned* with the Jews out of the Scriptures; in Acts xviii. 4, it is said "he *reasoned* in the synagogue every Sabbath, and persuaded the Jews and the Greeks;" and it is further stated that when St. Paul spake before Felix "concerning the faith in Christ, he *reasoned* of righteousness, temperance, and judgment to come" (Acts xxiv. 24, 25). St. Peter also in his First Epistle exhorts the scattered members to whom he wrote, "Be ready always to give an answer to every man that asketh you a *reason* of the hope that is in you;" while St. Paul in his First Epistle to the Thessalonians counsels, "Prove all things, hold fast that which is good."

These particulars seem to favour the idea that the Lord's apostles courted inquiry into the truth of the message they preached, and were always ready to discuss the merits of Christianity and the reality of the "facts" of

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the Gospel. They asked not for a mere blind credence. How could they? for their Master had taught them that "when any one heareth the Word of the kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." On these grounds, therefore, we contend that the inference which Mr. Froude seeks to draw in this argument, that the records of the Gospel are to a very large extent legendary, must not be drawn by a repeated "begging" of "the question," like the assertion that "the early Christians did not inquire."

"The ultimate fact," says Mr. Froude, "is the existence of belief—belief created by such evidence as was convincing to the minds of the first converts." If this be the case, though they may not have argued as we argue, and though their methods of inference were not like ours, it is the very height of improbability to infer that the records of the Gospel as to questions of *fact*, and the preaching of the apostles as to questions of *fact*—facts alleged to have occurred in the presence of multitudes of people—should have been received as true by the people who had every opportunity of testing them, unless the said facts were really proved.

Again, "We can only see Christianity coming into existence as a living form: and as of the oak-tree, we do not ask, Is it true or is it false? we ask, Is it alive? So with Christianity, we see a spiritual germ, quickened suddenly into active being, which grew and took possession of the human race, overthrowing every other force with which it came into collision, and eventually revolutionizing the entire character of human thought and energy."

If Christianity is so full of life, that life must be the result of an adequate cause—the inherent force of its truth. Life is not truth *merely*, not truth as a passive proposition recognised by the intellect, but truth received into the good ground of honest and good hearts, bringing forth good fruit to the honour and glory of God. Just as the living oak-tree originates in the acorn, so Christianity originates in the truth that lies at its root; *and so far as the truth of our existing Christianity depends upon the truth of the alleged facts recorded in the Gospels, so far those facts must be true.*

We do not say that it is essentially necessary, that to believe in the truth of the Bible, we must believe that every detail recorded therein actually happened as a literal occurrence; but every detail, if not literally true, must be spiritually true. The power of Christianity does not lie in the facts as facts, but in the lessons contained within the facts. If "religion as a rule of life, neither is, nor can be, a record of events which once occurred on a corner of this planet," it does not follow that the nature of that rule of life cannot be learned from such a record of events.

The definition of religion given by Mr. Froude is a good one: "It is the expression and statement of our duties to one another, and of our relations to the Sovereign Power which has called us into existence. And these duties and these relations are not conditions which once were and which will be hereafter. They are conditions of our present being as much as what we call the laws of nature." It is equally true that "the evidence of the truth of religion is not the testimony of this or that in that person who saw, or thought he saw, long ago something which seemed to him an indication of a supernatural presence. The evidence is the power which lies in a religion to cope with moral disease, to conquer and bind the brutal appetites and intellectual perversities of man, and to lift him out of grossness and self-indulgence into higher and nobler desires. This was what Christianity effected as no creed or system of philosophy ever did before or has done since." It is however certain that this "power" must have had an origin? Whence did this power orginate and *where?* for though the laws of bodily health are not dependent on the observations of Galen, seeing that we may learn from experience as he learned, we are not justified in setting the observations of Galen aside as "legends" on that account. We must have very strong evidence laid before us to justify us in believing that *the Gospel record of the facts of the life of Jesus Christ are mere legends*, since it is clear that the teachings of Christianity are based upon those facts, facts which were constantly appealed to by the early Christians during their noble efforts to induce the world to accept the system of truth, which alone could raise the moral and spiritual tone of society from that low level of "morality which words cannot describe or modern imagination realize." J. D.

(*To be continued.*)

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER IX.

(*Continued from page* 187.)

LET us resume our illustrations of the way in which a simple sound belonging to external nature, after being shaped into a word, has become the parent of a very numerous family of derivative words, many of them beautifully figurative or poetical. Every step made in this department of inquiry shows with new force that the primitive or root-words of language, so far from being mere archæological curiosities, interesting only to the scholar, are living realities. The study of roots, and of their ultimate dependence upon onomatopœias, is like the exploration of the geological facts upon which depend the majestic scenery and the picturesque of nature. In human language itself there is more to be read than in anything that has been written in it. As the rocks, moreover, supply the most important chapter in the history of our planet, furnishing the ground-plan of everything else, so in these root-words, where they were obtained, and how dealt with, we have the foundation of the history of the play of the human mind. And having given an example or two of the fruitfulness of words founded upon the sounds emitted by the lower animals, let us now take an instance from the inanimate portion of nature.

On a calm summer evening, when standing a little way inshore, contemplating the "green wave that trembles as it glows," dimpling beneath the golden sunlight, one cannot wonder that in all ages the human heart has been charmed by its sweet, soft murmur. Virgil refers to it many times; Shakspere in the immortal picture in Lear—

> "The murmuring surge
> That on the unnumbered idle pebbles chafes,
> Cannot be heard so high."

Nor is it more than one would expect when we find the verbal adaptation of it by the primeval framers of language extant to this day in the Sanscrit *mira* (murmur existing in Sanscrit as *mormoroh*), in the Celtic *môr*, the German *meer*, and the Latin *mare*, whence the French *mer*. From the Celtic word came Armorica, which in Latin would be *ad mare;* and from the German word, *meerschaum*, literally sea-foam, the mineral substance so called having been thought to be the froth of the sea petrified; and how long a list of familiar words is referable to *mare*, as marine, submarine, mariner,

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maritime. Here, too, we have the pretty word "mermaid," in Shakspere's time synonymous with syren—

"O train me not, sweet mermaid, with thy note,
To drown me in thy sister's flood of tears;"

and still more obviously so when Oberon relates how once upon a time he heard a mermaid—

"On a dolphin's back,
Uttering such dulcet and harmonious breath,
That the rude sea grew civil at her song."

For the mermaid of fable in general is in its lower half like a fish; the syrens, on the other hand, held the complete human form. Washington Irving compares Venice to a mermaid, the earth and the sea claiming equal shares. From the same root probably came the Latin *mergo*, to plunge, dive, or put under water, thence, figuratively, to overwhelm, sink, or drown; and from which, in the literal sense, our own merge, submerge, immerge, emerge, immerse, immersion. Metaphorically one thing is merged in another when mingled with it, as a river with the ocean. To *mare* is also referable *margo*, the margin or edge of a thing, nothing supplying so perfect an idea of a boundary as the "beached margent of the sea." Murmur, in its original sense of a low and indistinct sound, moves on figuratively to the half-uttered complaints of a multitude, "The children of Israel murmured against Moses;" thence to the discontent of an individual, "Jesus said unto them, Murmur not among yourselves."

Viewed from afar, with the morning or evening sunlight upon its bosom, the surface like molten silver, how perfect the presentation by the sea of the idea of "shining." Hence the beautiful word employed by the ancient Greeks, their fancy nourished by the sound and loveliness of the blue Ægean, to designate shining in general, μαίρω, which word, duplicated after the same manner as mur in murmur, a practice very frequent in Greek, became in a while μαρμαίρω. Æschylus describes the sky of a delicious southern night as ἄστροισι μαρμαίρουσαν, "shining with stars." So in the Orphic Hymns, μαρμαρυγαῖς στίλβοντες, "radiant with splendour." History is silent as to the date, but there was a time when the fair, white stone claimed by the sculptor had no name. Wrought into smooth slabs, polished and shining like the sea, what more natural than to call it μάρμαρος? *Marmor*, the Latin form of the name thus instituted, in course of time became changed into the French *marbre*, the proximate parent of our own "marble." Boys' "marbles" are so called because originally made of alabaster, a stone of marmoreal substance and complexion, and still furnishing "alleys." By metonymy, again, the same word denotes sculptures, as when we speak of the Elgin Marbles, and most especially sepulchral ones.

"Alas for him who never sees
The stars shine through the cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play;
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own."

Repaying Nature with her own gift, the poets often apply the epithet "marble-like" to the ocean when smooth and luminous. Homer, for instance, in his ἅλα μαρμαρέην, Virgil in his *æquore marmoreo*. Virgil also uses marble as a name for the sea, and we must not forget that one of the softest and loveliest of waters is to this day the "Sea of Marmora." Perhaps there is an ancient etymological connection between *mur*, as a name for the sea, and *marah*, one of the primeval words for bitterness, seawater being figuratively bitter. Homer so describes it (Od. v. 323). In Virgil we have *Doris amara*, the bitter sea; and *rorem amarum*, the bitter sea-spray. Marah stands for bitterness more than once in the Old Testament. "They could not drink of the waters, for they were bitter: therefore the name of that place was called Marah." "And she said, Call me not Naomi: call me Mara, for the Almighty hath dealt very bitterly with me."* Amarus itself seems to point to the same ancient extension of meaning, thus to the primitive *mur*, in which, through the association of bitterness, would seem also to lie the origin of "myrrh," one of the bitterest of gums; μύρομαι, to lament (Iliad, vi. 373), as when we speak ourselves of "bitter tears;" *mæreo*, to grieve, the Anglo-Saxon *murnan*, whence mourn, mourning, and mournful, also the French *morne*, sad, and *marri*, sorry.

Thus it is that words of which bare lexicon-etymology can render no account, or of which it at all events renders only an imperfect account, may by virtue of poësy, the science of the natural harmonies of things, and the golden key to the highest philosophy, be traced, as our argument has contended from the beginning, to the forms, the sounds, the pictures, of the world around us. Nature is an unfailing interpreter to all who set out with earnest and reverent faith in her power and munificence, or as Horace excellently calls it, "the riches of her native funds."† Beside her, in truth, there is no interpreter. Hence when we would get at the best and most meaningful of the phenomena of language, to depend on books alone is to stop in the temple-portico. A genuine system of etymology cannot rest in partial histories, nor in any theory of roots which regards them as simple phonetic types, arbitrary and casual. Simply to refer words to another and older language may be the beginning of etymology, but it certainly is not the end. The reasons of the applications of words should be sought, not merely their dictionary pedigrees. "Verborum explicatio probabatur, id est, *qua de causa* quæque essent ita nominata, quam etymologiam appellabant," said Cicero long ago, and what was true with *him*, assuredly to-day is yet more important. To disregard Nature in tracing the history of words is to shut one's eyes to all the best scenery of the route, since when consulted on true principles, the ministration precisely accords with that of the poetic faculty,

"Leaving that beautiful which always was,
And making that which was not."

Plato taught nearly the same. For that words, in a genuine system of etymology, must be investigated poetically, and not merely as a linguist or a grammarian would handle them, is unquestionably the true idea of the "Cratylus," which despite the unjust censure it has received from misapprehension of its real intent, is in principle undeniably correct. A dictionary constructed on this plan, *i.e.* showing the progression of words from their onomatopœtic bases, so far as ascertainable, to the final or figurative meanings, is a great desideratum, and would be of incomparable worth both to literature and philosophy.

To give the figurative meanings first, or exclusively, as too often done, is contrary to right order. A truly philosophical dictionary, moreover, would disregard alphabetic arrangement, and classify words according to their genesis and vivifying soul. When such a dictionary shall be compiled, it will at once exhibit a map of the human mind, and the history of its development:—it will also present a record of the progress of human knowledge. Not until this is done will etymology have fulfilled its

* The feminine Christian name Mary, often mistakenly referred to the above, is an abbreviation of Miriam.

† "At quanto meliora monet, pugnantia que istis,
Dives opis naturæ suæ!"—Sat. i. 2, 73, 74.

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duties, or vindicated its noble capacities, inestimable alike to the historian, and as an educational lever.

LEO H. GRINDON.

(*To be continued.*)

GLORYING IN THE CROSS OF CHRIST.

JESUS CHRIST, the Saviour of the world, suffered death upon the Cross for our sakes. The Word teaches, and the doctrine of the New Church indorses the teaching, that that suffering was essential to the redemption of humanity. Its importance therefore can scarcely be over-estimated, since without the Passion of the Cross the whole human race must have been eternally lost.

The true doctrine of the Cross, however, has been lost sight of. It has been thought that the Passion of the Cross was the whole work of Redemption. But in reality this Passion was only a part of the Lord's work of Glorification, the last and direst of the long series of temptations which assailed the assumed nature of the Lord. Swedenborg says: "Redemption and the Passion of the Cross ought to be considered as distinct; otherwise, the human mind . . . falls into error respecting all those truths that relate to salvation by the Lord. For unless he has right ideas of these two points, as distinct from each other, a man is as in a dream. . . . But although Redemption and the Passion of the Cross are two distinct things, yet they are united and make one in the matter of salvation; since the Lord, by union with His Father, which was completed by the Passion of the Cross, became a Redeemer to all eternity" (*T. C. R.* 127).

On account of the manifest importance of the Passion of the Cross, it (the Cross) has become to many an object of veneration, not only in the Church of Rome and among Ritualists, but also in so-called orthodox circles.

"The Cross! the Cross! the wondrous Cross
On which the King of glory died,"

has been apostrophized again and again in popular hymnology, as the following extracts from "Sacred Songs and Solos" will testify:—

"Cling to the Cross, thy burden will fall,
Christ hath redeemed us once for all."

"The Cross! the Cross! the blood-stained Cross!
The hallowed Cross I see,
Reminding me of precious blood
That once was shed for me."

"Mourner, wheresoe'er thou art,
At the Cross there's room!"

"Jesus, keep me near the Cross;
There a precious fountain,
Free to all—a healing stream—
Flows from Calvary's mountain."

Sentiments of this character are supposed to be in harmony with the teachings of the Lord and His apostles, and is considered to be "glorying in the Cross of Christ" (an expression founded upon Galatians vi. 14, "God forbid that I should glory save in the Cross of our Lord Jesus Christ").

We believe that such "glorying in the Cross of Christ" has no solid foundation in the Scriptures.

With the exception of the merely incidental allusions in the various Gospel narratives of the Crucifixion, the "Cross" is only referred to, in the Gospels, in two places. Jesus said, "He that taketh not his cross, and followeth after Me, is not worthy of Me;" and again, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." It is very evident that in these passages the "Cross" spoken of is not the "Cross" of Calvary, but the mental "Cross" of humiliation and self-denial demanded from every disciple who essays to follow the Lord.

In the eleven places where the "Cross" is mentioned in the Epistles, also, the reference is never to the material "Cross," but either to the "Cross" mentioned by the Lord or to the work effected by the Lord. For instance, St. Paul in his First Epistle to the Corinthians says, "Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the Cross of Christ should be made of none effect. For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God." The Gospel preaching of Paul was surely not so out of harmony with the preaching of the Master as to exalt any other "Cross" save that which the Lord Himself had enjoined upon His followers. Hence when Paul again mentions the "Cross" (Gal. v. 11) he explains it (ver. 24) in these terms, "They that are Christ's have crucified the flesh with the affections and lusts;" and in the following chapter, when speaking of that wherein he glories, he plainly indicates the same idea (ver. 14), "God forbid that I should glory save in the Cross of our Lord Jesus Christ, *by whom the world is crucified unto me, and I unto the world.*" In Ephesians ii. 16, and Philippians ii. 8, the Apostle mentions the Cross merely historically. In Philippians iii. 18, 19, he describes the state and behaviour of those who refuse to deny themselves for the Lord's sake: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

Indeed there is no warrant for the idea that the material Cross upon which the Lord suffered is in any sense an object of veneration or adoration. To the apostles and the early Christians the Cross of Calvary was in itself a thing to be hated, but the work effected on the Cross was the seal of Christian hope and the *symbol* of that Christian life enjoined by the Lord. "As Christ died in the body and rose again, so Christians were bidden to put to death the lusts that were in the flesh, and rise again to purity" (Froude).

It is important to remember that *the Lord's commands concerning the "Cross" were given before He had suffered on Calvary.*

We bear the "Cross" and glory in the "Cross of Christ," when we oppose and shun the ultimation of our evil affections and lusts because they would lead us to sin against God; and we "crucify the Son of God afresh, and put Him to an open shame," when, having tasted the good Word of God, we again fall away into wickedness and sin.

The apostolic glorying in the Cross of Christ, then, included no reverence for that instrument of torture upon which our Lord was "by wicked hands crucified and slain;" and it is remarkable, as a commentary upon the prominence now given to the "Cross," that in the Apocalyptic description of the spirit world, and of judgment therein, the Cross is not mentioned either in its literal or symbolic character.

Cross-worship is heathenish in theory and in practice. A material image of the "Cross" is not needed to remind us of the Saviour's work. The Bible tells its own story of His wondrous love, and of the various steps He took in the pilgrimage of suffering by which He attained to the perfection of His Humanity. If we would glory in the Cross let us take the one that He offers to us. We do not honour the Lord by honouring the "tree" to which He was nailed—we honour Him by believing in Him and following Him, by reverencing His Word and Laws, by striving after His holy heaven. We can only rightly understand "The Cross of Christ" as the result of

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experience. In the words of Dr. Parker, when recently discoursing on *the help and the hindrance* of similitudes, "What is that wooden Cross on Golgotha—is that all? It is nearly nothing, within its poor visible limits. There is another Cross in it, over it, round about it, of which it is the dim symbol, the narrow entrance, the initial point. The Cross—what are its measurements? High as heaven, wide as the horizon. We live into the meaning of the Cross. The preacher cannot state it to us in terms; by daily agony, by new variety of experience, by enlargement of consciousness, by startling views of sin, by the necessities of life, by social sympathies, by the spirit of personal sacrifice, we grow into the meaning of the word Cross, an infinite word, a word whose solemn music fills eternity."

But though the Cross seems heavy to bear, it is not so difficult to live for heaven as some suppose; we shall by-and-by realize that His yoke is easy and His burden is light, and be enabled to sing—

> "How light, how light, this precious Cross,
> Presented to my view!"

SEDAN.

REVIEW.

The Rev. JOSEPH COOK'S Monday Lectures. Second Series. London: R. D. Dickinson.

(*Concluded from page* 188.)

MR. COOK does not give us his own definition of Transcendentalism; he gives us instead the following definition, said to have originated with an acute teacher: "See the holes made in the bank yonder by the swallows. Take away the bank and leave the apertures, and this is transcendentalism," and goes on to say, "But we are all bank swallows too. The right wing and the centre of the social, twittering human race live in these apertures as well as the left wing, and it would be of little avail to ridicule the self-evident truths on which our own peace depends. I affirm simply that transcendentalism of the left wing has not been consistent with transcendentalism itself. My general proposition is, that rationalistic transcendentalism in New England is not transcendentalism, but, at the last analysis, individualism" (p. 106). This lecture is characterized by a close criticism as to how far man's ideas all arise from experience. He says, "16. Experience does not teach what *must* be, but only what *is;* but we know that every change not only *has*, but *must* have, a cause. . . . 17. We cannot explain by experience a certainty that goes beyond experience" (p. 110). The remarkable position taken by John Stuart Mill, "There may be worlds in which two and two do not make four, and where a change need not have a cause," is quoted as an assertion that has done much to cripple the philosophy of sensationalism; and Mr. Cook concludes that "transcendental truths are simply those necessary, self-evident axiomatic truths which transcend experience. Transcendentalism is the science of such . . . truths. . . . That every change, here and everywhere, not only has, but must have, a cause, is a transcendental truth. It transcends experience. . . . Our conviction, in the moral field, that sin can be a quality only of voluntary action is a transcendental fact. This moral axiom, we feel, is sure in all time and in all space."

In the two succeeding lectures Mr. Cook deals with the question of "Natural Law." Starting from the postulate motto on the title-page of Darwin's "Origin of Species" (a motto consisting wholly of words from Butler's "Analogy"), we are again presented with a proof of the importance of "definitions:" "(1) 'That the only distinct meaning of the word natural is *stated, fixed,* or *settled;*' and (2) 'that what is natural as much requires and presupposes an intelligent mind to render it so—that is; to effect it continually or at stated times—as what is supernatural or miraculous does to effect it for once'" (p. 113). From these premises it is impossible to evolve an argument that can in any manner detract from the religious belief in the supernatural; and Mr. Cook step by step leads us to the grand conclusion of the perpetual omnipresence of God in the universe, and then proceeds: "It has pleased Him, whose hand moulds the centuries, to make the progress of science very nearly the most characteristic feature of the present age. Science as defended by its less thoroughly cultivated votaries has many faults. It sometimes makes arrogant claims; but it has one righteous thing in it, that is, the love of clear ideas. The holy and intense creed of reverence for proof, clear ideas at any cost, and obedience to the organ of spiritual knowledge, will live. It will go through the centuries of coming time without wreck. . . . Faith and reason challenge each other to the death. I see herein a promise, not of destruction for either, but of reinforced and mutually harmonious life for both. Science, against its choice, will show that every natural fact is in the strictest sense a religious fact. Startling us in some past years, it has been blindly bringing us to that great result. The eve of an unexpected time I believe to be at hand, and its dawn now more than begun in the best educated minds, when faith will make science religious, and science make faith scientific" (p. 136).

In his lecture on the "Physical Tangibleness of the Moral Law," in which he treats of the evident fact that mental emotions manifest themselves in external or physical forms, there is a passing reference to Swedenborg (pp. 162, 163). "Begin with what cannot be controverted, or the proposition that we hang the head in shame, and hold it erect in unconscious self-approval. We know that some attitudes in deep remorse bring a man down to the posture of the brute almost. We grovel in the dust at times when we feel ourselves under the thunder and lightning of the moral law. Emerson says he has read in Swedenborg (he means he has read in natural law) that the good angels and the bad angels always stand feet to feet; the former perpendicularly up, the latter perpendicularly down. If you please, that is science; it is not poetry. It is poetry; but it is science too. We see a gleaming curve of the law in the hanging head and in the erect and reposeful and commanding attitude. We see it in that sense of elasticity, and almost of physical levitation, which arises in states of moral trance. We see it on the canvas of great painters in yet higher manifestations; and when we come to the asserted cases of physical levitation we have at least an indication of the intensity of the instinct they represent, and, therefore, of its value as a scientific guide." If Mr. Cook would give a diligent attention to Swedenborg's doctrine of correspondence he would find many such scientific explanations of the phenomena of things seen in the natural plane of existence. The spiritual world is the world of causes, and the natural world of effects; and thus it is that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." The lessons we read in natural law are mirrors of lessons in spiritual law; through them we may see as through a glass darkly the power of the Great First Cause and the surpassing beauty of holiness.

In the lectures devoted to the consideration of conscience we have an elaborate analysis of the various views propounded by Spencer and Bain and Foster and Pascal and Mansel and Kant and Stuart Mill and

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others, full of suggestive thoughts. Conscience is defined as "a sense including both a perception and a feeling, a perception of right and wrong in motives, and a feeling that right ought, and wrong ought not, to be chosen by the will. Every motive has two sides—rightness or its opposite, and oughtness or its opposite. The former distinction is perceived, the latter felt. Conscience is that which perceives and feels rightness and oughtness in motives" (p. 142); but Mr. Cook nevertheless admits "the propriety of all our popular, and, of course, all the scriptural, language concerning the possibility that the conscience may be seared with a hot iron" (p. 143). Mr. Cook pleads for the acceptance of a belief in the infallibility of conscience, which he regards as the influence of the Spirit of God in man. He puts the question thus: "Called upon to choose what I will do, I have a certain amount of light, and I am to decide whether I will act according to all my illumination candidly or not. I know whether I turn away from the light or not. I know whether I look on the whole or a part only of this illumination. . . . I have illumination, and I know whether I suppress a part of it. I know whether the whole is taken as my guide, or whether I turn away from one section of the radiance. The distinction between the whole and a part is primordially perceived in the fields of mental vision as certainly as it is in the field of physical vision. It is just as infallibly perceived there as here. The perception in both cases is a direct vision of self-evident truth.

"There is an ancient Book that speaks of the mischief of the suppression of light. There is a Volume which says that 'this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.' All this is said in connection with the most subtle doctrines concerning 'the Light that lighteth every man that cometh into the world.' I find, therefore, that this general view of conscience, as something which always pronounces it right to follow all the radiance we have, and wrong to suppress light, coincides marvellously with the profoundest thought of Christ, that whoever tutors 'the Light that lighteth every man that cometh into the world' is acting against light, which 'in the beginning was with God and was God'" (p. 204).

Upon the subject of conscience we are in possession of Swedenborg's views upon this matter in "The New Jerusalem and its Heavenly Doctrine" (Nos. 130-140). Since truth is the light of conscience, those who reject truth persistently reject conscience, until by-and-by the conscience becomes weakened, and ultimately dies. "Conscience," says Swedenborg, "is formed with man from the religious principle in which he is, according to its acception inwardly in himself. Conscience with the man of the Church is formed by the truths of faith from the Word, or from doctrine out of the Word, *according to the reception thereof in the heart;* for when man knows the truths of faith, and apprehends them in his own manner, and then wills them and does them, he then acquires conscience. . . . The very spiritual life of man resides in a true conscience, for his faith conjoined to his charity is therein; wherefore, with those who are possessed of it, to act from conscience is to act from their own spiritual life, and to act contrary to conscience is, with them, to act contrary to their own spiritual life. Hence it is that they are in the tranquillity of peace and in internal blessedness when they act according to conscience, and in intranquillity and pain when they act contrary to it; thus pain is what is called remorse of conscience."

It has always seemed to us that those who plead in favour of the infallibility of conscience on the strength of Scripture teaching concerning "the true Light which lighteth every man that cometh into the world," are apt to do so to the neglect of that other teaching: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

We heartily commend the volume to the consideration of all those who would wish to be abreast of the latest conclusions of modern science and philosophy.

J. DEANS.

CAMDEN ROAD MONTHLY READING MEETING.

REDEMPTION AND ATONEMENT.

THE second of these meetings was held on Wednesday, May 1st, at half-past seven o'clock, in the Lecture-room, the Rev. Dr. Tafel being the reader. He opened the proceedings by reading the 59th chapter of Isaiah and offering up the Lord's Prayer. The subject for consideration was "The Redemption and Atonement," and during the reading the following numbers (or portions of them) were read from "The True Christian Religion" in the order we here give them:—Nos. 114, 115, 118, 119, 120, 121, 123, 126, 127, 132, 133, and two Memorable Relations, 134, 135. After the reading Dr. Tafel said:—"This presents the subject of redemption, salvation, and atonement to us in the light which the doctrines of the New Church sheds upon it. There are, however, a great many particulars connected with this doctrine, and some of these, if you choose, we may make the subject of conversation and discussion. There is the subject of imputation, on which especially some interesting matter might be read." No question having been put, Dr. Tafel continued:—"There is one remark that struck me on reading this subject, and that is that no one is able to know the condition of the spiritual world, and more particularly of the world of spirits, at the time of the Lord's First Coming; because, as Swedenborg says, this subject is not discussed in the letter of the Word, *i.e.* it is not discussed in its fulness, although the generals are of course the same there as those that Swedenborg afterwards described as the condition of the world of spirits at the time of the Last Judgment in the last century. There is one interesting point, however, in this connection, and this is, that according to Swedenborg's teaching the spiritual world, more particularly heaven, was not always divided as it is now, viz. into three. Before the Lord's First Coming the spiritual world, or that portion of it which is now occupied by heaven, was divided into two kingdoms, the celestial and the spiritual. The distinction between these two kingdoms and the three heavens, however, is not so great as is usually supposed; for by the celestial kingdom in its largest signification are meant the higher heavens, and by the spiritual kingdom the lower heavens. But here, again, there is an interesting point to notice, namely, that the function of the spiritual kingdom before the Lord's First Coming was not carried on by means of angels and good spirits generally, for the three heavens were not fully organized till the Last Judgment in the last century. The case was then similar to that which existed in the spiritual world at the time of the Lord's Second Coming. The third and second heavens were fully organized by the Lord at His First Coming, but not the first heaven, for the first or lowest heaven has only been organized fully by the Lord in His Second Coming. The function of the first heaven during the last 1800 years was carried on by the 'former heaven and the former earth' which are spoken of in the Book of Revelation, and the condition of the former heaven is represented in the parable of the tares and the wheat. Of such a nature also was the spiritual kingdom before the Lord's First Coming, for it consisted of tares and wheat. Now by this is meant (to return again to the parallel cases of the Lord's Second Coming in 1757) that that kingdom consisted of simple good spirits, and of such spirits of the departed as during their life in this world had outwardly lived the lives of Christians, but who were inwardly wicked. In this world, as we are taught in our writings, there are many who outwardly are good men, but are good from themselves and not from the Lord. The spiritual kingdom before the Lord's First Coming was organized of such persons, for then the simple good and the internally wicked lived together, and there, by the strong influx which flowed into these good spirits from the celestial heaven, those who were only externally good were kept in their externals, and they thus could be utilized in carrying on to some extent the function of the spiritual kingdom. Swedenborg tells us that there was a great influence brought to bear upon such as were externally good to make them

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do outwardly good works; but finally they were separated by means of a last judgment."

Mr. C. A. Faraday thought in reference to the redemption of the angels, that seeing we knew so little about the spiritual world at the time of the First Coming of the Lord, we must probably take the statements of Swedenborg as revelation, and not inquire more upon the subject, though it seemed to him that the angels would not need redemption.

Dr. Tafel in reply quoted the *T. C. R.* 120, but said "it did not thoroughly answer the objection, and applied only to those good spirits who were approaching heaven, from whom, without the Last Judgment, the approach to heaven would have been entirely cut off, and there would have been a danger of future angels becoming perverted on passing through the world of spirits. Such was the danger before the Lord's First, and even before His Second, Coming, and therefore we read of such souls as could not pass through the world of spirits on their way to heaven, that they were, as the letter of the Word tells us, placed 'under the altar' in the lower earth (Rev. vi. 9), which is in hell; for they would be safer in hell than in the world of spirits, because hell was in order, and the world of spirits was not. This shows that it was not safe for souls to be at large in the world of spirits. The reason why the world of spirits was a more dangerous place than hell was because it was rendered so by the inhabitants of this world; for according to the order observed since the Fall, every one in this world is attended by good spirits from the Lord and evil spirits summoned by himself. And whenever there is not an evil spirit bad enough in the world of spirits, a devil from hell is brought up into the world of spirits, where he is in a state of freedom, which renders it more unsafe there. It was because the evils of humanity had drawn hell into the world of spirits that it became necessary for the Lord to effect redemption. With regard to the redemption of the angels, which is said to have been effected by the Lord's Coming, the explanation is, that the heavens cannot exist independently of this world. Heaven is the throne of God, but this world is the Lord's footstool. Everything must stand on ultimates, on last things; for if the last things are subverted, then the higher things topple over and are destroyed. When a man loses his two feet even up to the ankles, the whole body falls. The Church on earth is the resting-place for the heavens, and unless there be a Church on earth the heavens lack that resting-place. By redeeming the world the Lord also saved the angels of heaven, who were in danger of falling, not by their fault, but by ours. The heavens are arranged so that the best angels in each heaven are in the middle, and they decrease in goodness and excellency in proportion as they radiate away from the centre and towards the circumference. Then, gradually, as the outskirts of the heavens became infirm (from the assaults of man, represented by the building of the tower of Babel), the middle of the heavens was insecure, because even the angels, we are told, are not perfect before God; for they have their *proprium* with them and have to be kept out of it by the Lord. The Lord's Humanity, we are taught, extends now from the spiritual sun down through the heavens even into this natural world. Before the Glorification the Lord could only be mediately present with humanity in this world by means of His angels, but now He can be immediately—and is immediately—present with every one of us. And this immediate presence of the Lord is secured by the new arrangement into three heavens. The Last Judgment, however, which, as we are taught, took place in 1757, is not yet finished: it has only taken place in the other world, and not yet in this world. It is usually thought that the Church has been already judged in this world, but the Dragon is not yet cast into hell, it is only cast into the outer world of spirits, and so the separation of the wheat from the tares has only been accomplished in the other world. There is still a great deal of wheat in the Old Church mixed with the tares, and, indeed, the Old Church has a distinct office to fulfil, which is rather negative though,—to prepare those whom it brings up, for the New Church, and after the wheat has all been drawn out of the Old Church then the condemnation by which the Dragon is cast into the outer world of spirits will come. The judgment is described in the eleventh chapter of Revelation, but the judgment of the Dragon, by which it is cast into hell, is only referred to in the nineteenth chapter. The difference between the state of the world of spirits before and since the Last Judgment is this, that in the world of spirits there are two degrees; there is an exterior and an interior world of spirits. In the exterior, man is in his exterior thought, and in the interior in his interior thought. Before the Last Judgment man could not rise beyond the perverted world of spirits in his thought, but men may now rise in their interior thought into the light of heaven; and thus the members of all Churches are now capable of beholding the falsities of their faith if they will. It is only because the sphere of man's interior thought has been purged by the Last Judgment that we are able to see and accept the doctrines of the New Church. But it will not do for us to condemn wholesale all the Old Church congregations; because, as I said before, the wheat and the tares are there still together; in some Churches there is more wheat and in others less. There can be no doubt that the stronger the New Church becomes, the greater will be the influence from the new heaven brought to bear upon the Old Church to bring the wheat out of it; but the New Church becomes strong only by planting the standard of the truth firmly in this world, and not by compromising the truth; for if we do this, we may indeed get some to join our Church organization, but they will not be really joined to us, nor separated from the tares."

Mr. Ernest Rabone thought in reference to the explanation offered about the heavens resting on the Church in this world, that lower things existed from higher, and not *vice versâ*.

Dr. Tafel replied:—"This question belongs to the doctrine of degrees, and any question in connection with degrees can always be illustrated by collateral things. As in the body, when scalds exceed a certain dimension the person cannot be healed, simply because the ultimate is wanting, and the ultimate is required in order that there may be an appropriate reaction. Action and reaction is a law without which nothing can exist in this or in the other world; there is an action from within and a reaction from without; but if the reaction is wanting there is nothing to hold the interiors, and they must go to ruin,—there is nothing to prevent it. Thus it is with the heavens and the Word. The Church and the literal sense are the ultimates, which give the reaction. All the power of the Divine Word is in the letter, and we must always remember that it is by the Word in the letter that we are able, by the Lord's assistance, to drive evil spirits away from us; conquering in temptation by means of the Word in ultimates. If you take the letter of the Word away, then you only have the internal sense, and without the letter of the Word this would be quite powerless. Now the doctrines of our Church as we have them in the writings, are the Word as the angels have it in heaven, because the letter of the Word cannot exist in heaven. If the natural world was wanting, then the letter of the Word would also be wanting." After a few remarks from Dr. Bogg, Dr. Tafel closed the meeting with the Benediction.

BRADFORD NEW CHURCH SOCIETY.

ANNUAL MEETING.

On Wednesday evening, April 24th, the Annual Meeting of the Bradford Society was held. There was a good attendance. After the meeting had been opened by a hymn and the Lord's Prayer, the minister, Mr. J. R. Rendell, called upon the Secretary to read the report. The report was in all respects very satisfactory. Six new members had been added during the year, raising the number to forty-four. The average attendance at worship has been larger than it had been the previous year. Six young children had been baptized, and two marriages solemnized. The conversational meetings at which the "Divine Love and Wisdom" had been read had been fairly successful. The Mutual Improvement Society had also prospered. The Sunday-School had remained about the same, and fourteen of the senior scholars were being prepared by the minister for admission as junior members. A band of hope had also been established, which it was hoped would prove a safeguard to the young against the sin of intemperance. The report also stated that the requisition to the minister to allow himself to be ordained had been signed by all those members who regularly attended worship, and that it had been accepted by him. The report of the Treasurer was also very satisfactory. It is the custom of the Bradford Society to raise the salary of the minister a year in advance, a plan which might be adopted with advantage by other small Societies.

A pleasant feature in the meeting was the election of five members. The most important business of the evening, however, arose out of the report of the Trustees. The building in which the Society worships is not the property of the Society, and it was thought that the time had arrived when an attempt should be made to purchase it. The owner of the building, George Aspinall, Esq., one of the oldest members of the Society, has most generously offered to sell it for £650. It was purchased by him a few years ago for the sum of £600, and some improvements and drainage had incurred an expenditure of about £50. The building with the land in front is worth much more than when it was purchased. Mr. Aspinall was not only willing to sell the property, but had promised to give £100 towards the purchase. The meeting instructed the Trustees to purchase the building, and heartily thanked Mr. Aspinall for his generosity. As many of the readers of *Morning Light* are aware, the friends at Bradford are preparing to hold a bazaar in the autumn of the present year, by means of which they hope to raise a considerable portion of the mortgage of £550. The meeting concluded by a hymn and the benediction. It is trusted that this pleasant meeting will encourage and stimulate all the friends to greater exertions for the good cause.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Annual Meeting of the British and Foreign Bible Society was held in Exeter Hall on Wednesday, May 1st, under the presidency of the Earl of Shaftesbury.

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After devotional exercise, the report was presented, which showed that the free income of the Society for the year ending March 1878 has amounted to £107,386, 11s. 6d., whilst the sum received for Scriptures sold, both at home and abroad, had reached £104,141, 16s. 7d., which with £135, received on account of a Special Fund for Indian colportage, and £640, 7s. 6d., for work at the Paris Exhibition, made a total of £212,303, 15s. 7d. The expenditure had amounted to £227,805, 18s. 1d., being £10,475, 5s. more than in any previous year. This increase was wholly due to the extensive and costly effort made in connection with the recent war in the east of Europe. The issues of the Society had been, from the depot at home, 1,462,609; from the depots abroad 1,490,988, making a total of 2,943,597 copies of Bibles, Testaments, and portions. The total issues of the Society from its commencement now amounted to 82,047,000 copies. Interesting details were given of the operations of the Society, and it was stated that at the seat of war there had been circulated 100,012 copies. It was proposed to circulate copies on a large scale during the Paris Exhibition.

ITEMS OF INTEREST.

The Society at Horncastle has just held its fifth anniversary. Mr. Bates, one of the Conference students, took the morning service, and Mr. Gunton the afternoon and evening of Sunday, April 28th. A tea-meeting was held on Wednesday, and a public meeting afterwards. These and the Sunday evening meeting were all well attended. The ladies' sewing meeting in connection with the church has enabled the Society in four years to clear off the whole of its debt on the building. Mr. Bates has been engaged by the Society as its minister.

On Wednesday evening, May 8th, the week-evening Theological Meetings in connection with Argyle Square Church were resumed after a somewhat lengthened interruption.

An excellent lecture was delivered by the Rev. J. Presland on the subject of "Conscience." An animated conversation took place after it, and a number of difficult questions were put to the lecturer and satisfactorily answered. It was announced that these meetings would be held fortnightly.

The next meeting will be held on Wednesday the 22nd inst. at eight o'clock, when a lecture will be delivered by Mr. James Speirs on "The Law of Retaliation." This will be followed by lectures on the 5th and 19th of June next, after which they will be suspended until October.

At Grimsby, on the 24th and 26th of April, Mr. Gunton delivered two lectures in the Mechanics' Hall. Over thirty copies of the "Silent Missionaries" were sold. Several new inquirers were amongst the listeners.

On Sunday, May 5th, Mr. Gunton returned to his labours in the important town of Leeds; at both services there was a good attendance, and in the evening several strangers, the floor of the church being comfortably filled. An attractive list of subjects for five Sundays has been circulated.

The Society has arranged to offer its present place of worship by public auction on Wednesday the 15th of this month.

The Hoxton New Church Society, which has met for worship in Buttesland Street for a number of years past, has now moved to Albion Hall, Dalston, near the spot where they hope at no distant date to build a church. This Society will in future be known as the Dalston Society of the New Church. The funds which have been and which are still being raised for the erection of a church will not be used, it should be clearly understood, for the missionary services at present being conducted in Albion Hall, but be kept exclusively for the erection of a place of worship. These funds are at present invested in the Star Building Society, where they will remain at interest until required for their legitimate purpose.

The *Hackney and Kingsland Gazette* of May 6th has the following:—"A lecture on Heaven, Hell, and the Intermediate State, the first of a series of lectures, was delivered by the Rev. John Presland at the Albion Hall, on Wednesday evening. The attendance, in spite of the tempest raging at the time, was very good, and the views advocated by the lecturer, although quite new to many present, were very favourably received. The subjects were handled with the lecturer's usual ability and eloquence, while every proposition advanced was supported by copious extracts from the Word of God."

TO CORRESPONDENTS.

"*The Gates Ajar.*"—A subscriber who was informed by a lady at Argyle Square Church that she was induced to visit there through having read the "Gates Ajar," wishes to know whether Miss Phelps, the author, is a New Church lady, and whether all the editions are the same. The author is not a New Church lady, neither can the work be styled a New Church work; but it is at one with us in asserting its belief in the continuance of life immediately after the death of the body, of life as real and of spiritual objects as substantial as any natural life or natural objects in the world can be. The authoress has apparently an idea of our law of spiritual affinity, but, according to our thinking, she carries it to a fanciful extreme. The work has been of great use, and possibly has done better service than a really better book would have rendered. All the editions are, we believe, complete, except the first English edition issued by Messrs. Low & Co.

The Lord's Resurrection Body.—"A Primitive Methodist" would like some further information respecting the body with which the Lord rose, and what became of His natural body which was laid in the tomb; also in what sense the Lord is the firstfruits of those that slept, and in what way His resurrection is like ours. The Lord rose with a body which was unlike man's, as He Himself said, for He said a spirit hath not flesh and bones as ye see me have; but when He glorified His natural body we must remember that the natural body is perfectly distinct from and must not be identified with matter. Every man, on the other hand, has a natural body and a spiritual body now. At death he merely drops the natural garment by which he has known and been known in the world. The parallel between the Lord's rising and ours is that ours, like His, occurs at death, that we rise in a spiritual body, having laid aside our material body, and that He arose in a glorified but non-material body. This subject you will find very fully and clearly treated in a lecture by Dr. R. L. Tafel on "The Lord's Glorified Body" (price 2d.).

"*Except ye become as little children.*"—"An Inquirer" would like to see this passage more fully illustrated, because by the orthodox it is taken to mean that as little children take everything for granted without further question, so in like manner ought we. The condition of the little child is not certainly meant to indicate simple and blind trust, but the innocence of ignorance which characterizes it is meant to be typical of another innocence, the innocence of wisdom, to which in spirit as to his soul he is desired to aspire. The word innocence, it has been said, shows the real state of the child, for it is a negative instead of, as might generally be expected, a positive term. It is a non-harmful state; but that results from want of intelligence and want of power; it is innocence of the physical nature. The real innocence is the result of regeneration, and is the innocence of wisdom, thus is no longer an attribute of a man's physical nature, but is now of his spiritual nature, which will continue to live for ever. God's commands are not contradictory; but the "orthodox" interpretation of this passage certainly place it in antagonism to such passages: "Come now and let us reason together," and "Search the Scriptures; for they are they which testify of Me," and "From a child thou hast known the Holy Scriptures, which are able to make thee *wise* unto salvation, through faith which is in Jesus Christ. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Next week we hope to print an article on this subject from the pen of Dr. Tafel.

SUNDAY-SCHOOL LESSONS.

JESUS APPEARS TRANSFIGURED.

May 26, *Morning.*—Mark ix. 2-13. The three disciples who accompanied the Lord and were the witnesses of His transfiguration are the principles of love, faith, and good works, which, when they abide in our heart, enable us also to see the Lord as He is seen in the spiritual world. The Bible is not only from the Lord but is the Lord, and when we are in a high state of regeneration, having the principles represented by the three disciples abiding in us, we are able to see the Lord as to His real character, and therefore transfigured throughout the whole of the spiritual sense, and not merely as He is referred to in the letter of Scripture. The spiritual greatness and glory of the Lord is then seen and acknowledged, and our own unworthiness and utter helplessness for all good purposes. Moses and Elias, who appeared transfigured with Him, signify the historical and the prophetical Word, the unfolding of the spiritual sense and the revelation of the true character of the Lord Jesus Christ as the One God of heaven and earth, "the first and the last, the Alpha and the Omega."

May 26, *Afternoon.*—Catechism.

BIRTHS.

On May 7th, at Colinfield, Wigan, the wife of Mr. John Johnson, F.M.S., of a daughter.

On May 8th, the wife of Mr. George Meek, Manchester, of a son.

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MORNING LIGHT

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No. 21.—Vol. I. SATURDAY, MAY 25, 1878.

AMID THE CORN.

By the Author of "The Evening and the Morning."

I.—THE CHRISTMAS PARTY.

CHAPTER XI.

"We are the clay and Thou our Potter."

IT was, as I have said in the previous chapter, the last day of the old year. Though the snow had ceased falling, the aspect of the earth and sky was bleak and unpropitious. It was necessary, however, that I should return home on the following day, let the weather be what it might, and it was with some regret that I found my visit to Mr. Freeheart's hospitable home drawing to a close. During the afternoon we had a short ramble amid the snow, and Hettie and Lilian, under the escort of Willie and Mr. Thomson, and wrapped up to their ears and eyes in furs and shawls, afforded no small amount of pleasant labour to the young gentlemen by the difficulties into which they were continually falling, and from which they required to be extricated amid much laughter and innocent mirth. Lilian was more natural and genial, and Hettie took the opportunity to whisper to me that she thought we had not only been rubbing the chaff off the corn, but also melting the frost in which her really warm and kindly spirit had been artificially encased by an unnatural and artificial creed.

When we had gathered round the great fire in the evening, it was proposed among other things that Hettie should give us a further specimen of her reading, and with much taste and propriety she selected a number of passages from Cowper's "Winter Evening." The charming touches of rusticity in that beautiful poem were especially pleasing to Mr. Freeheart and Mr. Thomson, while to all of us the varied rhythm and the sweet tones of the reader were inexpressibly delightful. As the music of the closing lines ceased, Willie remarked that he rarely disagreed with the poets, but that he was continually finding himself at variance with the apostles and prophets. At this exclamation Hettie closed her book as if she were preparing to take part in a more pleasant enterprise, while we all gathered more closely round the roaring fire.

"For my part," he continued, "I regard all poets as inspired——"

"And so do I," said Hettie, interrupting him; "the prophets too were poets—

> 'Poetry is itself a thing of God:
> He made His prophets poets; and the more
> We feel of poesy do we become
> Like God in love and power.'"

"Thanks, Hettie," I remarked; "there is much beauty and suggestiveness in the lines."

"But, lassie," said Willie, "don't interrupt again; your memory is a trifle too obtrusive. I was going to say that all poets are inspired, but that they all have their weak seasons. Milton, though divine, is heavy. 'Homer sometimes nods.' When they write the truth, it is an inspiration. When they err, inspiration fails. Isaiah is often fine, but occasionally weak and twaddlesome. In fact, I consider that Cowper was sometimes inspired, and Isaiah sometimes not. Cowper was inspired when he wrote the lines which Hettie has just read—

> 'God gives to every man
> The virtue, temper, understanding, taste,
> That lifts him into life, and lets him fall
> Just in the niche he was ordained to fill.'

That's good; that's true. On the other hand, when Isaiah and Jeremiah wrote about God making one man to honour and another to dishonour, I think they were not inspired. The doctrine is bad: I don't believe it. It is a libel upon God, and I cannot think that God inspired men to libel Himself."

"Perhaps, Willie," said Hettie, "you have only got the chaff in your mouth, and you find it dry and disagreeable."

"Very likely," he answered, laughing, "I have no doubt Mr. Romaine and you will make something very sweet and palatable out of it."

"You have uttered at least one truth," I remarked. "It is perfectly certain that God does not make men vessels of wrath of His own will and pleasure, if that is what you mean. It is written, 'Them that honour Me I will honour.' We have our destiny in our own hands. If we honour God we are vessels made to honour, but if we dishonour God we are vessels made to dishonour."

"That is all very well," said Willie, "as you put it; but it does not appear to me that that is how it is put in the Bible."

"Let us see how it is put in the Bible," I answered. "Here it is: 'Arise, and go down to the Potter's house; and there I will cause thee to hear My words. Then I went down to the Potter's house; and, behold, He wrought a work on the wheels. And the vessel that He made of clay was marred in the hand of the Potter: so He made it again another vessel, as seemed good to the Potter to make it.'"*

"But there are other passages besides that," he persisted, "and you must interpret them by the Apostle Paul's words."

"I don't know that," I remarked; "the apostles rubbed and ate for themselves, and we must rub and eat for ourselves."

"Ha! ha!" laughed Mr. Freeheart; "we can't do that by proxy any more than we can get our dinners by proxy."

"You are quite right, Mr. Freeheart," I remarked, "and we will adopt your suggestion. Now observe, what we have read is a parable."

"Something like Æsop's fables?" asked Mr. Thomson.

"Ay, if you like. Æsop's fables are a kind of human parable teaching moral lessons, but the stories in the Bible are Divine parables teaching spiritual and eternal truths."

"I wish Mr. Robins were here, my dear," said Mr. Thomson to Lilian; "he'd learn a thing or two."

"That's more than the parson and the coroner would though," said Mr. Freeheart; "if Robins knows too little, they know too much."

"They are the classes which it is difficult to teach," I remarked; "those who know nothing and are contented with their ignorance, and those who know everything and are satisfied with their knowledge. But now, who is the Potter?"

"Why," said Hettie after a pause, "we all know that. 'We are the clay, and Thou art our Potter, and we are all the work of Thine hand.'"

"A very little touch took off those two pieces of chaff. God is the Potter; man is the clay. We now want to know what is meant by the house of the Potter."

"Well," said Mr. Morse, "if you are going to consider it in that way, I will say the Universe."

"That is a very general answer, and in the broadest sense it is the truth," I replied; "but suppose we consider it more specifically and say the Church. The Church is God's house. The Church is the scene of the Divine Potter's operations."

* Jer. xviii. 2-4.

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"As you will," said Mr. Morse, "only I would rather you did not tack an ecclesiastical signification on to everything."

"I don't look upon the Church as an ecclesiasticism, but as a community of waiting and growing spirits. Where there is any spirit waiting for God or growing up under His touch, there is the Church."

"I don't dislike your definition," said Willie.

"Now, then, we have three things," I continued: "we have the Divine, the Human, and the Scene of the operations of the Divine. We want to know what is meant by the Hand of the Potter?"

"Oh," said Hettie quickly, "the Hand of the Potter which moulded the clay is the Power of God which shapes our spirits."

"We are getting on rapidly with our rubbing. You have now virtually told me what the vessel is. It is the spirit shaped by God. But the clay also signifies the human spirit, as you have suggested. What is the specific difference?"

"Why," said Mr. Thomson, "I should say the clay is the untrained colt, and the vessel is the horse broken to run in harness."

"Ha! ha! well done," said Mr. Freeheart, "why, Harry, you yourself will know more than Robins before long."

"The clay is the spirit in its elementary condition," I continued; "it is the mind as yet unformed. It is the principle of Human Life not yet wrought on the Everlasting Wheel into the shape of Manhood. In twenty years you may grow a symmetrical mass of human flesh and blood, but it takes something more than time to make a Man."

"Ah, I see where you are now," said Mr. Freeheart. "In four years by feeding it well we can turn a calf into a good fat bullock; but you want something more than time and feeding to turn a baby into a man."

"Why, uncle," said Hettie, "how absurd!"

"And yet how true, my dear," said Willie. "You know what the poet you just now quoted says—

> 'We live in deeds, not years; in thoughts, not breaths;
> In feelings, not in figures on a dial.
> We should count time by heart throbs. He most lives
> Who thinks most, feels the noblest, acts the best.'

I certainly of late years have been led to think the Bible a myth, but I have still a religion which teaches me that we grow into Manhood, not by breathing and eating for so many years, but by feeling, thinking, and acting with nobility and wisdom."

"Not by 'believing only'?" said Mr. Thomson.

The only notice which Lilian took of this was to give the speaker a good-natured slap on his huge shoulder.

"No," I observed; "not by 'believing only,' but by submitting to the Divine controlling hand which works and shapes us on the ever-moving wheel of experience. Every circumstance, afflictive or propitious, is a touch from the finger of God. If it were possible for the human mind to remain for a series of years without becoming the subject of the Divine forces operating to-day by means of trials and difficulties, and to-morrow by successes and triumphs, it would be like maiden clay, an unwrought and unshapen mass. But the hand of God is ever upon us. Even in our sleep it is not inactive. From the cradle to the grave it is absolutely true that we are the clay and He our Potter, and we are all the work of His hands."

"Yes," said Willie, "*all:* the marred vessel, and the vessel made as it seemed good to the Potter."

"Quite so," I replied; "but what we want to know is *why* the one is marred and the other made well. You cannot think there is any deficiency of skill or any defect of will on the part of the Divine Potter?"

"No, no. You are not dealing with my phrases, but with those of your revelation. I say with the old Persian poet—

> 'Oh, Thou who didst with pitfall and with gin
> Beset the road I was to wander in,
> Thou wilt not with Predestined Evil round
> Enmesh, and then impute my fall to sin.'

The rector thought the old Persian a sad heathen, but I think at present that the religion of this verse is better than that of either prophets or apostles."

"Stop a moment. We don't know what that of the prophets is yet. I admit that it is said that one human vessel is marred under the Divine hand, and that another is made well, 'as it seemed good to the Potter to make it.' The reason is because in the one case man rebels and in the other submits. Here it is (Isa. xlv. 9): 'Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to Him that fashioneth it, What makest Thou? or Thy work, He hath no hands?' You see the woe is denounced against the clay that *striveth* with the Potter. The whole aim of Divine Providence through life is to beautify our spirits and make them the subjects of honour in eternity. If we, however, strive against Divine Providence we grow not beautiful, but deformed, not subjects of honour, but dishonour. Observe, moreover, this is brought about not by any defect in the Divine forces, but by our own wilfulness and perversity."

"That doctrine I cannot complain of," said Willie. "It is my own view. But what I did not expect to see is that it is also that of the Bible. Pray go on."

"That it is the doctrine of the Bible you may know from another reference. In Isaiah xxix. 16 it is written: 'Surely your turning of things upside down shall be esteemed as the Potter's clay: for shall the work say of Him that made it, He made me not? or shall the thing framed say of Him that framed it, He had no understanding?' Man's turning of things upside down; his putting evil in the place of good and good in the place of evil; the work rebelling against Him that made it; the thing framed questioning the wisdom and understanding of the Framer—what can be the result? Can discordancy produce a harmonious whole? Can rebellion and conflict end in anything but a marred work? The teaching of the Bible is not that God of His own will or negligence spoils His creatures, but that His creatures spoil themselves because they resist God, and are not pliant under His hand."

There was a short silence after this speech. All were thoughtful and interested in the subject. Mr. Morse was especially grave and contemplative.

After a moment, Hettie laid her hand on Willie's arm. "Why," she said, "it must be as Mr. Romaine says, Willie. The Bible must mean that it is man's wilfulness, and not God's bungling, that results in an ugly piece of work. God shows no want of skill in shaping the creatures of the wild. They are all cast in the same mould. One eagle is like another, just as one dove is like another. All animals are alike beautiful and perfect in their way."

"Yes," I said; "that is so. Man only is marred. This results from his freedom. You have very properly remarked, Hettie, that the lower animals are all cast in the same mould. Man is not *cast*. He is *wrought* upon the wheels. He is not *born* or even *fed* into Manhood: he is *formed* by experience sometimes terribly painful and agonizing. For Man is not mere instinct. He is Knowledge and Virtue, and he is shaped through Con-

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duct dictated by Divine Intelligence. This is the gist of our parable. The Potter is the active force—God. The clay is the reactive force—Man. When man reacts harmoniously to the Divine touch and grows loving and wise, he is a vessel made as God sees good to make it. When man reacts inharmoniously, you see the consequence—a vessel marred!"

There was another silence. At length Mr. Morse said, "But Paul—he evidently considered that God had the power and right to make one man to honour and another to dishonour. That Mr. Oldman did not dispute."

"Willie," I said with emphasis, "we must interpret the Scriptures for ourselves. Paul interpreted for himself, and we must do the same."

Every one of my friends were startled except Hettie, who startled them still more by quoting from Dryden with much naïvete—

> "If others in the same glass better see,
> 'Tis for themselves they look, but not for me;
> For my salvation must its doom receive
> Not from what others, but what I believe."

"True, Hettie," I remarked; "Paul looked in the 'same glass' as we, and he may sometimes have seen better. He interpreted the Scriptures as God gave him guidance, and we must do the same. He was not infallible any more than Peter. Peter denied his Master, and Paul did not always understand his Master's utterances. In this case I think he erred."

"Pray, Mr. Romaine," said Lilian, "*where* are your innovations to cease? I did not know there was any difference between one part of the Bible and another."

"Nor did I," said Mr. Freeheart.

"Please to tell me, Mr. Freeheart, why you at church stand up and sing a glory to God when the Gospel is read, but sit down and are silent at the Epistle."

"Quenched again!" cried Mr. Freeheart, laughing; "I never could argue any more than I could remember a whole line of verse."

"I have one thing to impress on you, my dear Lilian," I continued; "when Isaiah and Jeremiah write about the clay and the Potter they declare that the 'Word of Jehovah' came unto them, and that they simply transcribed it. Paul makes no such claim. What we have from the prophets are the VERY WORDS OF GOD. What we have from Paul is simply his own view respecting the meaning of those words. His view, being that of an enlightened apostle, is worthy of full consideration; but if, after having considered it, we find it is not in harmony with the Scripture itself, and opposed to our own reason and common sense, we are not warranted in receiving it."

"These are indeed NEW doctrines!" said Mr. Morse.

"Consider them well in the new year now dawning. Paul had some things from the Lord, and some of his notions were from himself. He tells us so. He thought virginity was more honourable than marriage: hence came the unnatural institution of monks and nuns. In that he was wrong; for in the beginning God made them male and female, and said, For this cause shall a man cleave unto his wife, and they twain shall be one flesh."

I paused. There was evidently something on Mr. Thomson's mind.

"What is it that disturbs you?" I asked.

"Why," he said, "did Mr. Dryden mean that he would receive his doom from what he *only* believed?"

"How absurd!" I exclaimed; "Dryden was a poet, and all poets have to exercise their judgment. It is quite true that he became a Roman Catholic; but no man who exercises his judgment can possibly believe that salvation is secured by faith alone, any more than he can hold that God was willing to make vessels of wrath fitted to destruction."

"Certainly not," said Hettie, turning to Lilian; "for in the same poem Dryden says that even the Gentiles who never heard of Jesus—

> 'With Socrates may see their Maker's face
> While thousand rubric martyrs want a place.'

Is it not a sweet thought, Lilian dear, that all who love and do what they have been taught is right are received into the bosom of their Father?"

Lilian made no verbal response.

She, however, put her arms around her cousin and smiled and kissed her. As the two blooming girls stood a moment in their innocent beauty and freshness I thought I had never seen a fairer picture. It was speedily spoiled by Mr. Freeheart.

"Come, Lilian," he said, slapping his hands with much vigour, "stir about, and see that supper is being got ready, for we must treat the old year with one more meal and then watch and listen for—— what is it, Hettie?"

"Why, uncle, how ridiculous!

> 'A new foot on the floor, my friend,
> And a new face at the door, my friend,
> A new face at the door.'"

CHRISTIAN EVIDENCES.

(*Concluded from page* 194.)

THE historical sketch given by Mr. Froude of the condition of society in the Roman Empire during the centuries which elapsed between the crucifixion and the baptism of Constantine is well worth studying as a graphic and truthful picture, showing how, despite the peace and quiet and industry and the air of grace and harmonious culture which appeared upon the surface, there existed an inner degradation almost inconceivable to us:—"By pleasure was meant the indulgence of the senses; and the supremest enjoyment which art and philosophy combined to recommend was the most loathsome and unmentionable of vices. The poor may have been protected from the worst contamination by the necessities of hard work, the ignorant by the simplicity of their understanding. But so far as culture 'cast its shadow,' the very memory disappeared that there was any evil except bodily pain, or any good save in sensuality. The supreme deity led the way in impurity. The inferior divinities followed the example which descended from them into the palace of the emperor. . . . Of all kinds of men . . . the philosophers were the vilest and the worst. . . . The nearest in infamy after them, and but a single degree better, were the priests and ministers of the established religion. . . . At this point religion had reached its nadir, lower than this it has never descended upon earth. The degradation was now as complete as the genius of evil could make it."

In this sketch we have, though doubtless unintentionally, a confirmation of the fact that the Lord had come into the world in the fulness of time, in the world's deepest hour of degradation and need, when judgment was turned away backward and justice stood afar off, when truth was fallen in the streets and equity could not enter, when truth failed and he that departed from evil made himself a prey (Isa. lix.). It was with the rest of the world in this state that Christianity was slowly but surely gaining ground. Christianity differing in this, as in many other respects, from all previous systems, was essentially a missionary system. Its pioneers were prosecuting the work in every direction, but their plan was

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a new one. They disdained the tinsel show, and forbore to hold out the glittering promises which formed such a distinguishing feature in the advocacy of the "quack prophets" who from time to time claimed to be "God's" or "sons of God,"—"their message was a message never heard before on earth. It was to invite their fellowmen to lead new lives, to put away sin, to separate themselves from the abominations of the world, to care nothing for wealth, and to be content with poverty; to aim only at overcoming, each for himself, his own sensuality and selfishness; to welcome pain, want, disease, everything which the world most shrank from, if it would assist him in self-conquest; and to expect no reward, at least in this life, save the peace which would arise from the consciousness that he was doing what God had commanded."

Speaking of the preaching of this message among the Romans, Mr. Froude argues that it "naturally found most acceptance amongst those whom ignorance had protected from philosophy; who had lived in hardship, and had been least enervated by what is called pleasure;" and that intelligent men could not attach much importance to the alleged appearance of a Son of God in Judea. But amongst the ignorant there was nothing at all that, according to their views, presented any great difficulty. The people had been accustomed to hear of "sons of God;" they believed in the probability of miracles, and in the idea that spirits took an active interest in mundane affairs. Christianity tended to vastly elevate their ideas in respect to these subjects, but nevertheless the ignorant legendary beliefs formed a very congenial soil for the reception of the seeds of the Christian faith. "The teachers were on the same intellectual level with their audience. They were men of noble natural disposition, natural gifts, natural purity of mind, but they were unlearned. They knew nothing of science or art, and, with the exception of St. Paul, nothing of literature, nothing of politics, nothing of the world around them." Here, again, we have a *non sequitur*. It does not follow that ignorance of science and art and literature and politics necessarily involves inability to reason logically on theological principles and facts. Very often it happens that men highly learned in some special branch of learning are utterly unable to master other subjects. We know a very distinguished professor of chemistry, a young and rising man in the scientific world, who would not be able to pass the London Matriculation Examination. Indeed we need no better illustration of this than that which is evidenced in Mr. Froude's article. As a historian and writer he is a man to be proud of, as a theologian he is a long way adrift. For instance, he says in his effort to discount the intelligence of the early Christians, "St. Paul had been well educated, yet his scientific knowledge had been carried only far enough to betray him into error, when he illustrated the resurrection of the body from the growth of a grain of wheat, which he supposed to die and rise again. Contemporary naturalists were as well aware then as now that if the grain was dead it would not rise again." It is quite true that dead seed will not grow or rise again, while it is equally true that when seed has once commenced to germinate, the process as it proceeds destroys the seed. It dies that from its ashes may spring the multiplied fruit. But St. Paul was not so foolish as to suppose that the sowing of dead seed would result in the growth of anything, nor that men's spiritual bodies are to be grown from the dead bodies put into the ground. He was not speaking about the resurrection of the body at all. His subject was concerning the spiritual resurrection of man from the death in trespasses and sins, and the simile he used was no new one to the early members of the Christian Church. Their Master had often used the comparison of the insemination and growth of seed to represent the establishment of the kingdom of heaven, and once He had said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." St. Paul could not have meant that the burial of a dead body was at all analogous to the sowing of seed. The Apostle's subject is the Resurrection of MAN. When is man sown a natural body? according to the comparison used. The grain is sown *before it dies:* "That which thou sowest is not quickened except it die," and hence by analogy we are to infer that man is sown before he dies. Man is sown when he enters into this world, he dies as to his natural body when he leaves this world, and *the quickening takes place then.*

It appears to Mr. Froude that "in its earliest stages the Church absorbed the common *superstitions* of its day," amongst which superstitions he claims "the Christian mysteries of the sacraments," "the virgin-born body of Christ," "the Trinity," "the Christian atonement." The prior notions connected with these ideas gave place to purer and higher notions, calculated gradually to elevate every faculty of human nature, and gradually to enlist it in the war against moral evil.

To us it appears that the greater portion of the "superstitions" now in the Christian Church were not to be found in it in its earliest stages. And though the sacraments were established, they were not established as "mysteries;" though Christ was taught to have been born of a virgin, it was not taught that His body was generated free from the effects of Adam's sin; though the doctrine of a "Trinity" was preached, it was not the popular doctrine of modern days, nor yet an idea invented from Plato; and though the Scripture speaks of an "Atonement," the doctrine of the Apostles upon that subject has no affinity with the "strange and painful opinion . . . that the gods required, as a condition of any special favour, the sacrifice of some pure and noble victim."

Amongst the efforts made to stem the tide of new opinion that began to spread over the empire, was a work by one Celsus, entitled "A True Story." Celsus is generally supposed, though the evidence is not conclusive, to have been the friend of Lucian and a contemporary of Marcus Aurelius. Nothing remains of the work save those parts of it that have been preserved in the extracts given by Origen in his reply. Mr. Froude describes him as "a clear-sighted, honest, proud, and powerful-minded man, unlikely to concern himself with vice and folly." This part of his character does not much concern the question at issue, but we can better understand his position when we are told that "he had assured himself that every phenomenon in the moral or material world was the sequel of a natural cause. Epicurus had taught him that constant unvarying laws, or groups of laws, prevailed throughout the universe, that what appeared to be chance was only the action of forces not yet known to us, and that every alleged miracle performed, either by God, angel, devil, or art magic, was a false interpretation of some natural phenomenon misinterpreted by ignorance or misrepresented by imposture." This, we suppose, is what proves that "his method of thought was scientific in the strictest modern sense." But a writer starting with this assurance as a foregone conclusion, *who regards all effects in the material world as the result of natural causes, and esteems miracles as impossibilities*, brings to the consideration of

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the truthfulness of the records of Christianity a biassed mind. The argument is founded upon an unproved premiss, and the conclusion is therefore open to question. Our view of this matter is, that *all the phenomena in this material world are the sequel of spiritual causes.* We quite believe that God works through laws, but not through natural laws only. If there is a natural body and a spiritual body, and a natural world and a spiritual world, there must be natural laws and spiritual laws. And as the soul is superior to, and acts through, the body, so these spiritual laws are superior to, and act through, natural laws. It is very inconsistent for scientists, who are obliged to admit the existence of *unknown* forces, to deny that there may exist supernatural forces, to deny the power of Deity to occasionally work by extraordinary as well as by ordinary means. Not extraordinary in the sense of being OPPOSED to the ordinary means of Divine action through His laws in the natural world, but in the sense of being unusual as resulting from the action of laws only occasionally put into operation. When modern men of science deny the possibility of miracles at the onset, we are prompted to remind them of the words of Hamlet:—

> "There are more things in heaven and earth
> Than are dreamt of in your philosophy."

The "True Story" seems to have commenced by admitting that there was nothing censurable in the lives or habits of the early Christians, and that they were not to be blamed for refusing to worship the gods of Greece and Rome; their fault was that they had erected a new superstition of their own, which they maintained by the arts of common charlatans, and that they "would neither reason nor listen to reason. 'Inquire nothing,' they said. 'Believe and your faith will save you. The world's wisdom is evil, and the world's foolishness is insight.'"

We have not space to follow in detail the argument of Celsus and the reply of Origen, which are given at some length in the article in *Fraser*. Mr. Froude in his summary says: "On the moral and spiritual side Origen was as completely victorious as Celsus was irresistible on the intellectual. Celsus insisted that Christianity was identical with a thousand other superstitions. Origen was able to insist on the extraordinary difference, that neither the philosophy of the schools, nor the mysteries, the festivals, the rituals of the heathen gods, availed to check the impurity of society, or to alleviate the miseries of mankind, and that vice and wretchedness disappeared in every house into which the Gospel found an entrance." This, after all, is the best test of truth. A system able to impose upon men a higher—the highest—moral tone; which, while encouraging every form of virtue, held out to the sinner the hope of the blessed effects of repentance; which was the means of rousing men into earnestness in the struggle against every form of evil, could not be based upon mere ignorant superstitions.

"The early Fathers," says Mr. Froude, "were men often of the highest intellect;" and that being so, it was not likely that they would accept fictions as facts without inquiry.

The writings of Origen give a clear indication of the manner in which the early Fathers dealt with many of the difficulties of the letter of the Word of God. Having learnt that the letter killeth while the spirit giveth life, he taught that Scripture is to be spiritually discerned, and since the whole creation of God has its meaning in man alone, or in reference to man, we are not to be satisfied with any meaning of Holy Writ save such as can be turned to a spiritual purpose.

From this attitude of the Fathers Mr. Froude argues: "A true religion—it cannot be too often repeated—is not a history, but a declaration of the present relation which exists at all times between God and man. So certainly the Fathers of the Church felt, or they would not have treated Scripture facts with the freedom of allegoric interpretation which we uniformly find in them." A true religion must, of course, be more than a history of outward facts; and the *facts* of Scripture are therefore to be regarded as the clothing of the inner meaning of the truth given to make us wise unto salvation. And it is to be especially remembered that the classing of the alleged facts of Scripture among legends and superstitions cannot possibly help to increase the world's reverence for the system founded by Jesus Christ; for our only knowledge of the system is that which is handed down to us in connection with "*facts*." J. D.

INNOCENCE EXTERNAL AND INTERNAL.

(Zechariah viii. 3-6.)

THE praise of youth has often been sung by the poets, but why not the praise of old age? In youth, indeed, it is not yet known how the fair flower will turn out; whether at the close of its earthly existence it will sink in order to rise to a brighter future; or whether it will sink in order to sink for ever.

Youth is the age of promise, the age of hope; but how many passionate dreams of happiness and success are dispelled before youth reaches the tranquil shores of a peaceful and happy old age!

There are breakers and dangers ahead before every youth when he launches out in life for himself. He is often full of self-confidence and courage, and never doubts but that success will crown his earthly career. Yet the very self-confidence in his own bosom is the breaker and the danger which the youth has to shun; for self-confidence means confidence in his own strength and his own prudence. And man's own strength and his own prudence lead him to himself and away from the Lord.

The staff on which man ought to lean at the very outset of his life is confidence and rest in the Lord; confidence in His wisdom, and rest in His infinite and Divine mercy.

And if man in the early period of life has made the Lord his trust and his shield, then in the advanced period of his life he will "dwell in the streets of Jerusalem, with his staff for the multitude of his days."

Confidence in the mercy and goodness of the Lord, and confidence in His infinite wisdom, are the *staff* which the Lord Himself provided for man in his old age; and this *staff* is sufficient for the *multitude of days, i.e.* for a multitude of those states through which man has already passed, and through which he will yet pass in the future.

This is the staff and the rod concerning which we read, "Yea, though I walk through the valley of shade or of darkness, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

There is much, very much, required until the Lord is at last made the staff of every man "in his age for the multitude of his days."

In fact, the whole struggle of a lifetime consists therein, whether a man shall place all his confidence in himself and in his own prudence, or whether he allow the Lord's rod and His staff to comfort him.

But when at last the trust and confidence in the Lord, in His goodness and His wisdom, have led man into "the streets of Jerusalem, the city of truth, the mountain of

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Jehovah of Hosts," then the prophet bursts out and says, "Thus saith Jehovah of Hosts, It shall be marvellous in the eyes of the remnant of this people in these days. Will it also be marvellous in Mine eyes? saith Jehovah of Hosts."

And the meaning of this is, that "the Lord's return into Zion, when old men and old women shall dwell in the streets of Jerusalem, and when the streets of the city shall be filled with boys and girls, playing in the streets thereof," that all this will be due to "the remnant or residue of this people," by which are meant the remains of goodness and truth in the minds of the people. And by this is again meant that the whole regeneration of man and the establishment of the Lord's kingdom within him is effected by the remains of childhood, which are laid up by the Lord in the soul of every one of His children.

That all this is the result of the unobtrusive and unobserved remains of childhood "is marvellous in the eyes of the remnant of this people in these days. Will it also be marvellous in the Lord's eyes, saith Jehovah of Hosts?"

The saving remains of childhood consist mainly of the states of innocence which are inseminated by the Lord in the hearts of all human beings in their early days of infancy and childhood.

Innocence is not a feeling or a substance independently of itself, like love or charity, or like good and truth. Innocence, therefore, is not an independent spiritual substance, but it is an inherent quality of all genuine good, and in fact of that good which constitutes the blessedness of the highest and inmost heaven; and from that heaven the good of innocence descends into and is present in every genuine good of charity, and in all good works which are wrought by the Lord through man.

The Lord can be present only in innocence, and on this account He is called in the letter of the Word "the Lamb that stood on the mountain of Zion." In order, therefore, that the Lord may be present in the hearts of men, and in order that He may work out their salvation from the power of evil and falsity, He lays a deep ground of innocence in their minds while as yet there is no actual evil and no falsity deposited there.

By the action of the innocence of childhood hereditary evil is restrained within the souls of men until the age of their maturity, when they are able to cope with it, and with the Lord's help to subdue it.

Whatever is given to man by the Lord in childhood is given to him in pure mercy. All that man needs in his future struggles against hells, the Lord then mercifully provides for him, not only during infancy and childhood, but also during early and advanced youth. The Lord in fact provides for the spirit of man just as his earthly parents provide for the clothing and nutrition of his earthly body; and the relation which man during his infancy and youth holds in respect to his earthly parents in his advanced life, when the Lord is regenerating his soul, he then occupies in respect to the Lord. And as the innocence of childhood enables a child lovingly and gladly to fulfil his duties towards his parents, so the innocence of wisdom, the result of regeneration, enables him to fulfil his duties in respect to his Heavenly Father.

The innocence of childhood causes children to love their parents and to trust them alone. It also causes them to have no other solicitude than to be well-pleasing in the eyes of their parents. Thus they receive food and raiment not only to satisfy their wants, but also to delight the early cravings of their souls. As innocence animates their hearts and induces them to love their parents, they do from the delight of their affection what their parents like. Thus they not only do their parents' biddings, but they also anticipate their commands, and they do what they think that their parents would like or would bid them to do. Innocence also induces children to have no respect for themselves.

Such is the effect of innocence on the minds of children as long as it is strong enough to hold in bounds hereditary evil. Hereditary evil, however, can be fully restrained in youthful souls only so long as it is not allowed to ultimate itself in actual evils. But when actual evil is once recorded in the memory, then it is a basis of influx of evil spirits, and then evil spirits seek to prevent the further implantation of the feelings of innocence; and then, also, hereditary evil, which is interiorily in the innocence of childhood, seeks to burst out, yet it is only allowed fully to burst out when man approaches the age of maturity.

The presence of actual evil in the memory, which is restrained there by the commands of parents and their teachings, removes the soul of man out of the company of the highest angels, and places him under the influence of angels of the second heaven. Now the soul of man becomes the recipient of a different kind of good, and hence also of a different kind of innocence. There are altogether three kinds of innocence in which man may be during his age of infancy and youth, and these three degrees of innocence are represented in the letter of the Word by the *sucking babe*, the *child* when it learns to walk, and the *boy* when he begins to go to school.

In proportion as man approaches the age of maturity the early feelings of innocence represented by the *babe* are entirely withdrawn towards the interiors, where they are placed beyond the reach and the infestation of hereditary evil. Yet even then man is not beyond the influence of innocence or of heavenly good; but he is no longer affected by the innocence of babyhood and of early childhood, but by the innocence, or rather guilelessness, of boyhood and early youth.

The Lord's object in the implantation of the states of innocence in man's heart, is his salvation from the powers of evil and falsity, that He may make him an angel of heaven. No one, however, can enter heaven or the kingdom of God unless he be regenerated, and unless by regeneration he have the Lord's kingdom established in his soul.

The Lord's kingdom, however, consists of a union of goodness and truth, and not of goodness or of love alone. In order, therefore, that the Lord's kingdom may be established in man's soul, not only states of innocence, and thus of good, but also states of truth must be stored up in the mind. Hence the importance that the youthful mind be properly taught in the truths of the Word of God; both in the truths of the external and literal sense, and also in those of the internal or spiritual sense of the Word of God.

If man is only in good, and not at the same time in truth, he cannot enter the kingdom of God, nor can he become a member of the Lord's Church on earth; for Jerusalem, as we learn in our text, "shall be called The City of Truth;" but in order that Jerusalem may become "The City of Truth," truths are manifestly required from the Word of God, and not simply goods.

All angels are in the *good of intelligence*, and not in the good of ignorance; although the good of ignorance is an indispensable step in order to reach the good of intelligence. The good of intelligence is that good into which man is able to come when he reaches his age of maturity; and the good of intelligence arises from a conjunction or a marriage of goodness and truth in the mind.

The good of intelligence, however, is of two kinds, for

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it may be conjoined either with the general truths of the external sense of the Word of God, or with the particular truths of the internal sense. In the former case it causes a man to be a member of the external Church, and in the latter case of the internal Church. The members of the internal Church, we learn, are those who do good to the neighbour from the affection of charity; but the men of the external Church who do it from obedience.

In the *good of ignorance*, however, are those who at some future time may become members either of the external or of the internal Church. Concerning this good we learn that "it is predicated not only of all those who have not yet reached their twentieth year, but also of all those who are in the good of charity, and at the same time in ignorance of the truth; as are those *within the Church* who are in the good of charity, and do not know what the truth of faith is, from whatever cause this may be. Of this kind," we learn, "are most of those who think in a holy manner concerning the Lord, and who think well of the neighbour. Likewise, all those *outside of the Church* who are called gentiles, and who also live in the good of charity. Both the former and the latter, although they are not in the truths of faith, still because they are in good, are in the faculty of receiving the truths of faith in the other life, like infants: for their intellectual faculty is not yet infested by the principles of what is false; nor is their will-faculty so much confirmed in the life of evil, because they are ignorant of what evil and falsity is."

"Those also who are in the good of ignorance," we learn further, "do not come into any temptation; because no one is tempted until he is able to reflect and perceive in his own manner what good and truth are."

From all this it appears that the Lord really is not able "to return to Zion, and to dwell in the midst of Jerusalem," and thus that He is not able to regenerate the human soul, until it is fully provided with the remains of innocence, and the remains of truth. For the whole work of regeneration consists in implanting truths from the Word in the good of infancy. The good of ignorance, like the good of infancy, is simply natural, but by the implantation of the truths of the Word of God it is made spiritual; and according as these truths are drawn either from the literal or the spiritual sense, it is made spiritual either in a lower or in a higher degree.

By regeneration, finally, the external innocence of infancy is made the internal innocence of old age. There is no difference between these two species of innocence in kind, *i.e.* the same good of innocence which the Lord instilled into man's heart in early infancy, He afterwards conjoins with truth during regeneration; and by the implantation of truth the external good of infancy is changed into the internal good of old age, or in other words, external innocence is changed into internal innocence.

At first, in the early part of regeneration, the innocence of boyhood and youth has the truths of faith implanted into it; then the innocence of childhood, and finally the innocence of babyhood or infancy. With the innocence of infancy or babyhood, which is the highest degree of innocence, man is invested by the Lord in due course, in old age. And the charm of old age consists in its childlike simplicity and innocence. But while with children hereditary evil lurks within every one of their states of innocence, with "old men and old women in the streets of Jerusalem" innocence is within, and both hereditary and actual evil are without.

"All the old men and the old women in the streets of Jerusalem," as we read in our text, "have their staffs in their age, for the multitude of their days;" and by this, as we have already seen, is meant that all their trust and all their confidence is in the Lord, in His love and His wisdom, and none in their own goodness and their own wisdom—and this is the very essence of innocence. Trust and confidence, however, beget love; for where there is no trust and no confidence, there also can be no love. But as "the old men and the old women in the streets of Jerusalem" have an unbounded trust and confidence in the Lord, therefore also their love to the Lord is unbounded. To do His will, and not their own will, is their greatest delight; and to believe in Him, and His Divine Word, and in all those truths which He has revealed to mankind from the hidden treasures of His Divine Word, is to them a joy ineffable. As they are in a state of genuine innocence from the Lord, all their own, their *proprium* in their will and in their understanding is mercifully removed from them. The good which they do is the Lord's; and also the truth which they see, and which they love to teach, is from the Lord, and not from themselves. The only apprehension which they feel is this, that from some reason or other they may do what is not well-pleasing in the sight of the Lord. The Lord, on the other hand, opens their eyes so that they can see the wondrous things of His law, and He fills their heart with the heavenly delight which the angels feel when they love the Lord by loving their neighbour. An "old man and an old woman who dwell in the streets of Jerusalem," never think of themselves in the first place, and therefore they have a heaven on earth. The world also appears better in their eyes than it does in the eyes of others; for they see the good in others first, and not their evils and faults. As they only notice the good in others, all, even in this world, are loving and kind towards them, and they strive to shelter them as much as possible against the asperities of this world. Those who are in the innocence of old age have the Lord's truth established in their hearts; and they always instinctively do the right thing in the right place. They do so, however, because "they dwell in the streets of Jerusalem," and because early in their lives they learned the Lord's truth from the Sacred Scripture, and practised it; and also because they have never forgotten that Jerusalem is the "City of Truth," and that no one can "dwell in the streets of Jerusalem" unless he is fully acquainted with the truths taught not only in the external, but also in the internal sense of the Word of God. But these truths in their case have become truths of good, *i.e.* they have all been imbued with the life of goodness, and therefore they have laid aside the appearance of truths and have assumed the appearance of good.

Yet those who have grown old "in the streets of Jerusalem" are by no means old in that sense in which old means superannuated. For although truths with them are old in that sense in which they have become instinct with innocence and good, yet their minds are for ever on the alert to receive new truths and new goods in their minds; and these new goods and new truths which they constantly receive in their minds, are meant by "the boys and girls with whom the streets of the city shall be filled;" and the delight which they feel in the acquisition of these new truths and goods is meant by "the boys and girls playing in the streets thereof."

"All this," we read in conclusion, "saith Jehovah of Hosts, is marvellous in the eyes of the remnant of this people in these days. Will it be marvellous also in Mine eyes? saith Jehovah of Hosts."

R. L. TAFEL.

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THE COMPANIONS OF OUR LORD.

II.—JOHN THE BAPTIST.

(*Continued from page* 193.)

THOUGH dead, however, John still spake by the memory and influence of his noble life and faithful testimony. Even the callous heart of Herod could not rest under the burden of his cruelty and injustice. Hearing the fame of Jesus, he said to his servant, "This is John the Baptist: he is risen from the dead; and therefore mighty works do show forth themselves in him" (Matt. xiv. 1, 2). Others, also, besides the guilty tetrarch were disposed to think that John lived again in the Saviour; for when Jesus asked His disciples, "Whom do men say that I, the Son of Man, am? they said, Some say that Thou art John the Baptist" (Matt. xvi. 13, 14).

But the renown of John's ministry produced results of far greater value than these superstitious fancies, and on one occasion enabled the Lord effectually to silence a powerful combination of His adversaries. He was teaching and preaching in the Temple during His last visit to Jerusalem, when a party of chief priests, scribes, and elders roughly asked Him, "By what authority doest Thou these things? and who gave Thee this authority?" Instead of returning a direct reply, He answered: "I also will ask you one thing, which if ye tell Me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" This counter-question quite baffled His interrogators. "If we shall say, From heaven; He will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people: for all hold John as a prophet." Receiving no reply, therefore, the Lord declined to make a statement which would clearly have been alike unnecessary and useless: "Neither tell I you by what authority I do these things" (Matt. xxi. 23-27; Mark xi. 27-33; Luke xx. 1-8). The full force of this rejoinder, and the reason for His opponents' confusion, are not at once apparent; indeed, a superficial mind might almost gather that, instead of answering the question proposed to Him, Jesus evaded it. Evidently the chief priests and scribes and elders knew better. They saw that to acknowledge the validity of John's ministry required the fullest belief in the authority of Him whose claims they had called in question. For the function of the Baptist had been plainly declared in prophecy. Isaiah had predicted the proclamation by a voice in the wilderness of the cry, "Prepare ye the way of Jehovah, make straight in the desert a highway for our God" (xl. 3). Malachi, speaking the words of the Lord, had communicated the promise, "Behold, I will send My messenger, and he shall prepare the way before Me" (iii. 1). "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Jehovah: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (iv. 5, 6). The meaning of these passages is perfectly simple. They foretell the coming to this world of Jehovah God Himself, whose way should be prepared by a preacher, ministering in the wilderness, and resembling, in the circumstances and spirit of his mission, the Old Testament prophet Elijah. The priestly objectors to the pretensions of our Saviour well knew these declarations of the Scriptures, and also remembered how precisely they had been fulfilled in the character and work of John the Baptist. Before his birth he was identified by an angel with the promised herald, who should go before the Lord God in the spirit and power of Elias (Luke i. 16, 17). He had himself testified, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John i. 23). And he had pointed to Jesus as the Being before whom he was sent, and whose path it was his duty to prepare: "This is He of whom I said, After me cometh a Man who is preferred before me; for He was before me. . . . And I saw, and bare record that this is the Son of God" (30-34)—even the Child born and Son given, whose "Name should be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. ix. 6). Admitting, therefore, the Divine origin of John's commission, it was impossible but that the Jewish cavillers should concede to our Lord an authority amply and infinite. For if John was a witness of the truth, which they dared not and could not deny, Jesus was none other than Jehovah God manifest in the flesh, the Father revealed in the Humanity which was the Son (Luke i. 35), and which He had assumed for the redemption and salvation of mankind.

John the Baptist was also an eminently representative character. As forerunner of the Lord Jesus Christ, the Word made flesh and dwelling among us (John i. 14), the Divine truth in its directest, most vital manifestation, he signifies a spiritual agency which must in like manner precede and prepare for the reception of such truth, either in the world at large, in any particular community of mankind, or in each individual soul. Thus he typifies the written Word, the necessary precursor of the living Word, which alone renders its acceptance possible. For we can only rise to a perception of the spiritual glories of Divine truth, or realize their supremacy in our own hearts and minds, in proportion as we have previously honoured, with due understanding and obedience, the plain and practical commandments of its letter; the apostolic doctrine being no less sound in this relation than with respect to the subject of which it is immediately affirmed, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. xv. 46). Hence the fitness and significance of John's baptism with water, since it is literal truth which prescribes the duties, and indicates the methods of the repentance and reformation of which baptism is the sacramental symbol. Hence, too, the connection between John and Elijah. For Elijah was emphatically the ideal prophet, in whom all the characteristics of the prophetic office found the completest embodiment. Since, therefore, the distinguishing function of the prophets was to communicate the Word of Jehovah, their official utterances being in every case certified by an authoritative "Thus saith the, Lord," or some equivalent phrase, they all, but especially Elijah, the representative of their class, signify the Word which it was their mission to proclaim. Thus John the Baptist, the Elias herald of the Gospel dispensation, denotes the knowledge and practice of that literal truth of the Word which prepares the way for the inner and spiritual reception of its Divine life and blessing. And every circumstance of his eventful history becomes full of meaning and instruction when interpreted according to this symbolism.

How expressive, for instance, is the scene of His ministry, "the wilderness of Judæa!" (Matt. iii. 1). For was not the Word, at the same time, preaching in a desert? The Jewish custodians of its wisdom had so completely rendered it of none effect (Mark vii. 13), that it was indeed proclaimed amid a waste, howling dearth of everything true and good. Or if, instead of this broad, historical application, we view the subject in reference to

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the beginnings of Divine life in each soul, the spiritual fitness of the description is equally apparent. For evil loves and false thoughts and wrong deeds make every unregenerated heart just such a scene to the inward eye as the Judæan wilderness presented to the bodily gaze. There is plenty of life, but unregulated and misdirected. Beast and bird and plant, affection, thought, and knowledge, are not lacking; but their energies are spent in vain, they are selfish, cruel, undisciplined, useless. And in their midst the Divine Word raises its thrilling voice of condemnation and warning, startling the soul with its denunciations of judgment and wrath to come, and urging the cleansing baptism of repentance and amendment.

JOHN PRESLAND.

(To be continued.)

THE DALSTON NEW CHURCH SOCIETY.

OPENING SERVICES.

THE Albion Hall, Dalston, recently taken by this Society for its Sunday services, was publicly opened for worship on Sunday, May 12th. The sermon in the morning was preached by the Rev. John Presland. The text was Luke x. 2: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." These words set forth the threefold conditions of all successful religious work. First, there must be prayer, or the constant looking to the Lord, and reference of all motive and conduct to His Will and Word. Secondly, to prayer we must add *work;* the disciples themselves, while instructed to "pray to the Lord of the harvest," being also sent forth by Him to labour in the Gospel field. And thirdly, the harvest sought must be God's, not ours; the ends pursued being those which He commends, as the strength and wisdom through which they are attained are all from Him, and to Him should be rendered all the power and glory. The application of the text was illustrated by an allusion to the past; the apostles and their successors, full of the Spirit here inculcated by their Master, having accomplished the evangelization of the world. But now a new evangelization is required. The harvest is still great, not only in heathen lands, but in Christendom itself a purer Christianity is needed. Despite the Gospel preached at the First Advent of the Lord the world is far indeed from the perfection of the promised reign of peace and godliness. Sensualism, fraud, violence, war, rend society into conflicting factions. The mental and moral world are equally shaken. Familiar landmarks of religious belief and practice are being gradually removed; time-honoured objects of veneration are crumbling to decay. The minds of men are no longer satisfied with the old reply of "Mystery," they demand a rational basis for their creeds. And the Divine Providence is now supplying this want. The doctrines of the New Church, communicated like every other good and perfect gift from the infinite Father of Lights, shed a new lustre on every subject of religious faith and life, and answer all the problems now agitating the world. These doctrines are designed by God to fill the heavenly garner. Those worshipping in that hell, as their custodians, were therefore in a position analogous to that of the first disciples; agents of the Divine Lord of the harvest for disseminating His principles of truth and goodness throughout the world. The preacher concluded with an earnest appeal to his hearers to act in the spirit of the text, and by devout prayer and intelligent and diligent work to co-operate with the Lord in His gracious designs for the salvation of mankind.

The sermon in the evening was preached by the Rev. Dr. Bayley, the subject being "The Books to be opened at Judgment" (Rev. xx. 12). As the substance of this eloquent discourse has recently been published it is unnecessary to furnish our readers with any detailed report of it here.

The hall was well filled at both services, more than 200 being present in the evening. In the afternoon the Sunday school was opened with Mr. D. Noel as superintendent, and promises to be a very useful feature in the Society's work.

Altogether the Society is to be congratulated upon a very successful start; and we trust future results will more than realize the anticipated good.

LONDON NEW CHURCH SUNDAY-SCHOOL UNION.

QUARTERLY MEETING.

THE Quarterly Meeting of the London New Church Sunday-School Union was held at Deptford on the 1st of May. The chair was occupied by Mr. G. W. Thomson in the unavoidable absence of the President, Mr. S. B. Dicks. The preliminary business of the meeting included the passing of resolutions in favour of continuing the present series of uniform lessons, and arranging for a further course of Sunday-school addresses similar in character to those just concluded. The remainder of the evening was occupied by an address by Mr. W. A. Presland, on the subject of "the Sunday school as a power for spreading the Church." He referred to the slow growth of the Church, and regretted that the causes of its small progress were not investigated with sufficient earnestness. One of the chief of these he believed to be the comparative indifference manifested by a large proportion of New Church people to Sunday-school efforts. He considered the Sunday school to be the greatest missionary duty in connection with the Church, and maintained that it should receive not only the sympathy, but, as far as possible, the active co-operation and support of the wealthiest and most intelligent members of every society. He pointed out that it is much easier to implant truth in young minds fresh and unbiassed than to convert those whose minds are preoccupied with errors and false principles, and argued from this that we might look for the greatest results, as regards the external growth of the Church, from well-directed labour in the Sunday school. The latter part of the address was devoted to the considerations of the best means of rendering Sunday-school teaching effective, and contained some valuable suggestions as to the organization and arrangement of schools. A discussion followed, and a resolution was passed referring Mr. Presland's suggestions as to the grading of schools, etc., to the considerations of the Committee, to be reported upon at the next meeting.

ITEMS OF INTEREST.

On Tuesday, May 7th, a tea-meeting was held in the schoolroom of the Blackburn Society on the occasion of a baptismal font being presented to the Church by two lady friends, whose father was a minister in connection with the New Church. Mr. Cameron, the resident minister, occupied the chair, and during his address said the beautiful and artistic style in which the font had been completed, was not only a credit to the church, but also to the workman who had designed and executed it. On the sloping edge of the font at the top are the very appropriate words, "Jesus said, Suffer little children to come unto Me;" and on the front of it there is written, "Presented by two daughters in memory of their beloved father and mother, 1878," cut out in the stone in neat letters, and inlaid with gold. The rest of the faces or sides of the font (which are seven in number) are filled up with emblems drawn from objects in the vegetable world; and they are—the convolvulus, the rose, the lily, the vine, the acorn, the wheat, and the ivy. Mr. Cameron, in an interesting and instructive address, explained the meaning of each emblem, and concluded by proposing "that the best thanks of the Society be given to the donors for their generous and useful gift," which was seconded by Mr. J. J. Pemberton, and carried with acclamation. Mr. T. Pemberton, in behalf of the donors, suitably returned thanks, hoping that the Society would continue to prosper, and become instrumental for good in the town and district. The care and ability which Mr. J. H. Fecitt had displayed in the workmanship was very properly appreciated by a hearty vote, and duly acknowledged. Short but appropriate addresses were delivered during the evening by Messrs. R. Astley, E. Acton, R. Aspin, R. Walker, and others; and the successful and happy meeting was brought to a close about ten o'clock by Mr. Cameron pronouncing the benediction.

On Saturday, the 11th inst., the Rev. W. B. Hayden with his lady took their farewell of England, going home by the Cunard steamer Russia. The Rev. R. Goldsack, Mrs. Goldsack, Mr. and Mrs. Craigie, and several other friends, were at the landing-stage to bid them Godspeed, and most of these accompanied them in the tender to the ship. The reverend gentleman and Mrs. Hayden both looked very well and very happy, and spoke in warm terms of their stay and treatment here. During his prolonged but too short visit Mr. Hayden has been into nearly every county of England, and preached for most of the Societies of Great Britain; while his labours at Southport have given great pleasure both to minister and people. After a short visit on board the Russia the bell rang for visitors to leave, and then both vessels put on steam, and amid the waving of handkerchiefs were lost to sight as the steamer went down the Mersey.

The anniversary Sunday-school sermons of the Ramsbottom Society were preached on the afternoon and evening of the 12th inst. by the Rev. R. Goldsack, and the occasion afforded a most gratifying example of Christian communion. Both services were well attended, that of the evening being so crowded as to necessitate seats being placed in the aisles. This was due to the attendance of our brethren from other denominations; and in giving notice of the Wesleyan sermons for the following Sunday Mr. Goldsack spoke of

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the pleasure derived from such kind and charitable interchanges of church and services. In the morning Mr. Parkinson of Preston gave an interesting address to the scholars, teachers, and friends; and the collections for the day amounted to £64, 3s. 5d., which was thought very good considering the state of trade.

The Rev. Isaiah Tansley, at present at Clayton-le-Moors, near Accrington, has accepted an invitation given by the Society at Besses-o'-th'-Barn, and will shortly move thither. Mr. Tansley will be the first minister which the Besses-o'-th'-Barn Society has had; and let us hope his services will be so fruitful as to induce it to apply at any early date for admission to connection with Conference.

Keighley is another Society which has not had a minister before, but which is, we understand, desirous of obtaining the services of a settled pastor, and is at present taking steps for the purpose.

Here is excellent advice to the preacher; advice, however, more needed for the Old than for the New Church teacher, as the latter has the key to unlock the letter and unfold its purely spiritual lessons, lessons which are not for one time but for all time, not for one people but for all peoples, not for one state but for all states. It is taken from *The Christian Age:* "In studying a lesson to teach it, the teacher should seek to learn not alone what God taught to His people of old by the Bible passage under examination, but what God would teach by it now; especially to the class for whom it is examined. 'All Scripture *is* profitable'—not *was* profitable—'for doctrine, for reproof, for correction, for instruction in righteousness.' The question for the teacher is, 'How can this lesson be made profitable to these ends, to me, and to my class at this time?'"

TO CORRESPONDENTS.

Universal Restoration.—Mrs. Hume-Rothery has sent us a long letter, which, however, we are unable to print, in reply to the remarks made on the quotations from her works given on page 129, or rather, it would seem, in modification of her own previous statements. She quotes the *A. C.* 967, as teaching that the terrible punishments described in the previous numbers are intended for the removal of evil, and consequently of reformation and restoration. We reply, that any idea opposed to "the general tenor of Swedenborg's works" certainly seems to us *doctrinally* at "issue with the New Church." This extract from the *A. C.* cannot be held to prove that Swedenborg here repudiated the general tenor of his teachings upon the subject of the eternity of the hells, for the passage clearly refers to the punishment of wicked spirits for purposes of vastation in the intermediate state, and not to the punishment of devils in hell for purposes of restraint. That they are those in the lower earth is plain from *A. C.* 4728, where the condition of the evil who yet have remains of good is described. That falsities and evils are removed in the lower earth, and how they are removed, is treated of in *A. C.* 7122. The words, "Unless it were removed by punishment, such spirits could not but be kept in hell to eternity," are certainly true, but not in the sense that the persons it referred to were *then* in hell, only in the sense of the statement which says, "Man is in hell when he is in evils" (*D. P.* 101). Mrs. Hume-Rothery should bear in mind that after publication her books are public property, and may be quoted from, and her name in connection with them, as often as occasion may require.

Correspondence of the Human Body.—Z. M. wishes to learn where details can be found upon this subject. The descriptions both of the uses of the physical organs and of their spiritual meaning are fullest, and, of course, also most reliable, in the *Arcana Cœlestia* (vols v.-vii.), where Swedenborg has treated of the correspondence of the grand man. The physiological descriptions in these volumes seem to have been taken with little or no alteration from his scientific works, and chiefly from *The Animal Kingdom.* A very interesting popular account of the correspondence of the various organic members and functions is contained in Rice's *Physiology* and in Clowes's *Letters on the Human Body.*

SUNDAY-SCHOOL LESSONS FOR JUNE.

Date.	Text for Repetition.	Subject.	Chapter for Reading.	Lesson.
June 2.	Rev. xx. 12. Isa. ix. 6.	Nathanael under the Fig-tree. The Parable of the Trees.	John i. Judges ix.	John i. 43-51. Judges ix. 7-21.
,, 9.	Jer. xvii. 9, 10. John x. 29, 30.	Jesus and Woman of Samaria. Jephthah.	John iv. Judges xi.	John iv. 5-19. Judges xi. 32-40.
,, 16.	1 John iv. 20. Isa. liv. 5.	Jesus and Zacchæus. Samson's Training.	Luke xix. Judges xiii.	Luke xix. 1-10. Judges xiii. 8-14.
,, 23.	Jer. xxxii. 19. Matt. xxviii. 19, 20.	Jesus foretells His Sufferings. Samson and the Lion.	Matt. xvi. Judges xiv.	Matt. xvi. 21-23. Judges xiv. 5-9.
,, 30.	Rom. ii. 6, 7. John xii. 44, 45.	Jesus directs Passover to be prepared. Samson and the Jawbone.	Luke xxii. Judges xv.	Luke xxii. 7-18. Judges xv. 14-20.

*** Two plans of lessons are given to suit those Societies which have school both in the morning and afternoon.

NATHANAEL UNDER THE FIG-TREE.

June 2, Morning.—John i. 43-51. The chief thing taught in the present lesson is respecting the omniscience or all-knowledge of the Lord. Nathanael, a true Israelite, valued truth, but because he valued it he was slow in receiving everything as truth. The reading of his own character failed to convince him entirely, but when he was told of his standing under the fig-tree and being called by Philip, his belief and his acknowledgment of the Lord as the Son of God were unmeasured. We are also warned against prejudice in Nathanael's reply to Philip's statement that he had found in Jesus of Nazareth the Messiah which had been foretold, "Can any good thing come out of Nazareth?" Philip's faith is exemplified in his reply, "Come and see." The state of good in which Nathanael was was represented by his being under the fig-tree, and also by his being in Galilee. The greater things which our Lord predicted that Nathanael would see, saying, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man," is a state which happens to all of us when we are regenerated, for the Lord's truth in the natural mind, and His truth in the spiritual mind, are in constant action and reaction, they are perpetually ascending and descending. A man ascends from knowledge to faith, and from faith to love, and then descends from love to faith, and from faith into good words and works.

THE PARABLE OF THE TREES.

June 2, Afternoon.—Judges ix. 7-21. This parable and the circumstances to which it was applied convey several useful lessons. At the death of Gideon, who had been the temporal saviour of the Israelites, and who had refused to be their king, Abimelech, the son of a concubine, slays all the sons of Gideon except the youngest, and seizes without much opposition the reigns of government. The trees first named in the parable, which declined to leave their uses and to give up the pleasures these afforded, typified his father, his brethren, and himself, and the ready acceptance of title and power by the bramble the lust of domination in the useless and evil. The olive-tree, the emblem of the spirit of love, is quite opposed to the spirit of rule. The fig-tree, the type of natural good from a spiritual origin, the common virtues of life must be separated from the love of domination. The vine symbolizes heavenly truth, which when mixed up with love of dominion ceases to be true and genuine. The real ruler is the lust of domination, which must be obeyed or it will destroy. This is the spirit of hell, and the result is to those who elect it for their king either slavery or punishment.

MARRIAGE.

On the 8th of May, at Palace Gardens Church, Kensington, by the Rev. Dr. Bayley, grandfather of the bride, Edgar William, son of John Brinsmead, Esq., of Wigmore Street and Albert Road, Regent's Park, to Annie, eldest daughter of J. C. Bayley, Esq., of Arundel Gardens, Kensington, London.

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THE CREED OF THE NEW CHURCH.

CHAPTER V.

THE GODHEAD.

"I believe in One God, in whom is a Divine Trinity; who is a Being of infinite love, wisdom, and power; my Creator, Redeemer, and Regenerator; and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in a glorified human form."

THE GLORIFICATION.

OUR examination of the New Church Creed has thus far tended to establish, from reason and Scripture, the doctrines that God is One; and that this One God, the infinite and eternal Jehovah, Himself became incarnate in the person of the Lord and Saviour Jesus Christ, for the redemption and salvation of mankind. But to this doctrine it may be objected that many passages in the New Testament seem to imply a distinction, and a wide distinction, between the persons of the Father and the Son. Thus Jesus spake of proceeding from God, of being sent by Him, of coming from Him, and going to Him (John viii. 42; xvi. 28). On several occasions He affirmed His inferiority to the Father, and very often He addressed Him in the suppliant language of prayer. How then, it may properly be asked, can these facts be harmonized with the theory of personal oneness which has been advanced? As properly, however, it may be answered, that since truth can never disagree with truth, nor Scripture, rightly understood, with Scripture, these inspired declarations require an interpretation consistent with the numerous and weighty mass of evidence already cited from the entire Word, and thus that they cannot possibly teach the personal separation which at first sight they appear to affirm. And if exception should be taken to this rejoinder, on the ground that to explain the Gospel language in any other sense than that of its natural and superficial meaning is to distort it from its true intention, it should be remembered that, on our Lord's own testimony, His disciples could only receive a partial revelation of His connection with the Father, and that in consequence He accommodated His instructions to their capacities, and promised a further disclosure of truth when the condition of mankind should be able to receive it. Thus He taught, "I have yet many things to say unto you, but ye cannot bear them now" (John xvi. 12). And again: "These things have I spoken unto you in proverbs," or as the Greek word is elsewhere translated (John x. 6), "in parables: but the time cometh, when I shall no more speak unto you in proverbs," or parables, "but I shall show you plainly of the Father" (John xvi. 25). In contending, therefore, that our customary modes of speech, as graciously employed by our Lord in describing His relations with the Father, are not to be understood in the gross and simple sense which the same expressions would bear in reference to the connection between two finite men, we do but accept a principle which He has Himself affirmed, and the reasonableness of which must be patent to every reflecting mind. For even without His own testimony as to the parabolic character of His discourses respecting the Father, it must be obvious that space and distance cannot be predicated of the Omnipresent, and thus that words which seem to imply these limitations, when spoken of Him must bear some other than their usual meaning.

Moreover, although the terms Father and Son apply to the same Divine Person, they are as far from meaning the same thing as are the words soul and body, which, in like manner, apply to each individual human person. Indeed, as previously stated, the relationship between the Father and Son is precisely similar to that between the human soul and body; the Son or Divine Humanity, the Holy Thing born of the Virgin Mary and called the Son of God (Luke i. 35), actually constituting the body in which dwells "all the fulness of the Godhead" (Col. ii. 9), and which, as an indispensable instrument of our redemption and salvation, was prepared as a means for the manifestation upon earth of the Most High (Heb. x. 5). And just as the soul and body of a man, together with the spiritual and corporeal natures with which they are connected, mutually act and react, causing vicissitudes and alternations of state according as either obtains the ascendency, so, though in a far more intense degree, was it with the twofold nature of the Divine Man. The essentials of Father and Son, or inmost Divinity and assumed Humanity, while forming but One Divine Person, remained perfectly distinct, and were the subjects of reciprocal processes of action and reaction, disjunction and unition, which, when described in the familiar parables of human speech (John xvi. 25), required the employment of language apparently implying a personal separation.

But these questions introduce a further and most important division of our subject, that, namely, which relates to the work of Glorification, so often referred to by our Lord. We have shown that Incarnation had brought the infinite and eternal Creator near to His fallen and dying creatures, since God, whom, as to His essential Divinity, no man hath seen at any time, was plainly declared in the person, the character, the deeds, the sayings, of the Son (John i. 18). In the Humanity of Jesus, therefore, men saw, and understood, and loved that awful and mysterious Jehovah who was previously so incomprehensible; while He, by the same medium, was able to associate Himself with them more intimately, and more effectually to influence them for good. Were these blessings, then, to be transient?—mere temporary episodes in the dispensations of Providence? After thus revealing Himself for three-and-thirty years, and providing this fuller and more perfect channel of mutual access with mankind, was the High and Lofty One to return to His former state of infinitely unintelligible, unapproachable Deity? Reason and Revelation alike answer, No. The Humanity assumed as the instrument for manifesting God and redeeming man, was to become the Eternal Person of the Godhead; that man might always know and love and trust His Divine Father in the heavens, while the Lord might for ever be near to man, and able, to the utmost, to help and save and bless him.

This was accomplished by Glorification, or the complete unition of the Humanity assumed through Mary, with the inmost essential Divinity by which it had been begotten, and which dwelt within it as its animating soul. But how could such union be effected? The Humanity, as we have seen, was necessarily burdened with those frail tendencies of our fallen nature which, being indispensable to its experience of temptation, were requisite to the achievement of that Divine work of Redemption which supplied a main purpose for its assumption. Between these human infirmities, however, and the absolute purity of essential Deity, there could of course exist no perfect conjunction. While necessary to the triumphant deliverance of our race from the tyranny of hell, they opposed a barrier to other objects of the Divine Providence equally important, since they prevented that entire union of God and man, in the person

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of Jesus Christ, which was required to ensure the eternal perpetuity of the benefits of Incarnation.

Therefore the Lord's life on earth also involved a continual process of devestment, or the separation from His Humanity of all such inherited tendencies. It is to this that He refers when He speaks of sanctifying Himself (John xvii. 19), which was effected by the anguish, bodily and mental, endured in the process of Redemption; according to the assertion of the apostle, that He was made perfect through sufferings (Heb. ii. 10). As the infirmities of the human nature received from the Virgin mother were successively excited to activity by temptation, in which the Lord was invariably the conqueror, they were put away. Their work accomplished, the purpose for which He had assumed them being achieved, they were removed, and, in the same proportion, energies from the Godhead within pressing down into the Humanity, rendered it entirely and absolutely Divine. Consequently the sufferings by which the Captain of our salvation was made perfect, necessarily included the death of His maternal nature, since no renunciation short of this would have ensured the complete relinquishment of everything merely human. The entire accomplishment of this process was indicated by His expiring cry upon the cross, "It is finished" (John xix. 30). The Son of Mary then truly died, but the Son of God arose; God-Man, in the Divinely human person of the glorified Lord Jesus Christ, to whom alone are due all love and trust and worship.

A knowledge of this fact of the gradual Glorification of the Lord's Humanity, supplies a sufficient and complete answer to all objections to the doctrine of His sole and supreme Divinity, based upon the frequent passages in the Gospels which imply a distinction between the Father and Son. For during His life upon earth such a distinction existed. His being then included two natures, the Divine and the human, as yet imperfectly united, though in the continual endeavour and progress towards a complete unition. And the work for which He became incarnate required that the sense of separation between these two natures should be at times absolute, and that the humanity should possess consciousness and exercise activity independently of the Divinity. Christ must needs suffer (Luke xxiv. 26); and God cannot suffer. Of necessity He endured temptation; whereas "God cannot be tempted with evil" (James i. 13). Inevitably, therefore, during His states of humiliation and conflict, the Lord's consciousness was limited to the nature within Him which was wrestling in agony, while the sense of the Divine presence was comparatively remote and feeble. At such times, therefore, He prayed to the Father, and referred to the Father as greater than Himself; not only because, as our Pattern, it was necessary that He should set an example of humility and piety, but because the Divinity was actually infinitely superior to the as yet unglorified humanity, and was the object of its filial trust and worship. The case may be illustrated by our own familiar experiences. In us, as in Him, there are two natures struggling together for mastery, the spiritual and the natural; the difference being that, in Him, the collision between these conflicting forces immeasurably transcended our most extreme experience of their contrariety, and that, whereas we too often permit the baser elements of character to triumph, He, while in all points tempted like as we are, was entirely without sin (Heb. iv. 15). But with us, as with Him, the lower nature sometimes seems separated from the nobler; the soul's consciousness is bounded by the grossness of the fleshly desires and appetites, and the mind looks back, with dull aching pain and wonderment, to its past experiences of spiritual love and faith. Cowper exemplifies such a state in the touching lines of his well-known hymn—

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?"

David expresses the same emotions in his thrice-repeated ejaculation: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God" (Ps. xlii. 5, 11; xliii. 5). Paul acknowledges his acquaintance with a similar state: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 21-24.) There was of course no personal separation between the two ranges of consciousness and nature thus strongly asserted as distinct. Cowper, with his contrasting moods of exaltation and depression, David and his soul, Paul and his body of death, formed each but one man, notwithstanding that the various degrees existing in their individual souls are so clearly discriminated, that they are even represented as apostrophizing one another. The case is similar with our Lord, in whom this discrepancy of nature existed in a degree immeasurably more intense than in any mere ordinary man. His appeals to the Father, His prayers and sighs and tears, His nights of spiritual communion upon the lonely mountain-top, were not indicative of any personal separation, though they undoubtedly proved a wide distinction between the Divine and the human natures which combined to form His wondrous Being. Hence it was only in seasons of humiliation and trial that any such signs of division were apparent. In His states of exaltation and triumph, when the battle with the tempters was, for a while, suspended, and the peace of victory, and of an increasing sense of union with the Father by the progressive advancement of His glorification, were uppermost in the Saviour's consciousness, we find no marks of their disjunction, but rather the strongest assertions of their union and identity. At such times He uttered the declarations, "I and My Father are One" (John x. 30); "He that hath seen Me hath seen the Father;" "I am in the Father, and the Father in Me;" "The Father that dwelleth in Me, He doeth the works" (John xiv. 9, 10). And when the process of conjunction was completed, and the Lord was glorified with the Father's own self (John xvii. 5), as after His Resurrection, the language and demeanour of prayer entirely ceased. John then affirmed, in the most emphatic manner, the absolute Divinity of His glorified Humanity, claiming for Himself, in that Humanity, the essential and incommunicable attributes of Deity.

Thus He pronounced Himself omnipresent, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20); and almighty, "All power is given unto Me in heaven and in earth" (Matt. xxviii. 18). Is it objected that this gift of Omnipotence implies a Giver, and consequently involves a belief in two Divine persons? Remember, then, what has been quoted from the Lord's own words as to the necessarily parabolic character of the descriptions of the relationship between the Son and the Father (John xvi. 25). If this allusion to giving requires an acknowledgment of two Divine persons, it also requires the supposition that one of these persons transferred to another all His own power. Now a God without power

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is assuredly a contradiction in terms and a nonentity in fact. Indeed the Scriptures are express as to the impossibility of any such transfer. "I am Jehovah; that is My Name: and My glory will I not give to another" (Isa. xlii. 8). And again: "I will not give My glory to another" (Isa. xlviii. 11). The manner, therefore, in which "all power" was "given" to the Saviour, was obviously not by the communication to Him of any attributes originally belonging to another Being, but by the investiture of His Humanity with every faculty and function of Deity, so that therein dwelleth "all the fulness of the Godhead bodily" (Col. ii. 9). Instead, therefore, of rendering worship, as before His Glorification, Jesus, after His Resurrection, received from His disciples the honours only due to Deity. "When they saw Him, they worshipped Him" (Matt. xxviii. 17). "Thomas answered and said unto Him, My Lord and my God" (John xx. 28).

The doctrine of the Glorification of the Divine Humanity also explains the passages of Scripture which describe Jesus as proceeding forth from God; as sent by Him, and coming into the world; and again, as leaving the world and going to the Father (John viii. 42; xvi. 28). The human form and nature of the Saviour were actually derived from the Divinity, because God was their only Father (Luke i. 35); and by their means He manifested Himself to men, descending from His previous condition of pure, invisible, inaccessible Deity, to the platform of their ordinary consciousness and comprehension. Thus it was by no process of locomotion, or removal from place to place, that the Humanity or Son proceeded from the Father, but by virtue of the provision which it afforded for the revelation of the Godhead on a plane of existence grosser and more exterior than that of essential Deity. The case may be illustrated, imperfectly perhaps, yet as accurately as the drawing of a comparison between the infinite and finite will permit, by the mutual relationship and mode of operation of the human soul and body, and of their respectively interior and outward powers. Thus speech proceeds from thought, and manifests thought; not by any removal or progression from place to place, but by constituting an emanation from thought, or its production into a grosser and exterior form. In the same manner the expression of the countenance, the tones of the voice, the actions of the daily life, come forth from the inward quality and character, and the secret affections and motives of the heart. The Humanity of Jesus, then, provided the means for a corresponding production of the infinite Deity into the sphere of human conflict and necessity; and God no more left heaven that He might manifest Himself in the world, than thought and affection leave the soul that they may reveal their existence and accomplish their purposes in the body.

Accordingly when the purpose of His residence in a corporeal form on earth was completed, and the Humanity was glorified by being taken into the fullest intimacy and oneness with the Godhead, Jesus left the world and returned to the Father, not by an ascension into space, but by an absorption of His Humanity into that state of supreme Divinity with which, by Glorification, it had been made akin. The idea that our risen Lord soared upwards through the clouds and ethers of the material firmament, is singularly destitute of spiritual philosophy, and is based upon a most superficial understanding of the New Testament records. For could any removal to another point of the physical universe bring Him nearer to heaven, or involve any increase in His Divine majesty? That which is height as to natural position to-day, may to-morrow, by the revolution of the earth, be converted into depth. The only real ascension, therefore, is spiritual; dependent, not on any exaltation above the terrestrial atmosphere, but on an elevation to a superior inward state. The Lord's ascension was of this character. After His Resurrection His glorified body no longer retained the qualities of mere materiality. It passed through closed doors, appeared and vanished instantaneously, and, until their eyes were opened, or they were otherwise prepared to recognise it, it was unknown even to those who had been His most intimate associates (Luke xxiv. 31, 36; John xx. 14, 16, 19, 26). Thus it had ceased to belong to the material universe, and was in consequence no longer perceptible to corporeal sensation, but only to the faculties of the spiritual body. This truth is made strikingly evident by the narrative of the Ascension. For "while they looked stedfastly towards heaven as He went up, behold, two men stood by them in white apparel" (Acts i. 10). These men were clearly angels, who are spiritual beings, dwelling in the spiritual world, and capable of apprehension only by spiritual organs.* Hence their presence proves that our Lord's Ascension was a purely spiritual phenomenon; an elevation, not in the spaces of the physical universe, but into the upper regions of the spiritual world. And there He ascended, because, as in that world every internal process embodies itself in a corresponding outward appearance, the fact of the Glorification of the Humanity by its full unition with the Godhead was necessarily expressed and symbolized by this appropriate action. He "ascended up far above all heavens, that He might fill all things" (Eph. iv. 10); even into the Sun of heaven, whence, as a Sun and Shield (Ps. lxxxiv. 11), He radiates life and light and blessing throughout the universe.

But, it may be objected, the Lord "was received up into heaven, and sat on the right hand of God" (Mark xvi. 19), where He was seen, in bodily presence, by the martyr Stephen (Acts vii. 55, 56). If, however, these declarations are to be understood in all their literal simplicity, they inevitably destroy either the fundamental doctrine of the Divine unity, or the equally essential truth of the Lord's Divinity. If God and Jesus are actually two Beings, seated on two thrones, there are either at least two Gods, or Jesus is not God at all. Now we have proved by a perfectly conclusive mass of scriptural testimony both that God is One and that our Lord Jesus Christ is God. It cannot, therefore, be intended that we should interpret the passages which speak of the position of Jesus at God's right hand in the merely gross sense which such language would bear in relation to two men. They must partake of the parabolic character attaching to other declarations concerning the Lord's connection with the Father (John xvi. 25), and thus must require interpretation, not according to the letter which killeth, but according to the spirit which giveth life (2 Cor. iii. 6). Nor is it difficult to perceive the principles which should determine such interpretation. The hand, and especially the right hand, is a frequent Bible emblem of power, of which it is the chief instrument and organ; so that the right hand of God represents the Divine power of God, with all the fulness of which, Jesus, by His Glorification, was invested (Matt. xxviii. 18; Col. ii. 9). Since, therefore, His Ascension consisted in the assumption, by His glorified Humanity, of every Divine attribute and of

* More will be said about Angels, the Spiritual Body, and the Spiritual World, when we come to treat of the Resurrection. The Lord's Ascension will also receive further consideration in connection with His Second Advent.

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all Divine majesty and omnipotence, it was correctly described, in the symbolic language of Scripture, as an exaltation to the right hand of God.

JOHN PRESLAND.

NOTES ON THE DOCTRINES OF THE NEW CHURCH AS COMPARED WITH THE RELIGIONS OF INDIA AND THE TENETS OF CHRISTIAN SECTS. BY A HINDOO.

A CIRCULAR—emanating from the Society for the Propagation of the Gospel in Foreign Parts—states that in the east of Tinnevelly, in seven months, more than 16,000 natives have sent their names to Bishop Caldwell, and placed themselves under instruction for Christian baptism; and the movement is still going on there, and spreading out in neighbouring districts. "Village after village is laying aside its heathenism and seeking admission into the fold of Christ." For the further development of the movement an appeal is made for £20,000, or £4000 per annum for five years. The religious movement, known as the Brahmo Somaj, under the leadership of Baboo Keshub Chunder Sen and Baboo Mozoomdar, is, it is well known, producing a great change among the Indian population. But the question arises, Will the theology taught by the missionaries of Protestant sects or Keshub Chunder himself satisfy the Hindoo mind? We think not, and we are confirmed in our opinion by a recent occurrence in connection with the Swedenborg Society—a letter addressed to the President by Dadoba Pandurung of Bombay, a Hindoo, and for some years in the Educational, Revenue, and Magisterial Departments of the British Government, but now retired. This letter was accompanied by a MS. of about ninety folio pages written in good English, and its contents are of so much interest that the Committee purpose printing and publishing it at an early date. Our space will only admit of a very general notice of its contents. He commences by relating the very singular manner in which a copy of the "Heaven and Hell," exposed for sale at an auction-room in Bombay, first directed his attention to the doctrines of the New Church, and to the agreement between the relations contained in that work and the conceptions which the philosophical religious books of the Hindoos had already formed in his mind. He then mentions the works with which he afterwards became acquainted, one of which, "Noble's Appeal," particularly interested him. The influence of early education in preparing the mind for the reception of truth is referred to, and illustrated by the fact that tens of thousands of the men and women of India would be at their wits' end to see the foolishness and absurdity of worshipping trees and stones. Nay, some of the most learned Brahmins would chop logic with you on the affirmative side of the question; while a common school-going Mohammedan boy in Constantinople would laugh outright at the idea of three different personages being in one Godhead.

The principal doctrines of Christianity are then minutely examined and discussed in ten chapters, the first being on "The Doctrine of the Trinity." These are his words upon this important subject: "The Christian doctrine had invariably presented to my mind a question which I could not, with all my mental efforts, reconcile with the unity of God, which all missionaries so prominently proclaim to the heathen in India and other countries, trying in the same breath to dissuade them from the polytheistic notions which they exemplify in the worship of many gods and goddesses. I could no more believe in the mystery of the trinity in unity, or triune God as it is called, than I could believe three dollars in one dollar, or three apples in one apple, the very notion being so paradoxical on the very face of it. All the eloquence and learning employed in giving the distorted notion a consistent shape . . . appeared to me after all a cobweb of stultiloquence, calculated by no means to leave a durable and satisfactory impression on the mind. I could more easily believe in the Hindoo Trimurti of Brahma, Vishnu, and Shiva, the manifestation of the three Guuás or qualities in the Prakriti or Divine Energy, viz. the Sativa (goodness), the Rajus (passion), and the Tamus (darkness), respectively in the forms of the three—the creating, the preserving, and the destroying gods,—the personifications of the three qualities in the energy of one God, than I could in the existence of three distinct personages in one Godhead, as is taught in the Christian doctrine of the Trinity." Here we can see how unfitted is the orthodox view of the Trinity to replace the polytheistic ideas already existing in the Indian mind; but, he continues, "My perusal of the doctrine of the New Jerusalem on this head has in a great measure convinced me that in no other teachings of the doctrine of the Trinity the difficulty is so satisfactorily and with such cogent reasoning met as is done in the doctrine promulgated by the New Church." It is only fair to add that some difficulties still remain, for the complete solution and removal of which our friend looks to a further knowledge of New Church truths. The article occupies seven pages and is very ably written.

The second chapter is upon "The Origin of Evil." Here again the orthodox view, "That the whole human family should be made so many scapegoats for the sin of one man and one woman," was a source of great difficulty until "I read the doctrine of your Church respecting free determination, your general views on the question of salvation through Christ, and the fate of the Gentiles as is shown in the 'Heaven and Hell.' Under this new instruction . . . Swedenborg convinces me of the truth of his doctrine, . . . which appears to me to be the most rational solution of a question which had long puzzled me."

The subject of Future Rewards and Punishments follows, and the ordinary Christian ideas are contrasted with those of the Hindoos in the following manner: "The eternal hell-fire on the one hand, and the eternal singing of Hallelujah in the company of seraphim and cherubim before the throne of God in heaven on the other, are ideas on the face of them which the Hindoo mind meets at once with a host of difficulties and inconsistencies, which strongly militate against its conception of God's justice and His unbounded mercy. . . . The narrow exclusiveness and the great irrationality which characterize the doctrine of eternal rewards and punishments, as held by the generality of Christians, have been most truthfully and sternly avoided in the broad and rational view which the New Church appears to me to have presented to the world upon that subject." The state of the withdrawal of the spirit from the body described by Swedenborg in "Heaven and Hell," No. 440, is shown to be known to Hindoo psychologists by the technical name *Turya*, or the fourth state, and described by them in similar terms, viz. a state of mind "between sleeping and waking," "not a dreaming state," for which it is apt to be mistaken, "but a state when man is fully conscious that he is not dreaming, and yet is not fully awake as regards the outward objects around him, of which he takes no cognizance whatever, though all his senses are exquisitely active, and in the enjoyment of their respective objects."

The final state of the good and of the wicked is com-

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mended as agreeing with the intuitive notions of man and also that the present life is a probationary one, in which "every man appears to be unconsciously manufacturing for himself his own future destiny." Swedenborg's division of heaven into three "has at least a re-echo in the three divisions of the universe, known to the followers of the Vedas under the name of their holy Vya-hriti or Triloki." And the division "of the heavens into kingdoms and societies innumerable is quite in harmony with the notion which the Indian Aryans hold."

As regards the salvation of children and the millions of heathen who have died without a knowledge of Christ, our friend writes: "I have met with no satisfactory solution . . . except in the clear exposition of the New Church." After quoting from Nos. 330 and 332 upon the state of infants after death, he continues, "What affectionate father or tenderly loving mother would not feel delighted at the happy state of their departed. . . . Oh! the very idea is full of raptures." The future state of the heathen is declared to be in consonance "with the wisdom and mercy of the great Heavenly Father of mankind."

The next chapter, upon the Doctrine of Justification by Faith and Charity, admits that in the settlement of this great question Swedenborg has lucidly shown that "faith and charity can never be separated. The connection of both is vital, and cannot be severed any more than branches from the stem of a tree, and then each be expected separately to yield fruit." After quoting from the "True Christian Religion," it is added, "Now what rational man, whether a heathen or a Christian, would not concur in these views?"

The doctrine of the Resurrection is the subject of Chapter V. Here again the orthodox view of the body raised being the material one suggested in our friend's mind difficulties almost without number. "It was a mystery," he was told, "and beyond the power of understanding, and that was the very way in which they" [the missionaries] "said God wished to tax our faith." On this point he had arrived at the conclusion that the body meant "could be no other than the spiritual body which is known to the Hindoo psychologist by the Súkshnia or Lingadeha, the subtle or typical body, enclosed in the gross material body. This fact is well known to the Hindoos, at least traditionally. But the majority of the Hindoos cannot comprehend how another body could exist within the one they see and feel, and in which alone they perceive that all the sensations and affections inhere." With a mind therefore somewhat prepared, our friend refers to the beautiful and reasonable statements of Swedenborg on this subject with evident gratification and delight. One or two quotations from the theo-philosophical part of the Vedas are given, which space will not permit us to quote.

The chapters on "The Last Judgment," on "Free Determination," on "The Atonement," and, lastly, on "The future Destiny of the Gentiles or Heathens as is understood by the Christians in general," we can only refer to by their titles.

We must not, however, omit to notice the interesting fact to which our friend directs our attention, viz. that it was at the battle of Plassey, in 1757, that India was finally subdued, and English power and influence established in that ancient and densely populated country. The remarkable connection this fact has with the last judgment as narrated by Swedenborg is important as affording additional evidence of the precise period of the commencement of the New Age.

In conclusion, our friend sees very clearly "that since the time which succeeded the death of Swedenborg there have been most . . . marvellous signs of the mental activity of the whole human race. We need only seek for the verification of what is advanced . . . in the wonderful metamorphoses through which religious thought is now passing; not only throughout active Christendom, but in the dormant and sluggish Heathendom all over the world." The slow progress which New Church doctrines make, and are making, is ascribed to previous training and preconceived prejudice. "It is in Asia, and particularly in India," that our friend ardently hopes "that the new tender plant of the doctrines of the New Church may find a peculiarly genial soil." The MS. closes by expressing an earnest hope that ere long the New Church may be enabled to establish a mission in India, and thus to extend and diffuse the wonderful religious doctrines of the New Church throughout that great country.

We trust the readers of this imperfect sketch of the contents of one of the most remarkable productions of our Indian countrymen in relation to New Church doctrines, will be stimulated to purchase the work when printed, and to use their endeavours to give it as wide a circulation as possible. T. H. E.

"LEAD US NOT INTO TEMPTATION."

(MATTHEW vi. 13.)

IN the writings for the New Church we have much important information about temptations. These are described as anxieties, mental pains, induced by evil spirits in those who are in good and truth. Evil spirits, it seems, draw forth man's evils; good spirits draw forth his goods; hence arise collision, combat, anxiety. Such temptations, it is added, are necessary; seeing that evils cannot be seen unless they be stirred up, cannot be fought with unless seen, and unless fought with cannot be removed. Temptations thus being absolutely indispensable for the soul's progress towards heaven, we must be prepared to expect and to encounter them. But how then can we pray, "Lead us not into temptation"? To us who have dazzling New Church light upon the subject, the meaning of that prayer would seem to be lost. Does not our special information seem to put out the light that previously was in it? Does not our peculiar doctrine lift, as it were, a fist against and smite out the very eye of it? Asking not to be led into temptation, do we not ask for what we cannot expect to receive, and seek what we shall not, and should not, find? So, at first, it cannot but seem to the New Church scholar. The Lord's Prayer, luminous over all its surface elsewhere, darkens when we pray not to be led into temptation. Going through that Divine formula, we pass, as it were, through a succession of noble and spacious apartments. We pray, "Hallowed be Thy Name," and in a moment the throne of God, "high and lifted up," is manifest before us, and whilst with thousands of thousands who minister unto Him, and ten thousand times ten thousand who stand before Him, we bend the knee in humblest adoration, the splendour of heaven is all about us there. We pray that His kingdom may come; and the room into which now we enter is filled with a light "like unto a jasper stone most precious," for the glory is here of the Holy City itself, coming down to us from God out of heaven. We pray that His will may be done on earth as it is in heaven; and that will being revealed to us in His Word, abundant light is round about us there. We pass on into another chamber, where the prayer is that He would give us this day our daily bread; and knowing, as we do, our utter dependence

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upon Him for all things spiritual and temporal, who can think for a moment that there is no light there? And then we go forward into the chamber of pardon, and our prayer for forgiveness of sins goes up, and with it the bold plea of our own forgivingness. And whilst, creeping upon the walls, and writhing over all the floor of that vast apartment, our living sins are seen hideous in the light of His countenance, we shall none of us complain that too little light is there. But then we pass into another prayer-chamber, and say, "Lead us not into temptation, but deliver us from evil," and in a moment all goes dark. A sudden plunge into blackness befalls us there. We *must* be led into temptation, must we not? How then, as sincere children of our Father, dare we pray that prayer?

It is only approaching the outside border of the subject when I remind you, first, that temptations and temptation-combats are not necessarily the same things. In the writings for the New Church "temptation-combats" are much treated of; and very often, for brevity's sake, they are referred to as "temptations." But, strictly speaking, temptation is a much wider name than temptation-combat. It includes much more. You leave your little child in a room by itself; and near it you leave a basin of sugar. In a little while you return and find that in your absence two changes have occurred. A change, firstly, in the sugar-basin, which is not quite so full as it was before. And a change, secondly, in the child's mouth, which is not quite so empty. Observe, here has been no combat, no anxiety, in the mind of the child. The sweet allurement drew her, and she responded, as water does when a downward way is opened for its flowing. So far we have a case of simple allurement, free from combat, free also from temptation. How convert it into a case of temptation? The desire to eat the sugar exists; how bring it within the region of temptation? You may do it in a moment by setting up a law. Enact a precept: "My child, this sugar is mine, you must not touch it; if you take any, I shall punish you." The commandment is the thing that turns allurement into temptation. Now leave the child and the forbidden sweetness together, and see ere long what is pretty sure to happen. The child is young, untaught yet the majestic authority of parental law; the sugar is sweet; the child's hand reaches the sugar, lifts it, and the mouth opens. Still there is no combat in the mind of the child, for it has forgotten the law, or it has disbelieved the prediction of the punishment. But the child has been tempted, and it has yielded to the temptation, and though it does not yet feel or fear the penalty, it is in act and fact a guilty thing. For although not every allurement is a temptation, yet it becomes so whenever it is an allurement to do wrong. Every incitement from within, every allurement from without, to a breach of rightful law, is a temptation, alike whether there attend it combat or no combat, anxiety or perfect freedom therefrom. Temptation is allurement or incitement to breach of the law; and the character of the law governs the specific degree of the temptation. To be tempted to break the civil law (or "law of the State") is to be tempted to crime. To be tempted to violate the moral law is to be tempted to vice. To be tempted to offend against the spiritual (or religious) law is to be tempted to sin. Apart from religion, temptations to crime and to vice, temptations civil and moral, are only natural temptations. Temptations become spiritual whenever and wherever spiritual law, the law of God, is announced and known. In all cases the essentials of temptation are, first, the appetite or desire, actual or possible, to be indulged; second, the law to be kept or broken; third, the incitement or allurement to the law's breach. Incitement or allurement is not temptation in itself; it becomes such whenever it is incitement or temptation to do wrong. I dwell somewhat upon this, because you often find it taught that combat is the all-in-all of temptation. The use of temptation is in the combat out of which comes the final victory. But there may be allurement and incitement, and there may be combat and anxiety, and yet there may be withal no element of temptation. To be incited, to be allured to goodness and to heaven, and to resist and fight against the allurement, is, alas! very possible. But this state of things never arises in connection with what is meant by the prayer, "Lead us not into temptation." Returning now to the tempted child, you observe that, whether consciously or unconsciously, the child has offended; the law is broken; and for the culprit's own sake the punishment must follow. She is therefore left to see the law's authority and dignity through the medium of tears. You once more close the door upon the child; but ere you do so, if she were wise, she would remind you of a duty perhaps you yourself are forgetting to fulfil: "Don't leave it here on the table, mother, if you don't want me to take the sugar! Put it on the shelf high above me, or lock it in the cupboard out of reach. Lead me, oh, lead me not into temptation!"

Well; just as the mother is about to comply with this highly reasonable prayer there comes in, perhaps, a Learned Man, who, although ponderous with his acquirements, is not so unwieldy as to be unable to master the position at a glance. Turning to the mother, "No," he says, "do not weakly yield to your child's ignorant prayer. Even in another world, as I learn from the writings for the New Church, infants undergo temptations, and are thereby taught to resist evils. Therefore, I add, do not be so unwise as to lock up the sugar-pot. Unless it be tempted to evildoing, how is your child ever to learn to be strong?" And there is no telling what harm Learning misapplied might do were it not that, happily, good old Nurse Common-sense rushes in to the mother's aid. Her answer to the Learned Man is an easy *reductio ad absurdum*. "Multiply then your sugar-pots! Put a pot here and a pot there, that wherever the poor child goes it may be tempted and get strong! And why lose even the precious hours of the night? Tie a bag of sugar around the child's neck, so that if it wake in the night it may be learning the 'lesson of resistance'! Lead the child as much as possible into temptation!" And thus laughing the Learned Man's stupidity to scorn, the good old nurse, Common-sense, lifts up the child in her arms, and kissing it, exclaims, "They shall not make its little, little life a burden to it; they shall not needlessly harass it with temptations!"

Of course, I know that "infants," even up to the end of infancy, have to "undergo temptations;" and that so they must be "taught to resist evils." Nevertheless, as regards that sugar-pot and other things, I go altogether with Common-sense. I affirm with her that it is wrong to leave shillings and sovereigns about your chambers where your servants have to go; and that the woman who thereby becomes turned into an actual thief may rightly accuse you partly of her downfall. The *South Wales Daily News* (March 20) remarks that at a recent meeting of the Newport Town Council the exposure of goods in front of shops as a temptation to thieves was again commented on: "After such frequent condemnations as we have had from the Bench and the Bar, as well as from the Town Council, it is difficult to understand why it is that tradesmen so persistently continue to tempt

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those who fall an easy prey to the snare. The only conclusion to be arrived at is that the system of exposing cheap goods is a means of advertising which more than compensates the losses that result therefrom. Prosecutors, in case of detection and conviction of a thief, are at present disallowed their expenses, and receive no encouragement from magistrates, but the warning is not sufficient. The Corporation, however, have resolved to revise their bye-laws, and it is pretty evident that they mean to fix penalties upon tradesmen who hereafter expose goods of whatever kind so as to be a temptation." *

You may have read in the papers that at the annual meeting of the governors and members of the Liverpool Sailors' Home, the Chairman, Mr. H. A. Bright, in moving the adoption of the report, and after speaking of disease amongst sailors, said :—

"There was a great evil which the Liverpool Sailors' Home had been less able to cope with. All around the home, as the Archbishop of York remarked last year, there was a number of public-houses like so many batteries of guns pointed against the institution, and undermining the best influences of the sailors. Within a radius of 100 yards there were 23 public-houses, and within a radius of 150 yards there were, including these 23, 46 public-houses."

"What they wanted to do was to check this evil. In most cases of political economy, demand created supply; but in this, unfortunately, supply created demand. The sailor might pass one or two public-houses, and fall a victim to the third or fourth he had to pass. A resolution, suggested in the first case by Mr. Tinne, would be presented to the meeting for approval, entreating the magistracy of Liverpool not to grant any more licences in the immediate neighbourhood of the Home, whether directly by new licences or indirectly by the renewal of old licences."

"At the new Sailors' Home they had bought up a large tract of the adjoining land, and they hoped to have influences for good all around it."

Now is all this folly, or is it wisdom? Shall we listen to the Learned Man who rails against it? or shall we pay respect to Common-sense, which approves of it? In this case, listen rather, I entreat you, to Common-sense. Above all things, in dealing with those around you, do not make it needlessly difficult to do right, needlessly easy to do wrong. And in your own case, in a thousand instances through life, you will find it above all things wise to pray, "Lead me not into temptation." "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." The Learned Man's philosophy would justify the establishment of temptation-shops on all hands. But listen to the words of ancient Wisdom; and in this matter Wisdom and Common-sense are one. She warns her sons, for example, against a woman who delights to multiply her temptations, and would fain be left free to expose them on all hands, a woman whose lips "drop as a honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. . . . Remove thy way far from her, and come not nigh the door of her house; lest thou give thine honour unto others, and thy years unto the cruel, . . . and thou mourn at the last, when thy flesh and thy body are consumed." Remove thy foot from all outer temptations, and pray earnestly not to be led into them.

But is it not true, then, that evils must be stirred up if they are to be fought with, and must be fought with if they are to be removed? Yes, indeed, by civil law, by moral law, and their penalties, Society (for her share in the matter) must stir them up, fight with them, and remove them, and so render all possible aid to spiritual progress. Make it as easy to do right, as difficult to do wrong as you can; when all is done that can be done, enough will necessarily remain for all useful purposes of temptation. The child, relieved of that too powerful sugar-pot, will still find itself surrounded with opportunities of breaking parental law, quite many enough for all strength-acquiring ends. By degrees, through resisting the unavoidable occasions of wrong-doing, it will grow up into the power of defying even the strong seductions of the sugar-basin. The servant will find it hard enough to keep strictly honest, without having half-crowns dropped about the carpet to tempt her to theft thus made shamefully easy and irresistible. The street-thief will have in this world quite enough of temptation to do him any good, without needing that the shopkeeper should entice him by wares spread out dangerously upon the street-pavement. The drunkard that is, or that is to be, will be met by all the evil witchery of strong drink more than often enough for his wellbeing, let human law deal with the dealers as trenchantly as it may. The young man will not miss occasion enough to resist his evil lusts, when everything has been done that Society can accomplish to afford him aid. I do not recommend an absurdly cloistered virtue, for it is possible to go unduly out of the world whilst called upon to live in it; but I do bespeak for Virtue herself a clean bed to lie on, board in no foul and infected quarters, and leave to be let do her own honest work without being trampled down by the lawless hoofs of wickedness. She is sure to get temptation enough in this world, whatever happens; pray God it be not too much. Shield her from all gratuitous danger; and remember that to tempt is not your business, nor mine, nor Society's. It is the business of the devils. It is the proper work of satans and their brood; they may be relied upon to do their business; let us be very careful to leave it all to them. Praying not to be taken out of the world, let us pray also to be delivered from the Evil One. To be delivered, not by running up against him, as if to save him the trouble of finding us; nor yet by encouraging men to handle and wield heavenly Truth in such a way as to make it help on falsity and evil. For it is possible for the sublimest truths to be so mishandled and wrongly applied that they shall be doing the very dreadful work of darkness. So let us keep our eyes open, both to the truth revealed to us, and to the true light in which to see it; for fear (as Tennyson sings)

> "Divine philosophy
> Should overshoot the mark, and be
> Procuress to the lords of hell."

And let us devoutly utter for ourselves the prayer, "Lead us not," let us not be led, "into temptation;" a prayer to be repeated by us every morning, renewed every evening, and not forgotten in the middle of the day. And in the great competitions of this life and eternity, let us beware of winning that prize-medal of the ass-millstone

* The *Times* (April 23) reported that "at the Guildhall, yesterday, Charles Boyce, fourteen, and John Boyce, thirteen, brothers, living with their parents at 20 Hatcham Park Road, were charged before Sir Andrew Lusk with stealing a purse containing about 11s. from one of the side pockets of a lady's jacket. Sir Andrew Lusk severely condemned the present fashion of ladies wearing pockets at the back of their jackets instead of in front, as it was a temptation even to honest boys to become thieves when such facilities for stealing were afforded them. If the pockets of the prosecutrix had been in front of her dress instead of behind, she would not have lost her purse. Miss Kiend said she did not wish to press the charge, and Sir Andrew Lusk, after reprimanding Charles Boyce, handed both the boys over to their mother."

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(let alone the still worse thing against which our Lord warns us)—that awful prize-medal of the ass-millstone to hang about our necks: "It is better for him that a millstone were hanged about his neck, and he cast into the sea," than that he cause one little one to offend; than that he lend any aid to the perversion and destruction of innocence; or put a stumbling-block or a cause of offence needlessly in a brother's way.

So far, then, the prayer, "Lead us not into temptation," is a natural introduction to the succeeding prayer, "But deliver us from evil." We pray not to be beset by others, nor to be permitted to beset ourselves, with needless, or with needlessly dangerous, temptations. Knowing our weakness, we seek safety in avoidance or in actual flight, and so are preserved and delivered from a thousand evils we should otherwise fall into. And thus into that darkened chamber of the Lord's Prayer of which we are treating, comes back much useful light, through the reopening of a shutter by old Common-sense, which overstrained new Learning had seemed to close. But, perhaps you say, still there remains much darkness, especially on one side, and that the most important, of this chamber. For the prayer is not partial, against gratuitous or avoidable temptations, but total, against all. And yet the "temptation-combats" of which, often under the name of "temptations," the New Church writings so luminously treat, are absolutely indispensable to salvation. And the difficulty is not yet met, seeing that we are still embarrassed by being enjoined on the one hand to pray that we enter not into temptation, whilst on the other the light of the Holy City itself reveals in temptation-combats the needful means of regeneration.

In dealing with this difficulty it is approached at a first and outer parallel, when we ask ourselves, Whether it would be right to pray at any time that we *may* be led into temptation-combats? "No," you reply, "that would be presumptuous indeed; it would imply a confidence in our own fitness and readiness to be tempted, to profess which would be to ensure our fall." And so it would. Peter may seem to himself firm as a rock whilst he says, "Though all should forsake Thee, yet will not I;" but the fact that he thus seems to himself is the sure foregoer of his threefold denial of the Lord.

> "Beware of Peter's boastful word;
> Nor confidently say,
> 'I never will deny Thee, Lord,'
> But, 'Grant I never may!'"

The Lord Himself prayed not to be led into temptation, in the words, "If it be possible, let this cup pass from Me!" And if His infirm human nature had pressed forward to meet instead of shrinking to encounter it, the world's redemption had remained unwrought, and hell had triumphed over heaven. The meaning of the prayer in this aspect of it then is, "Lead me not into temptation if it be possible not to lead me; but yet in any case, Thy will be done; in any case, deliver me from evil!"

The difficulty is approached again from another side, and perhaps more closely, when we are reminded that "Lead us not" does not mean "Do not lead us;" for unceasingly we pray to Him to lead us on. But it means, "Lead us; lead us on through whatever Thou seest best for our eternal good; and so having led us, bring us at last to the happy heaven of never needing to be tempted any more, the heaven of final and perfect deliverance from evil."

But still the citadel of the difficulty has not been taken, and we must come yet nearer to it before we can make it ours. In the spiritual sense, "Pray that ye enter not into temptation," when set alongside the truth that spiritual temptation-combats must be encountered, cannot admit of any discrepancy. And therefore we must affirm both statements, and so affirm them as that they shall not contradict each other. Let us understand clearly, therefore, that to be *assailed by* temptation is one thing, and that a most needful thing; but that to *enter into* temptation is another, a needless, and a dreadful thing. Nor indeed in the natural sense of the word is there any such distinction; for in that sense to be tempted and to enter into temptation are one and the same process. It is in the spiritual sense that the distinction first arises as to temptations that are to be *experienced*, and yet that are on no account to be *entered into*. For to be tempted by our spiritual enemies, and that sorely, is what we all must make up our minds to be. But to be so direfully tempted through our own fault that the tempter shall enter into and take possession of our wills, and thence of our understandings, thereby precluding all possibility of further resistance, is a fate against which we need most fervently to pray. "Pray that ye enter not into temptation;" and the response of obedient souls, "Lead us not into temptation, but deliver us from evil," mean thus, "Pray that temptation enter not into you, into your soul's very citadel, and so make your eternal destruction sure;" and again, "Lead not temptation" (let it not be led) "into us—into our wills—to sway all there; and thence into our understandings, to confirm and close all up in falsity and darkness."

Thus, then, in both senses, the natural and the spiritual, the prayer, "Lead us not into temptation," is valid and indispensable. On both sides of that spacious chamber light prevails: the light of common sense on the one hand; and the light of the spiritual sense upon the other. For the spiritual sense, though it often recedes far from the natural sense, does not by any means destroy it. And the disciples of the Lord, the goods and truths of the Church within us, may well deprecate two different things in one and the same prayer-speech: first, gratuitous temptation in any case; and second, ruinous immersion in such temptation as is inevitable. Sailing on the sea of the natural mind, the disciples may pray devoutly, first, to be saved from the madness that would steer the vessel purposely or needlessly into the cyclone which wise seamanship should skilfully and religiously avoid; and equally from the kindred madness of keeping sails spread and ports open in the neighbourhood of the storm. Nor with less devoutness should they pray, secondly, when the winds of hell do blow all around them, and the waves of the natural mind are chafed and worked up loftily in tempest, when the hour of inevitable temptation has already come upon them; that they be mercifully preserved from being—not assailed (which now they must be), but—swallowed up (which they need never be) of the weltering temptation; that they be saved from being led, not to it merely, but into it, so as to be filled full by it, thus no longer to ride upon its tempestuous bosom unsubmerged, but to enter and sink into it and be lost.

THE ELEVENTH HOUR.

THE Lord's teaching concerning the labourers in the vineyard has been very much misunderstood. *Deathbed repentances* (so called) have been spoken of as conversions at the eleventh hour. But readers of the parable must know that the labourers who were hired at the eleventh hour were not men whose power to work was over, but men able and willing to work. And they did work for the Lord. The eleventh

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hour is not the last hour. A person in his eleventh year is one who is between ten and eleven years of age, and the eleventh hour is the hour that intervenes between ten and eleven. Even in the most literal sense, then, there is no analogy between the labourers called into the vineyard at the eleventh hour, and those who, after a life of deliberate wickedness, profess to desire heaven at the hour of death.

It is contrary to all reason and Scripture to imagine that those who have turned a deaf ear to the Divine call, "Work while it is day, for the night cometh in which no man can work," can, by any profession or protestation at the time when the signal for ceasing work is being given, attain to that high state of spiritual perfection acquired by those who have patiently continued in welldoing. There is no Scripture warrant for assuming that work can be dispensed with. So long as men who know what the Lord would have them to do refuse to obey His behests, so long are they deepening within their souls the spirit of idleness, which is an obstinate barrier to the reception of heavenly influences. In the forcible language of the Rev. C. H. Spurgeon, in a sermon preached in the year 1865: "One would prefer early conversion, because such persons have not learned to stand idle in the market-place. A fellow, you know, who has been for hours standing with his hands in his pockets, talking with drunken men and so on, is not worth much at the eleventh hour, nay, even by the middle of the day it has become so natural to him to prop the walls, that he is not likely to take to work very readily. Begin early with your souls, break in the colts while they are young, and they are likely to take well to the collar. There are no workers like those who commenced work while they were yet children."

Any doctrine that would encourage men to stand idle in the world, careless of the work that there is to do for the Lord, is at issue with the teachings of Holy Writ, and at enmity with the temporal and spiritual welfare of the human race. It is far better morality to teach people to work early and late. We are disposed to question the truth of the proverb, "Never too late to mend," for the Word speaks of a time when the door of hope is shut against the careless and the idle.

The parable of the labourers in the vineyard is doubtless primarily intended to teach us something concerning the people who enter the Lord's service from varying motives or states. The first called are those who begin to do the Lord's work for the sake of the reward, who do not care about the work unless it pays them well,—these "agree" or bargain for a specific payment.

Those who are called next are a stage in advance, they trust the Lord's assurance, they regard Him as essentially truthful and just, they began to work because He has promised to *give* them "whatever is right."

Those called at the eleventh hour are those who have been in a state of ignorance respecting the Lord—they were idle because no man had hired them—these go to work without bargaining, without the personal assurance as to who is to be their paymaster, perfectly satisfied at being assured that "whatsoever is right, that shall ye receive."

Broadly speaking, the first hired are those who enter the service of the Lord from the love of reward; the second and third and fourth contingent are those who serve Him from different degrees of the love of duty; and those called at the eleventh hour are those who are waiting to perform the Lord's will from a love of the work. The first section are apt to be rather idle in their work; the second to be conscientious but not zealous; the last are zealous and full of heavenly ardour to accomplish all that can be accomplished for their Good Master.

Thus it is that the last shall be first and the first last. *All the labourers, however, laboured, and there is no account of those who had been deliberately waiting outside the vineyard until paytime, then coming in and receiving the reward.* There would probably have been some such intimation in the parable if the popular view about "eleventh-hour" repentance had been the view intended to be taught by the Lord.

"Work, for the night is coming;
Work through the sunny noon;
Fill brightest hours with labour,
Rest comes sure and soon.
Give every flying minute
Something to keep in store;
Work, for the night is coming,
When man works no more."

SEDAN.

THE *SOWER* ON SWEDENBORGIANISM.

IN a recent number of the *Sower*, a periodical representing, apparently, one of the minor sections of orthodox Christendom, the editor thus answers the inquiries of "A Friend:"—"You may well be grieved that the sad system called Swedenborgianism should be finding adherents in the town in which you live. This evil system is another of Satan's methods of attacking the Scriptures. Luther said the truth when he said the plain, grammatical, literal, true meaning of Scripture is the sure foothold of faith. And nothing can be more contrary to this than the whole principle of Swedenborgian interpretation. With Emmanuel (*sic*) Swedenborg the Bible is one series of allegory, and is not to be taken to mean literally what it says, which makes its words no revelation from God at all, but merely a convenient vehicle through which can be poured forth the errors and fancies of Swedenborg's disordered imagination. Swedenborg's whole system is nothing else but symbolism run mad—I mean the system of making Scripture a mere string of allegories." The editor then at some length denounces the practice of "rash spiritualization," but relinquishing his special attack on Swedenborg, his assault becomes general:—"All parties," he says, "more or less [the writer, we presume, excludes himself and his flock, and includes 'Swedenborgians'] seem helping the sappers and miners of *the infallible, verbal inspiration, and profitableness of all Scripture*"—the italics and punctuation are the writer's, but we feel disposed to add several "notes of admiration." To a courteous letter from the "Auxiliary Society," pointing out the errors in these statements, and to a subsequent reminder from the same source, the editor has persistently, and doubtless prudently, declined to reply. Let us in all charity hope that the extracts we have quoted are not a fair sample of the seed scattered every month by the *Sower*, and that the editor's silence in this instance is an equally unfair sample of the politeness which he is accustomed to extend to his correspondents.

THE CONGREGATIONAL UNION.

AT the annual meeting of the Congregational Union the main interest centred upon the discussion of the resolutions drawn up by the Committee of the Union on the subject of religious communion. The President (the Rev. J. Baldwin Brown) in his opening address strongly deprecated the action proposed by the Committee. In the course of his remarks he said:—"Certain brethren who do not present themselves to urge their claim within this Union, hold a meeting, and demand that religious communion shall be regarded as independent of theological views. Let them demand it. The demand brings them no nearer to, and removes them no further from, our pulpits or our hearts. Men may demand anything. If a spirit of dangerous laxity existed as to a questionable demand, it would be time enough to take action. I entirely deny the dangerous laxity here. No demand which can be made on the one hand, and no resolutions which can be passed on the other, will in the least cripple our liberty of action as Churches or as ministers, in giving large and loving extension to our fellowships where vital sympathy demands it, or in refusing it where, under cover of specious phrases, we feel that there is radical difference within. My conviction is very strong that we have attached altogether too much importance to the Leicester Conference as regards the condition and tendencies of our ministry, and that we ought, following a well-known precedent, 'to be quiet' and to go on with our work.

"As to the question whether the Independents are an Evangelical body, it seems to me that there is but one mode of solving it—by being Evangelical. Dr. Kennedy, in his able, opportune, and

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temperate pamphlet on 'The People called Independents,' in which I differ from little except the conclusion—the action to which he points, and the italicized hints on excommunication, which excommunication our fathers would quite possibly have brought to bear on us—has proved conclusively what our fathers were, and what we ought to be, but to what end unless what we ought to be we actually are? It is our life which speaks for us, and our life alone. We have no authoritative document which determines it. We have no sharp line beyond which a man or a Church *must* be cut off. We dare not formulate one; it would be treason to the word and spirit of our King. But not the less strong and sacred is the inward bond of loyalty to the Gospel which binds us; none the less do those who forsake the Gospel cut themselves off from all that is vital in our communion, and what glow and vigour there may be in our life. We can trust to the testimony of our life and of our history, and spare our protestations."

The resolutions (see *Morning Light*, p. 169) were moved by the Rev. E. Mellor, D.D., and seconded by the Rev. C. Wilson of Plymouth. Notice had been given of several amendments, but precedence was given to that of Dr. Parker of the City Temple, which read:—"That whilst this Assembly views hopefully every honourable effort to extend the terms of personal religious communion, it is of opinion that theological and co-operative fellowship, as between Churches and any of their organized forms, can be made complete and useful only by the acceptance of a common doctrinal basis, and therefore the Assembly solemnly reaffirms its adhesion to those Evangelical doctrines which the Congregational Union has maintained throughout the whole period of its existence."

This was seconded by the Rev. J. W. Aveling of Northampton. The resolution was supported by Revs. E. Conder, Dr. Raleigh, Dr. Kennedy, J. G. Rogers, H. Evans, Dr. Rees, E. White, and Mr. R. W. Dale; while the amendment was advocated by Revs. W. Darling, Mark Wilks, Jos. Wood, and Mr. Jos. Ackland. The discussion was long and earnest, at times rather excited, but ultimately the resolutions of the Committee were adopted by about one thousand votes against sixty recorded for Dr. Parker's amendment. It was currently reported that many of the leading laymen belonging to the Union had threatened to withdraw from that body if the resolutions were not adopted; and a general impression prevails that many of the prominent ministers will feel bound to sever their connection with the Union as the result of the decision arrived at.

We regard the passing of the resolutions as a protest against the tendency to regard the Divinity of the Lord and the inspiration of the Word as antiquated theories.

Christian liberty is the liberty into which man enters by a regard to the teachings of the Word of God.

THE ATHENÆUM, CAMDEN ROAD.

GRAND EVENING CONCERT.

A CONCERT was given on Tuesday, May 14th, under the conductorship of Mr. Whittington, the talented organist of the Camden Road Society, on behalf of the organ fund of that church. The chorus consisted of the church choir, reinforced by some friends, as is usual on such occasions. The soloists were Mlle. Riego, a Swedish vocalist, soprano; Mrs. Mudie-Bolingbroke, contralto; Mr. Kenningham, Mr. Galbraith, Mr. A. Mudie, tenors; and Mr. E. Wharton, bass.

The first part consisted of sacred selections. Haydn's *Gloria in Excelsis* from the First Mass was the opening piece, and made a good impression. It was sung well together, and with the parts of the choir very equally balanced. This was followed by *Quis est homo?* the duet from Rossini's *Stabat Mater*, executed in a style that we must call simply unsurpassable. The full powers of both ladies, which are by no means limited, were called forth, and the young, fresh voices mingled to produce an effect which will not soon be forgotten by the musical portion of the audience. Mr. Henry Carte and Mr. Whittington followed with a sonata for flute and piano by Handel, which was done in great perfection. Mrs. Mudie-Bolingbroke then gave a sacred song, "I am the angel chosen by the Lord the cords of life to loosen at a word." It afforded a large compass for her grand voice, and the passage from sorrow to joy was an effective one. Mlle. Riego, supported by the chorus, then sang the *Inflammatus* from Rossini's *Stabat Mater*. It was encored, a tribute to the singer which was merited in the highest degree. Spohr's Cantata, "God, Thou art great," concluded the first part. The only passages calling for special praise being the duet between the tenor and alto, "Children, pray this love to cherish," sung by Mr. A. Mudie and Mrs. Mudie-Bolingbroke; and the concluding chorus, in which power and delicacy were most artistically blended.

The second part consisted of Handel's Serenata, *Acis and Galatea*. In it Mrs. —— sang the music assigned to Galatea in a highly creditable manner. Mr. E. Wharton, whose voice is of a very high order, took the part of Polyphemus, which he sang with much power and finish; "I rage—I melt—I burn" being done in a manner seldom surpassed. Mr. Kenningham as Acis and Mr. Galbraith as Damon were everything that could be wished, the former being perhaps heard at his best in "Love in her eye sits playing." The final chorus was a well-executed, rippling, rural passage, beautifully indicative of heavenly tranquillity and earthly peace. The chorus throughout was noteworthy for precision, for the light and shade, and for the balance between the parts which it maintained. Seldom has a concert got up under New Church auspices been of a higher order. While in every way it was a credit to the Camden Road choir, especially must it be considered as a result of the musical ability and personal qualities of the organist of that Society, Mr. C. J. Whittington.

ITEMS OF INTEREST.

On May 15th the annual meeting of the Working Men's Lord's Day Rest Association was held in Exeter Hall, the Earl of Shaftesbury presiding. The number of persons who attended was very large, and the enthusiasm which pervaded the meeting on behalf of the objects of the Association was most hearty. After the opening remarks of the noble lord the speeches were chiefly by working men, and certainly they testified very clearly as to their ability to defend the rights they conceived they have in preserving for themselves and their children the Lord's Day as a day of rest from labour. A company of campanologists broke up the monotony, always arising from an evening solely of speeches, by a singular entertainment on bells, which were handled in a way that pleased the eye as well as the ear. The various resolutions in favour of keeping all places of amusement closed on Sunday, and also of all drink-shops, were carried by acclamation.

In pursuance of a resolution passed at the last meeting of the London New Church Sunday-School Union, arrangements have been made for the delivery of a further course of addresses at the different schools in rotation. The following gentlemen have kindly undertaken to address the schools named below on the dates specified. Further arrangements will be made known in due time.

Mr. J. F. Howe,	June 2nd,	at Camberwell.
Mr. T. Smith,	,, 9th,	,, Camden Road.
Mr. S. Lewin,	,, 16th,	,, Deptford.
Mr. S. Teed,	,, 23rd,	,, Argyle Square.
Mr. H. Huntley,	,, 30th,	,, Devonshire St.
Mr. C. A. Faraday,	July 7th,	,, Kensington.
Mr. J. Gray,	,, 14th,	,, Camberwell.
Mr. John Williams,	,, 21st,	,, Argyle Square.

SUNDAY-SCHOOL LESSONS.

JESUS AND THE WOMAN OF SAMARIA.

June 9th, Morning.—John iv. 5-19. Samaria represents the semi-Gentile Church, and the woman of Samaria the affection by which that Church was influenced in favour of the truth, and by which it was drawn to the Word of God to draw water from it as from the well of salvation. Jacob's well is the Word of God, a fountain, a well of water springing up into eternal life. The hatred which existed between the Jews and the Samaritans, and which was most bitter on the Jewish side, indicated the separation of faith from charity; and the Lord's coming into the Samaritan city spiritually means His bringing Himself nearer to men by giving them a clearer intellectual perception of Him as the Truth itself. The gift of God is Christ Jesus, and to receive it we must connect truth derived from the Word, with the Lord as its Life and Eternal Source, and thus receive it as living truth.

JEPHTHAH.

June 9th, Afternoon.—Judges xi. 32-40. Jephthah had returned from conquering the Ammonites, who as the children of Lot represented the profanation of goodness and truth. Jephthah himself was representative of that pure and unadulterated truth, which is the opposite of that signified by Ammon and the Ammonites; yet as the son of a harlot he had hereditarily in him some of the seed of Ammon, from which he must have been purified by regeneration. His rash vow, as it is called, is remarkable; and it is not easy to discover if he had thought it possible that some one dear to him might meet him, or whether his daughter was really sacrificed. The virgin daughter of Jephthah represented the pure affection of truth, which was the true sacrifice to the true God, and which formed the opposite and the antidote to the false sacrifice to the false god of the Ammonites, who worshipped Moloch. No sacrifice could have a higher representative significance than that of a beloved and only child—in the sense of being made holy,—who, if she were really sacrificed, which is doubtful, passed into a blessed immortality, as she has justly earned an immortality of piety and patriotism upon earth.

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No. 23.—Vol. I. SATURDAY, JUNE 8, 1878.

AMID THE CORN.

By the Author of "The Evening and the Morning."

I.—THE CHRISTMAS PARTY.

CHAPTER XII.

"Ye shall hallow the fiftieth year."

WHEN we reassembled in the large room after supper it was eleven o'clock. Hettie had, by special request of her uncle, to read the whole of the poem on "the Death of the Old Year," of which she had given us the concluding lines as quoted at the close of the last chapter. The conversation then branched off into the consideration of the various festivals observed in Christian countries, especially those associated with Christmas and the New Year. An allusion to the custom of ringing the old year out and the new year in very nearly involved Hettie in another elocutionary display, as Mr. Freeheart had got as far as "Ring out, wild bells," when I ventured to stop him by remarking that the most extraordinary of all observances was that which prevailed among the Hebrews, and which was associated with the grand festival of the Jubilee, heralded in with the sound of the trumpet throughout all the land.

"In fact," said Mr. Morse, "I believe Jubilee means simply the blowing of the trumpet, and therefore it was the festival of the trumpet."

"The remarkable features connected with it," I observed, "are described in these words: 'And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.'* There," I continued as I laid the open book upon the table, "we have the institution among the Israelites of their GRAND YEAR, comprising fifty summers and fifty winters—a year in which two generations lived, looking forward to its close with hope, and awaiting the dawn of another with anxious expectation."

"Rather a remarkable observance," said Mr. Morse, "but peculiarly Jewish. It is so out of harmony with modern thought and feeling that, though we have adopted something like the Jewish Sabbath, we have never sought to incorporate anything like the Jubilee into our ecclesiastical system. It is hard to see its utility, even to the Jews."

"Oh, it served to them various national and political uses. We have a different system of politics, and a national economy the growth of ages, and the Jubilee could have no place amongst us. But that is not the point. Suppose the Jubilee to have been utterly useless. The question returns with added force, How came it to be established among the Jews, and what does it mean? We cannot imagine that it had its origin in a whim."

"Certainly not. It might have its origin in a superstitious love of ritual."

"Well, the book itself says that it had its origin in God. The chapter commences with the formula, 'And the Lord spake unto Moses in Mount Sinai, saying.' In short, we are told that the law of the Jubilee, like that of the Sabbath, was spoken by Jehovah!"

"That, of course, is the profession made by the ancient Jews. They claimed that everything came to them from God. But to me the whole thing is mysterious. The origin of the Sabbath and of the Jubilee is alike superstitious. That God rested from the labour of Creation on the seventh day, like an overwrought mechanic, and then blessed it, is so preposterous that no people except the Jews could have been found to receive it. However, I shall not be surprised to hear from you that both these institutions have a transcendental application as sublime as the whole thing appears ridiculous."

Mr. Morse spoke in a tone half ironical and half serious, as if he were prepared to receive any spiritual elucidation of the subject, though he was ashamed to acknowledge that he believed it.

"To understand the Rest of God," I remarked, "it is necessary to know what His Work is. In reality, the Divine workshop is not space, and the subjects of the Divine manipulations are not chemical compounds. God's workship is the Human Interior, comprised of the will and the understanding, and the things that He creates are Affections and Thoughts. God's exhibition gallery is the Human Exterior comprised of the senses, and there the affections and thoughts are shown as living objects."

Mr. Morse and Hettie both turned on me a gaze of puzzled inquiry.

"That's an enigma, is it?" I asked.

"Profound!" was the reply.

"So be it for the present. All I want to say is, that God's work described in the first chapter of Genesis is an interior work, and that we are there taught how He forms the little spiritual universe of our own souls. When He has fully illumined it, and filled it with life, strength, and beauty, the Divine Work in all its six stages is over, and the Divine Rest begins."

"Ah, just as I expected. The whole story is a Divine allegory too refined and subtle for ordinary minds. Well, go on."

"I am not going further into the story of Genesis," I continued: "I simply assert that in accordance with the ritualistic character of the Israelitish Church SPECIAL TIMES among them typified SPECIAL STATES of Christian life. A holy time, like the Sabbath, or the year of Jubilee, typified a holy state, and a holy state is the perfect state of love and faith which forms heaven in the soul."

"The Sabbath of the Jew then," said Hettie, "is the earthly image of the Sabbath of Eternity?"

"Yes; and the year of Jubilee was among them a type and memento of the Everlasting Year, the perfect liberty, plenty, and repose of heaven. It was inaugurated by the sound of the trumpet throughout all the land."

"But there are no trumpets in heaven," said Mr. Freeheart.

"You think not? You imagine there are nothing there but harps perhaps? Let me remind you, however, of the angels sounding with their trumpets. Not brazen instruments you know, Mr. Freeheart, but still forms suitable for sending the sound of the truth into the furthest recesses of the soul. You remember about the watchman in Ezekiel who was to blow with the trumpet to warn the nation? So the prophet was told he was to hear the word of God and warn the people from Him. When he proclaimed to them the word of God, that is to say, when he was teaching the truth, he was blowing the trumpet to arouse them to their duties."

* Leviticus xxv. 8-10.

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"Ah, I see," said Mr. Freeheart.

"So, again, 'The trumpet shall sound, and the dead shall be raised.' You don't suppose that an angel is to blow a large brazen instrument and dead bones are to come up out of the places where they were buried hundreds of years before, and where there is nothing but a few ounces of dust?"

"I never did know what that meant," said Mr. Freeheart."

"No more did I," said Mr. Thomson; "that's flat."

"The sounding of the trumpet is the sending of the power of the Gospel right down into the depths of our dead natures, rousing our sleeping affections into action, and filling them with life, and raising us into states of righteousness."

"Ah, that's something like, eh, Harry?" said Mr. Freeheart, turning to Mr. Thomson.

"Something different to Robins's notion," was the reply.

"So it is said that the elect are to be gathered together by the sound of the trumpet. The reason is because all THE GOOD—all God's chosen ones—respond to the sound of Divine Truth, and attend its call."

"Why, how they all seem to chime in, Lilian!" said Mr. Freeheart, with his honest face all in a glow.

"Then the Israelites had two silver trumpets, and it was ordained of God that the whole camp should move forward at the sound. We of the Christian Church stand still till the Truth sounds out and tells us what to do, and when we do it, we move forward to the trumpet."

"Ah," said Mr. Thomson, "we must *follow* the sound as well as believe in it."

"Exactly so. Now observe. The Jubilee was inaugurated by the sounding of the trumpet throughout all the land, because heaven is introduced into the human spirit by the power and melody of Divine Truth penetrating into its deepest recesses. That is why it is called the feast of the trumpet. We are introduced into the Everlasting Year—we are put into possession of all its unspeakable blessings—by God's Word, the trumpet which the archangels are eternally sounding to raise the dead, gather the elect, and form heaven."

"I am not disposed to question your exposition," said Mr. Morse; "it is poetical and interesting, while it has at least the charm of uniformity with the character of God and the desires of men."

"Then again," I continued, "consider the period when the Jubilee was to be held. It was to be held after the Israelites had numbered seven times seven years. Now everybody knows that the number seven had a special meaning for the Hebrews. Their seventh day was the holy day. Their seventh week was the holy week. Their seventh month was the holy month. Their seventh year was the holy year. Therefore, among them seven times seven years denoted Holiness in the highest degree. Now the most holy state of the soul is the heavenly state, and inasmuch as the peace and blessedness of heaven commences immediately after a condition of perfect holiness is attained, therefore the Jubilee commenced immediately after the completion of seven times seven years."

"And was held in the fiftieth year," said Hettie; "is there any special meaning in that?"

"Yes. Among the Hebrews all numbers had express significations. Fifty denoted Fulness of State, and in fact Eternity. It does so because it consists of five tens. The number ten signifies the whole of anything that has relation to the Church. Thus the ten commandments comprised the whole law; the ten virgins the whole of God's kingdom on earth; the ten pieces of silver the whole of the Christian's spiritual treasures. Thus ten multiplied by half itself signified the whole Church in heaven and its fulness in eternity."

"But they who kept the Jubilee knew nothing of its spiritual signification?" asked Hettie.

"No. They were earthly in their nature, and they were allowed to enjoy its natural advantages: its spiritual promises and blessings are for the Christian. Consider what they are. In the year of Jubilee liberty was proclaimed. All bondmen were redeemed and set free (verses 39-41). There is no serfdom and no servility in heaven. All are the subjects of a universal redemption, and all enjoy unbounded liberty. The freest life on earth is bondage, and the strictest restraint in heaven is freedom."

"Ah," said Hettie, "all who are in heaven are 'free-born Christians,' and Cowper says—

> 'The free-born Christian has no chains to prove,
> Or if a chain, the golden one of love.'

The restraint of heaven is the golden chain of love."

"Love and truth are the chains of heaven; but, unlike the fetters of earth, they do not impede, but rather facilitate the progress of the emancipated spirit. These chains are so firmly wound about the angels that they cannot escape, and yet so elastic as to quicken their movements and increase their strength."

"The reason," said Hettie, "is, I think, given by Cowper again—

> 'His Master's interest and his own combined
> Prompt every movement of his heart and mind;
> Thought, word, and deed his liberty evince,
> His freedom is the freedom of a prince.'"

"With one little exception, Hettie," I returned, "that is perfectly true. An angel, however, does not think of 'his own' interest. If he were to think about himself he would find the 'golden chain of love' turned into the galling fetter of selfishness, which would restrain him in all directions, and make his life a service as bitter as his who grinds his faculties day and night to increase his wealth, to extend his power, or to feed his insatiable ambition. The service of love is the rest and freedom of heaven, while the service of one's own interest is the labour and bondage of hell."

"And they not only had liberty, but they were exempt from labour during the year of Jubilee," said Hettie.

"Yes. They were neither to sow nor reap, but to eat of the increase of the field. Now, while the liberty of the Jubilee illustrated the freedom of angelic life, the rest of the Jubilee typified the rest that remaineth for the children of God."

"All play and no work?" said Mr. Freeheart interrogatively.

"A rare paradise for the lazy ones," added Mr. Thomson.

"Stop!" I said; "heaven is a state of rest, not idleness. Idleness is not rest. Idleness is trouble, dissatisfaction, and unrest. Do you think you could have any rest if you had nothing to do, Mr. Thomson?"

"It would be a hard matter to keep him quiet when there is anything to be done," said Mr. Freeheart.

"There will be, of course, no real work," said Lilian; "but there will be the harpers with their harps, and the saints will be engaged in glorifying God."

"Always standing up and singing Psalms, eh, Lilian?" said Mr. Freeheart.

"I think, Lilian," I continued, "even you would be tired after an hour passed in such an occupation, and that you would desire a change. How then would you feel if it should continue throughout eternity?"

"Why," said Mr. Freeheart, "if she should have hands

she'd want to use them about something different to harps, I can tell you. She's the busiest little bee in creation, and when she can't find enough to do in the house, she's into the dairy and all over the yard."

"You know it is said, Lilian," I continued, "that 'they rest from their labours, and their works do follow them.' Their works follow the good, but to them work is not labour, but rest. The angels love goodness and do it from love, and they find in doing it no labour, but comfort, satisfaction, and recreation. Here on earth we perform duties not from a love of the duties themselves, but for the sake of the remuneration, and therefore it is often irksome and laborious."

"But surely, Mr. Romaine," said Lilian, "you cannot suppose that we shall have to work in heaven."

"Why not?" I replied; "you delight in work on earth—at least so your father says—and if you had no work to do in heaven you would have nothing to delight in. You could not find pleasure in eternal psalm-singing. You could not rest for ever lying idle on luxurious couches——"

"Never saw her on a couch in my life," said Mr. Freeheart, laughing.

"What then would you do? You would mope and pine, and ultimately your bright little mind would lose all its force and you would grow idiotic."

"I quite agree with your philosophy on this subject," said Mr. Morse. "I reserve to myself my opinion on the typical character of the Jubilee; but so far as your observations respecting the nature of a possible future life are concerned I am at one with you. The mind requires activity as well as the body. Man must exercise himself to be a man. To be doomed to perpetual idleness would be worse than death. Man only has beauty and vigour as he works. I agree with 'Festus'—

> 'There is a firefly in the Southern clime
> Which shineth only when upon the wing;
> So is it with the mind: when once we rest we darken.'

Whatever be the nature of the future life, of this one thing I am convinced, we must be active."

"We must be active," I repeated; "only our activities will be manifested in a different sphere. Here we engage in natural uses; there we shall perform spiritual uses."

"No milking of cows, I suppose?" said Mr. Freeheart with a merry twinkle in his eyes, and turning to Lilian.

"Nonsense, father," she replied, looking at him with severe gravity.

"Well, no," I said slowly and dubiously, "no milking of cows perhaps, but I believe there will be grooming of horses."

Mr. Thomson laughed lustily at this idea, and this raised Lilian's indignation and heightened her colour.

"My dear," I said, "you know there are horses in heaven——"

"Nonsense, Mr. Romaine," she replied, "I am astonished that you should talk in such a way."

"You said just now that there would be harpers with their harps; and if so, why should there not be soldiers with their horses? John saw them. He describes them in the nineteenth chapter of the Revelation: 'And the armies which were in heaven followed him upon white horses.' The truth is, my dear, the armies are those Christian soldiers who have made war on lust and passion and have conquered. These follow Christ on Understandings purified and spotlessly white. The Intellect, which is the heavenly horse, cannot be kept pure without work any more than an earthly horse can be kept clean without grooming."

"You see, dear," said Hettie, "spiritual things are represented to us by earthly types."

"Just so," I continued. "Again, among other things, there will be the making of harps and candlesticks, the manufacture of odours, and the washing of defiled garments. There will thus be occupation for all sorts of artisans and operatives. John saw the golden candlesticks. They could not be there without having been made. They were the seven Churches. It will be the delight of the angelic workmen to form Churches whence the light of heaven can pierce into the dark regions of humanity. So with the harps. It will be the delight of the angels so to arrange truths that they shall give forth Divine melodies, charming the universe. So with the defiled garments. When the taint of selfishness appears in the angelic life it will be Divinely restful work to cleanse it away. Every time an aspiration goes upward for more work and wider usefulness an angel makes an odour sweet to the perceptions of Jesus."

Mr. Morse here remarked, "I see the force of your philosophy and how wide is its application. It comes upon me with such an air of novelty that I hardly know what to think of it. It requires time to weigh and consider it."

"At least it has the recommendation of beauty," said Hettie; "and it is so beautiful that I think it must be true."

"Consider, Lilian," I added, "the Apostle asks, 'Are they not all ministering spirits, sent forth to minister to those that shall be the heirs of salvation?' All ministering spirits! All waiting and working spirits! And to minister for God in the innumerable uses required in heaven is so in accordance with the love of the angels, and so full of peace and satisfaction, that it constitutes their everlasting rest. That everlasting rest is what was symbolized by the rest of the year of Jubilee."

This view of the matter seemed somewhat to calm Lilian's perturbation. At least she made no further objection.

"Then," I continued, "in that year every man was to be in his own family and possession, and to eat of the increase of the field. In heaven every angel will be in his own peculiar sphere—in one of the many mansions specially prepared for him by Jesus. There he will feast on the increase of all divine good—there——"

As I was speaking Mr. Freeheart pointed to the clock. It was within five minutes of twelve. I paused, and for a time we kept silence. A solemn feeling came over us, as if we were watching the departure of a dear friend. Suddenly the sound of distant bells struck upon the ear. The new year was upon us. Mr. Freeheart could no longer be restrained. Hettie was obliged to obey his vociferous demand for the poet's welcome. While she read it, we sat entranced till the closing words awakened in our hearts a prayer for their speedy fulfilment—

> "Ring in the valiant man and free,
> The larger heart, the kindlier hand;
> Ring out the darkness of the land,
> Ring in the CHRIST THAT IS TO BE."

THAT HELL MUST OF NECESSITY BE ETERNAL IN DURATION.*

TO the Christian the question of the future state is one of the most intense interest. All kinds of ideas, vaguely terrible, and indistinctly delightful, are thought or discussed with more or less of certainty or diffidence; but with many persons there seems to be a preference for a kind of general uncertainty, as though

* A paper read before the Swedenborg Reading Meeting held at 36 Bloomsbury Street, London, on May 16.

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an accurate knowledge of the subject might perhaps disturb a state of fancied security, or increase an already sufficiently mysterious dread.

In the New Church, thank God, there is not only no doubt of the absolute certainty of a future state of existence, but we have so clearly defined and thoroughly practical a description of the conditions of that state with the good and the evil, that in the immeasurable delights of heaven we have a stronger and holier incitement to fit ourselves for the capacity of enjoying them, and for avoiding the self-consuming lusts that lead to hell, than could be possibly induced by any of the sensuous pleasures of the one, or horrors of the other, that poet, painter, or preacher has ever depicted.

Among the many errors that have been conceived on the subject of a future state, there is one that has in a slight degree continued even amongst those who are believers in the truths of the New Dispensation. The error to which I allude is the idea that hell, or the state of the wicked in the other life, is not eternal, but "temporary," and that in course of time the punishments and miseries consequent on the state of evil will produce repentance and reformation, and enable the Lord to raise the lost ones to heaven. This idea has its rise, no doubt, in that benevolent feeling or love which desires good to all, and would that none should fail of salvation; but it is a love which, in this case, is not united with its corresponding wisdom.

The Lord loves all far more than any human being can, for *His love is infinite;* but His *wisdom also is infinite;* and we may be sure that if the salvation of all men could be effected, it would be; for "God *willeth* not the death of a single sinner, but would *rather* that he should turn from his wickedness and live." If, then, we find grounds to confirm ourselves in what I believe to be the teachings of Scripture and reason as to the eternity of hell, we may rest assured that no other mode could work out the ends of an all-wise and all-merciful God, and that to desire it otherwise may be amiable, but certainly unwise.

The ultimation of creation in the material universe was a necessity, as without such ultimation the spiritual world could not exist. The natural world is the basis of the spiritual; which, as the end of creation, exists in and by it as a means. The *natural* state of man *here* is also the foundation and basis of his *spiritual* state *hereafter*, and is necessary to its very existence and permanence.

This state is probationary. We are placed here to form our character, choose our life's love, and seek our delights in the way most consonant to our desires. If we, in doing this, follow the true order of happiness, which is the order of our creation, we open our hearts to receive life from the Lord, we become moulded into the heavenly form, and all our spiritual developments are towards heavenly bliss. If, on the contrary, we oppose this order, we close our hearts to God and open them to self and the world, our spirit becomes infernal in form, and is degraded to the misery of hell. On this view, which we all receive as a general truth, is raised the doubt of which I have spoken, viz. can this misery be perpetual? and the strongest points raised are, that an all-merciful God could not *eternally* punish His finite creature man for offences committed in *time*, or for states formed during this *brief* existence. Let us then see how far the matter may be made clear from reason, and endeavour to confirm our position by Holy Writ and from the clear and explicit statements of Swedenborg.

That time is short and eternity long may be granted in one sense, but in reality they are incommensurable. Time has no direct relation to anything spiritual. Equal periods of earthly time have often measured wonderfully different varieties of states even in the same person; and it is *state, not time,* that relates to the spirit. The evil man shall not live out half his days, says the Psalmist; but evil men live as long as the good on earth. He only lives out his full state who becomes regenerate and a child of heaven. It does not require more or less *time* for a man to choose between what he sees and knows to be evil and good. Five *minutes* are as good as five *years:* and as we are continually in course of making such choice, each one that is made eases the step towards the next in the same direction. These matters come to us *mostly* as "little things" where the choice is not difficult; and it only requires on our part a full desire to do right so far as we can see, to ensure the reception of the guidance of the Almighty in the heart. "Great things," which we are often as ready to do as Naaman was, are not the things that make our life. As the tree grows by the action of the sun, the rain, and air upon the sap rising from the roots in the earth, adding cell by cell to the trunk till it becomes a grand monarch of the forest, spreading its branches abroad; so the soul, from the action of the heavenly sun, rain, and air, on the earthly life of sense, builds up its branches, leaves, and fruits till it shall be a tree fit for the garden of the Lord, umbrageous and fruitful; or a dwarfed, gnarled, and stunted abortion fit only for the fire.

The Divine Providence of the Lord is in universals and particulars. The Divine Love foresees and provides for every contingency by the Divine Wisdom. In order that man may be an angel in heaven, he was created with a capability of acting from freedom according to reason, and was so made that only that which he does or becomes by this means should be appropriated to him as his own. In order that he may choose the good and refuse the evil there is every possible means provided that do not force, and all specially suited to the individual case.

Have any of us some little thing of life to do; whatever it may be; it involves our duty to God and our neighbour in a greater or less degree. Evil suggestions rise in the heart if there be anything of self in the question, and good influences of an opposite character flow in to draw to God and heaven. The sense of right and wrong is inevitably felt, and the Lord gives power to choose, and leads by every gentle influence of love; but never forces. If then we select the good, and acknowledge the Almighty love and influence that we perceive, He flows into our heart with love and truth and blessing; our growth becomes in each tissue of the spirit more orderly and receptive; and the next choice is even more clearly perceived in its true light. But if we choose the opposite, we close the avenues for the Lord to enter; the evil influences is made our own; and the growth of the soul is stunted and deformed in a greater or less degree.

A man thus builds up within himself his ruling love, which is indeed his very self. If it be in the heavenly form, by gladly receiving from the Lord, and acknowledging as His only, all the good and blessed influences of His love, and thus becoming an image and likeness of his Maker; but if in the infernal form, by rejecting all but the love of self and the world, and thus perverting heavenly influences and making himself a form of hell.

A man's ruling love is his life:—he cannot exist without it. Around it are clustered every affection and perception of delight and enjoyment of which he is capable. The delight of the good is in being of use to others, and doing the Lord's will; that of the evil in serving himself only and caring nothing for others except so far as they subserve himself. *These delights are opposites.* There is no point of agreement in them; and they are such that

those in either state would suffer the most poignant anguish if placed in the circumstances of the other. In fact, neither could live if so placed; for every fibre of the spiritual body of each is moulded in accordance with the ruling love, and is only receptive of influences in agreement therewith. Nor is this difference confined to these extremes of state. Where greater consanguinity exists, as among the blessed in heaven, we know that one star differeth from another star in glory, and each is the form of his own life's love alone; and to all eternity the same difference will exist: for though each can make eternal progress in his own plane of life, he never rises to a higher or sinks to a lower discrete degree. In the grand man each fills his appointed place or state of duty, use, and joy.

In heaven, as each blessed one is in his own delight filled to the full and running over; so in hell each lost one is in his own delight—but it is scant and bare. Delight in heaven is shared by all, and multiplied to each. In hell it ends as it begins, in self, and is opposed by all the rest. In heaven the delight of each enhances the bliss of all. In hell the delight of each is the misery of the rest. In heaven, therefore, joy continually increases, for each is free to develop his desires, which tend to the good of all. But in hell delight is checked and marred; for as the Divine Order must be maintained even in hell, and is in opposition to every ruling love, so the development of the delight of evil is prevented by restraint, and if necessary, by punishment. But punishment is not from heaven or God. It is a thing of hell itself, and the Almighty overrules the loves of each so as in turn to become restrictive of the rest; for it is only from the fear of punishment they restrain their evil.

The rule of the Lord on earth being essential freedom, it must be evident that it is in freedom the evil choose their state; and as that state is opposite to heaven, it is slavery. As men on earth can restrain their evils so long as they cannot be safely indulged; so in hell fear can still restrain. But there the usages of society no longer exercise their mixed effect upon the man; he has thrown off even the appearance of good. The one talent has been taken from him and given to him that hath ten. His lamp has no oil, and he cannot buy any, nor enter in to the Bridegroom's Supper. Or, if he enter under the impression that the *place* and not the *state* is heaven, he is seen to have no wedding garment on, and is cast into outer darkness, that is to say, he *seeks* himself the state where only he can exist.

It is said that in hell each is in his own delight; but we must discriminate between the delight of evil and the delight of good. Even on earth we see that persons can exist in states, apparently of enjoyment, in the indulgence of the most filthy lusts and the direst evils, and among surroundings consonant to such states. It is evident that they delight in such conditions, for no force can change their tastes. To place them among those of decent habits and kindly affections, bidding them restrain their desires and act lovingly and well, would deprive them of their sole enjoyment, and only force could keep them from the practice of their evils. When they let their lusts forth into act, either to injure others like themselves or to destroy the peaceful members of society, then steps in the force of order and of rule to curb and fetter their proclivities, and teach them that only so long as they keep from injuring others can they be left in their own evil state.

Can it then be thought that those who here—where even the most minute of the Divine laws of Providence is tending in love to draw them from their evil, either by showing the delights of good or letting the evil work its punishment—can still resist the sacred influence and cling to their evil, will ever change that love that rules their life when all the avenues by which God can enter are closed and barred against Him? That portion of the house where light could shine and God could be worshipped is fallen into irretrievable ruin, and only in the mental vaults and caves can life continue.

Man has within him an inmost part above his rational mind, with openings upwards towards the Lord and heaven, by which the love and wisdom of his heavenly Father can warm and illuminate his rational perceptions. Below he has the sensual, natural mind, whose avenues open only to the world and self. If the interior be opened for the Lord to enter, then all our earthly and sensuous perceptions are enlightened from within, and the man gradually puts off the evil that is thus rendered visible, and enters more and more into the holy of holies and communion with his God. When he leaves this world, the sensual part, wherein were all his evil tendencies and lusts, is set aside and parted from his life which has been formed within, and which now is rendered fit to live for ever. On the contrary, if life be kept in the mere sensual state, the inner man is closed and separated; the reason—of which man is so often proud—becomes degraded to the things of sense; and when he enters on the eternal state all that had made him man is cast away—no longer his; and he continues in the merest life of sensuality. There is no conscience and no power of seeing or desiring higher things.

Force and restriction are the only means of rule in hell, and can it be possible that means that are useless in this life can act when men enter on eternity?

It is possible that after a continuance of punishment drawn on the evil in hell by their acts, they may, by maintaining an outward restraint from terror, become in a degree less terribly afflicted; and, so far as they may be capable, in a state of dull discomfort, not of suffering. But to suppose they can be reformed and regenerated there, seems utterly impossible; though I may admit, without at all yielding the argument, that the Almighty's love is such that not even the worst devil in hell would be refused entrance into heaven if he desired it from love to the Lord and his neighbour.

Of one thing we may be certain, that fearful as the state of the evil in the other life may be when contemplated from the side of heaven, it is still preferable to utter annihilation, which the terrible state of those who have profaned good approaches, as described by Swedenborg; and doubtless no infernal being would prefer annihilation to even the state of his own existence. We must not judge their feelings by our own, if we are in the love of goodness and truth; we must, in fact, invert the thought completely before we can see that they may prefer what seems to us so ghastly and forbidding.

I will conclude by referring to a few quotations from the Holy Word, and also to some from Swedenborg's writings, which bear reference to the subject and confirm my position.

Our Lord says (Luke viii. 18): "For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Again (Mark ix. 43, 44): "It is better to enter into life maimed, than to be cast into hell, into the fire that *never* shall be quenched, where their worm dieth not, and the fire is not quenched." Again (Matt. xxv. 46): "And these shall go away into everlasting punishment: but the righteous into life eternal." Again (Luke xiii. 24, 25): "Strive to enter in at the strait gate: for many, I say unto you, shall strive to enter in, and shall not be able." Again (Luke xvi. 26):

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"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Again (Jer. xiii. 23): "Can the Ethiopian change his skin, or the leopard his spots? Then may ye do good, who have been accustomed to do evil." (Rev. xxii. 11:) "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still." (Rev. xiv. 11:) "They have no rest day and night." (Rev. xx. 10:) "They shall be tormented day and night for ever."

J. B. KEENE.

[The extracts from Swedenborg confirmatory of the Eternity of Hell, which were read by the Essayist, will be given in our next number.]

HINTS ON DISCUSSION.

No. II.

To the Editor.

HINT VIII.—*State your position in the simplest terms possible.* This is very necessary in order to arrive at a clear understanding, and will prevent many complications.

HINT IX.—*Avoid the use of involved sentences and words not in common use.* Long sentences are seldom clear, and "fine" words are not nearly so powerful as common ones. Good debaters like John Bright and John Arthur Roebuck owe their position as trenchant speakers to the habitual use of good plain English words.

HINT X.—*Always ask for an explanation when your opponent uses a term you do not thoroughly understand.* The probability is that he will be as ignorant of the meaning and bearing of the term as you are; if not, by securing an explanation you get on terms of equality with him, and thus acquire the power to answer him.

HINT XI.—*Beware of ambiguous terms.* If a term (or word) has more than one meaning, specify your meaning when you use it, and get your opponent to do the same.

HINT XII.—*Be prepared to give and to demand definitions.*

HINT XIII.—*Discuss one subject at a time.*

HINT XIV.—*Keep to the point in question.*

HINT XV.—*Ask for time to consider any argument which comes upon you by surprise.* Frequently an entirely new ground of argument will put you to very great disadvantage. Never attempt to quibble or to evade its force, but acknowledge your inability to meet it offhand.

HINT XVI.—*Never be afraid of a Latin or Greek or French, or any other foreign expression used by an opponent.* Quietly ask for its English equivalent, and deal with that.

HINT XVII.—*Never quote from a language that your opponent does not understand.*

HINT XVIII.—*Do not assume that because an argument contains two premises and a "therefore" that the argument is logical.* The syllogistic *form* is often used to convey the most illogical and absurd ideas; as, for instance, "The Queen of England is a woman. My mother is a woman; therefore my mother is the Queen of England."

HINT XIX.—*Discriminate very carefully between facts and opinions alleged to be founded on facts.* No argument can upset "facts," but it not unfrequently happens that too wide inferences are claimed from them.

DEBATER.

REVISION OF THE CONFESSION OF FAITH BY THE UNITED PRESBYTERIANS.

THE "U.P.'s," as they are commonly called in Scotland, are one of the three great sects of Presbyterians which prevail here, and the Confession of Faith is a book which contains the doctrines of Calvinism and Solifidianism that are the "standard" doctrines of all the Presbyterian sects. All Presbyterian ministers are sworn on the Confession of Faith, and when they are tried for heresy it is on the Confession of Faith that they are tried. The U.P. Synod is the General Conference of that body, and has just closed its session. Last year this Synod appointed a committee to consider whether the Confession of Faith ought to be revised, and this committee has laboured a whole year upon that business. The result is that they have decided not to touch the Confession of Faith itself, but have drawn up a "Declaratory Statement," which is to be taken as explaining some of its doctrines, and this statement the Synod has approved of, and will no doubt ultimately adopt. It may interest the readers of *Morning Light* to hear what this influential body of Christians propose as their present creed. There are seven points in the Declaratory Statement, which, briefly stated, are as follows:—

1. Free offer of salvation to all men without distinction.
2. God wills all men to be saved.
3. Men are responsible to God for their actions.
4. Infants may all be saved, and the heathen are not necessarily lost.

5 and 6. Voluntaryism.

7. Liberty of opinion granted on such points as the "six days of creation."

A curious illustration of the present state of the Christian Church is here presented. While affirming the above propositions, the U.P.'s stoutly maintain that there is no opposition between them and the Calvinistic doctrines of the Confession of Faith. They repudiate with indignation and horror the idea that they are altering anything in their "Standards." The Rev. Dr. Cairns, who, on behalf of the Revision Committee, presented the Declaratory Statement to the Synod and urged its adoption, openly said that he couldn't explain the inconsistency between the Declaratory Statement and the "Standards." He compared them to two portions of territory divided by a river over which there was no bridge, but he said they were to get the wings of faith and fly over. This means that they were to try to believe two opposite things at the same time. The Standards say that "God wills only the elect to be saved;" the Declaratory Statement that "He wills all men to be saved." The U.P.'s are now to get the wings of faith and believe both of these statements. New Churchmen will be apt to pity them while engaged in that attempt, but they will at the same time rejoice that now at least of two opposite things which a U.P. is bound to believe one at any rate is true. The seven points of the Declaratory Statement are all excellent; and although the cannie U.P.'s are not yet prepared to openly throw overboard the old lumber of the Confession of Faith, it is evident that they know it is lumber, and that it will be quietly *dropped* overboard as soon as nobody is looking.

In saying this I refer of course to those points in the Confession of Faith which are affected by the Declaratory Statement. Unfortunately that is not the whole of it; not indeed the most important part of it. The doctrines of Tritheism, of Substitutionary Salvation, and of Faith Alone remain in all their old force and forms. No one

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dare venture as yet to lay a finger upon them. It was for insidiously assailing these doctrines that the Rev. Fergus Ferguson was so severely dealt with the other day by the Glasgow United Presbyterian Presbytery. Mr. Ferguson was supposed to have denied the "substitutionary" plan of salvation, and to have taught that our salvation depended in some degree upon our own actions. He appealed from the judgment of the Presbytery to the Synod; and after a good deal of hocus-pocus he was induced to declare his faith in the "substitutionary" aspect of the Atonement in its most revolting form, and that it was "most assuredly his conviction that Christ's death was a satisfaction to God's justice as that which requires the punishment of sin;" also that "Christ's death is the only ground on which, consistently with the honour of God and the claims of His law, He remits the guilt and the penalty of sins of will and life as well as that of original sin." These unexpected declarations caused great relief and joy to many people, but led others to call Mr. Ferguson a "mass of blubber." This elegant expression, which was applied to Mr. Ferguson by the *Scotsman*, is supposed to describe his plastic nature when under examination. The result, however, is, that Mr. Ferguson was last Sunday reinstated as the minister of the Queen's Park U.P. Church, and it is an undoubted fact that he owes his reinstatement to his affirmation of the doctrine of substitution. It is evident, therefore, that that cardinal doctrine of the Old Church still retains his great hold upon the United Presbyterians of Scotland, and that they cannot be described as we sometimes hear people described who have made a little theological progress, as "quite a New Churchman."

J. F. P.

DEATH OF EARL RUSSELL.

ON Tuesday, May 28th, Earl Russell passed away into the spiritual world in his 86th year. Entering Parliament before he had attained his 21st year, Lord John Russell for more than half a century occupied a distinguished rank as one of the champions of Civil and Religious Liberty.

His memory will be associated with the Repeal of the Test and Corporation Acts, the Catholic Emancipation Bill, the Tithe Commutation Act, the Dissenters' Marriage Bill, and other minor measures tending towards the removal of civil disabilities and grievances on account of religious opinions.

His labours in connection with the British and Foreign School Society, and similar institutions, not less than his successful achievements in the more specially political part of his career, will certainly induce men of all creeds and parties to hope that his active life of usefulness on earth having come to an end, he is now realizing what it is to 'rest and be thankful.'

SWEDENBORG READING SOCIETY.

MONTHLY MEETING.

THE usual monthly reading meeting of this Society, being the last of the session, was held on Thursday, May 16th, at the Society's house, 36 Bloomsbury Street, W.C., when a paper was read by the Hon. Secretary, Mr. J. B. Keene, on "The Eternal State of the Wicked," the text of which we print in full in the present number. Below we give a report of the discussion which followed the reading of the paper. The meeting commenced at seven o'clock, and after some preliminary business had been transacted, the President, the Rev. Dr. Tafel, briefly introduced the subject of the evening and called upon Mr. Keene to address the meeting.

At the conclusion of the paper, the President invited those present to offer any observations upon the subject under consideration which they might think fit. The first to respond to the invitation was Mr. James Speirs, who said: "Mr. Keene has touched upon a wonderful number of points—some of which are very strong—in connection with this subject. In fact, the paper, although it has not occupied very long in the reading, contains a very complete outline touching upon most of the arguments of what we are pleased to term our point of view of the subject. There is no doubt but that God, who desires the happiness of every man, is able to effect His purpose in this life as He will be in the life hereafter. It must ever be remembered that God is always anxious to save man in this world; and the conditions of man's salvation are as favourable in this life as they can be hereafter. Yet what is the state of the world and of mankind? With all God's efforts we see that man is not reformed, and this follows from his being in a state of freedom and rationality, and thus being allowed to choose the evil or the good. God seems to be saying to us all: 'I have set before thee this day life and good, and death and evil' (Deut. xxx. 15); and in the words of the Apostle: 'When I would do good, evil is present with me.' There are good qualities in good animals, but we do not call them virtues; but in man good qualities are virtues, and their opposite, vices. But because it has no choice and instinct virtue cannot be attributed to any animal. It is from his power of choice that a man is a man, and can become angelic or the reverse. The teaching of the Lord in the parable of 'The Tares' that they should not be plucked from the wheat is applicable to us and to all mankind, individually and collectively. If all the evil suggestions were plucked out of a man's mind he would be deprived of what makes him a man, and be reduced to a mere good animal. One reason why a number are removed in early life is because they could not be regenerated in freedom. As long as the freedom remains the man is left to make his own choice, because it is the very quality which constitutes him a man. We see, therefore, that there is no possibility, in the present state of the world, of God compelling man to adopt a good life here, and the possibility seems to be very much less hereafter. For in man here, his internals and externals are not united—they are dissimilar; but hereafter the internals and externals are not two but one, so married that the internal love is also the external love, and therefore the ruling love of the man becomes the very man. The good man because he drops the body does not alter his nature; he has the same choice of companions there as he had here, and the choice of these companions forms his heaven. It is the outflow of the character of each, and this outflow—the love of his heart and the wisdom of his understanding—there is no occasion to restrain, because it goes forth in acts which result in happiness to those around. It in fact illustrates the well-known line—

'It is twice blest, it blesseth him that gives and him that takes.'

"The same rule prevails in hell. The fellowship of those who are in evil forms what we term hell; and their character is such that, although we know it gives delight to the doer, their actions must result in pain and misery to those around; calling forth resistance from them, and a return of the pain and misery upon him. This state of matters is according to the same rule which governs heaven. It is in the very order of things itself, and it is to a great extent the means of restraining evil in hell, just as on the other hand it is the means of enhancing the good in heaven. There are a number of passages in the Word and the Writings from which it is plain that any hopes we may have of reforming the wicked after death are without foundation. Swedenborg says that no man can be saved who has not formed a conscience in this life, and that all who have a conscience are saved. He says it is a fallacy to suppose that the evil are pricked by their conscience. None of their pains result from remorse or pangs of conscience, for the evil have no conscience. He says further that those who have not received one in this world cannot do so in the other world, and consequently cannot be saved, for they have no spiritual substratum in them in which they can receive the influx of heavenly love and be formed into angelic characters. The Writings also teach that men are not punished in the other life for what was done in this world. But there is a succession of states there; so that if a man has indulged in wickedness here, this ruling love will return as his ruling love hereafter. These two statements seem on the very face of them to preclude the idea of any reformation, and it is not uncharitable to suppose this; but rather it becomes uncharitable towards God, to think that He will not in every state and in every condition in which the wicked may place themselves, do His utmost to give them as much happiness as the characters they have formed and the loves they have acquired will permit of."

Mr. Spalding, in taking a negative view of the subject under discussion, thought that it is necessary to make a distinction in our minds between an unchanging state, or one in which the elements of change do not exist actively, and an unchangeable state, or one in which change is impossible. The state of the wicked as revealed in the Writings of Swedenborg might, he thought, come under the former category rather than the latter. Man leaves behind him when he enters the other life no purely mental power; therefore he carries with him the faculty of freewill; and no organic form of the spiritual body is ever eradicated or destroyed. He passes into a state in which reformation is no longer given. But there is nothing in the condition of the wicked to render their reformation impossible in the other life. It is not for us to say how this shall be done, or whether it can be done; but we may, he thought, leave our minds open to the hope that the Lord may have means of doing it which He has not chosen to reveal to us. He was aware that we have no knowledge of the spiritual world beyond what

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Swedenborg tells us; but still, without raising the question of Swedenborg's infallibility on any other doctrinal point, he thought that we need not receive what he wrote on this subject as finally and conclusively true, but regard it as possible that Swedenborg was wrong merely in his "predictive" statements. He thought New Church people should remember that there are innumerable things still to be revealed to us, and that new truths often do not perfectly harmonize at first sight with old ones. He merely made the reservation in his own mind that on this point Swedenborg might have been wrong.

Mr. Teed would not attempt to reply to Mr. Spalding's remarks as to the infallibility of Swedenborg; but, without considering this point, as a reader of the Writings for thirty or forty years, he thought it was impossible that there could be any doubting of the statements of Swedenborg that a man's future state is fixed by his life in this world. The Writings taught that a man may be saved towards the end of his life on earth, and that afterwards his regeneration may be completed in the other world, but in order that this may be so, his change must be genuine and real before he quits this life: and even then he must go through a state of vastation and misery in the other life. Of course a man's regeneration is the work of a lifetime, and he goes on adding to it from day to day as we add bricks to build our house. Mr. Speirs had alluded to children who quitted this life, to the effect that if those children had been allowed to live, they could not have been saved in human freedom. He could not agree with this, for he thought that the same argument would apply to those children who did live to grow up.

Mr. Banes considered that Mr. Spalding had been rather begging the question by calling in the infallibility of Swedenborg. We must be guided by the direct teaching of Swedenborg himself. (Hear, hear.) He thought that the position assumed in regard to this question by some of the public and the clergy of the Old Church, arose from the idea that the thought of tormenting people is incompatible with the love of God; but he thought the very fact of Swedenborg showing that the hells have their delights is consistent with the Infinite Love, for he believed that heaven would be to the wicked a hell of a more intense character than the hell they inhabited. The parable of the rich man and Lazarus would lead us to suppose that the agony was almost insufferable, yet it seemed to him that in the hells they have their moments of happiness, because they enjoy it. It was most difficult to conceive the meaning of these subjects, still he thought we got a glimpse of light as to the ignorance nowadays respecting the state of hell as well as the state of heaven, by reflecting that the world does not know that a man's love is his life, and therefore if a man lives in a state of evil here, he must hereafter come into such a state of torment as is described in Scripture "where the worm dieth not."

Mr. Gibbs wished to correct Mr. Teed by calling his attention to n. 828 of the "Arcana," in which Swedenborg says that the posterity of some persons are so very wicked that they could not be maintained in freedom and consequently they die young. With regard to our ruling loves and all the evils which we have here, it seemed to him that life in this world was the very abyss spoken of in the parable of the probationary. He was sure that wherever the Bible teaches anything about hell, it teaches about its eternal state; and that the modern quibblings about the meaning of the original Hebrew and Greek words would not alter that fact. He did not know whether Swedenborg was infallible or not, he would not say; but this he did say, that Swedenborg enabled him to read and understand his Bible in a very clear light, which he could not do before, and he was very grateful to him for it, as we all ought to be.

Mr. Piercy did not believe that the wicked are allowed to indulge in their delights in an unrestrained manner at all, but that they are restrained by the fear of punishment, just as much as the good are restrained from doing evil when in heaven, by choice. The one is restrained from evil by love, the other by the fear of dire punishments. He, himself, had the greatest disinclination to believe in the eternity of the state of the wicked; and while accepting and believing—as he must do—all that the Word and the Writings teach on the subject, still he was reconciled to the doctrine that the Love and Wisdom of God are able, by a means not revealed to us, to accomplish the ultimate salvation of the wicked. Swedenborg is very rich in describing the future state of the wicked, and how God's Love operates on them. That direful torments are not permitted for eternity was to him a consoling fact.

The Rev. John Presland, in reply to Mr. Gibbs, must certainly say that he gave greater importance to a new translation of this Word, and that he believed the revision now in progress would rightly modify some expressions in the Authorized Version, so that they may rather mean the duration of an epoch, than imply, as at present, a duration of never-ending time. It is true that by this view of the subject the mere letter of the Word loses some of its force in connection with this subject of the eternal state of the wicked; but if you get under the letter, you see that the teaching of Scripture is as fully emphatic, and precludes any possibility of change when once the present probationary period has passed away. Then "unto every one who hath shall be given; and from him that hath not, even that which he seemeth to have shall be taken away." As to the authority of Swedenborg as an efficient and a sufficient teacher in this matter, we have been reminded—and unquestionably well reminded—that the Lord has many truths, scientific, philosophical, and religious, yet to reveal to mankind. But we must remember that Swedenborg is the instrument of the Lord's Second Advent, and that as such he occupies a perfectly unique position and exercises a final authority, since the Lord will never make a Third Advent. His statements respecting the nature of evil and its consequences are so deeply and intimately associated with the radical constitution of nature and the human mind, and form so large a portion of His doctrines, that if they were eliminated it would be hard to decide in which of his utterances we should place confidence. The fact that the scriptural expression "The wrath of God" absolutely means the ardour of the Divine Mercy is enough to prove the permanent injury wrought by evil. For this fact is based upon the truth that the Word in such passages speaks from the standpoint of the wicked themselves, who are thus exhibited as of such a distorted nature, that to them even God's love is felt as fierce and agonizing torture. The same truth is taught in the Divine Word in reference to the demoniac who had his dwelling among the tombs, and who cried to the gentle, loving Saviour, "Art Thou come to torment me before the time?" Jesus had no wish to cause pain even to a fiend; but the utter contrariety of the fiend's state necessarily rendered the Divine Presence a torment. Such being the condition of the wicked, that the more immediately the Divine Love operates upon them the greater must be their anguish, however much we may deplore the fact, and humbly share the Divine pity as it is exhibited in the Prophet Ezekiel, "I have no pleasure in the death of the wicked, but that the wicked may turn from his way and live," we are compelled to admit that unless we do turn to the Lord we cannot be saved. The existence of evil for a quarter of an hour is as great a mystery as the existence of this misery of which we are speaking. God is the God of Infinite Love, of Infinite Wisdom, of Infinite Power. Why is evil permitted for an hour, unless it be that man must be in freedom; and because to cleanse him from evil and deliver him from misery, by an act of immediate, unconditional mercy, would be to destroy his freedom, even his identity? We have been told that it is not for us to make means for Divine Providence. That is quite true, but it is for us to regulate our opinions by the revelations God has given to us. And if we turn to the Sacred Scriptures, and to the Writings of the New Church—whose value consists in this, that they explain to us the Scriptures—we shall find that the state which we now confirm ourselves in is a state which must necessarily endure. I know that the Divine Mercy is over all, and that the Lord is kind even "unto the unthankful and the evil," without exception; and therefore I am sure that to all eternity the very best will be done for the very worst, and that in the arms of His loving-kindness the very worst will receive all that Divine Love can administer to his eternal benefit.

The President then announced that the time having expired he must call upon the essayist to make his reply.

Mr. Keene remarked that some of the main points had been well stated; but the fact of our feeling that the thing ought not to be, when the teaching of Scripture and reason, and the teaching of Swedenborg, is against us, seems like taking up an argument by saying, "It is true that you have got all the argument, but I believe that you are wrong." This is no argument. We have got Scripture to bear out all our points, and therefore we must bring our minds to look upon the question, not as if those who believe in this eternal state have any delight in it; nor that those who do not are the more charitable. Nothing could be a greater proof of the failure of evil than the fact that hell exists, nor can we suppose that a man can set aside his whole spiritual constitution and pervert his whole nature, and yet become an angel of heaven, for the state of the wicked is an utter inversion of the order of creation. If the teachings of Swedenborg were wrong in regard to hell, they might certainly be as truly wrong with regard to heaven; indeed, the Word, if it could not be believed in respect to hell, must be thrown aside with regard to heaven, and thus they would have to trust everything to chance. (Hear, hear.) The delights of the wicked are evil, that is, they are selfish, and not in connection with the love of the Lord and of the neighbour. The wicked are allowed to exercise their delight to some extent so long as they do not interfere with the delight of others in the same manner as those in a well-ordered prison in this world were controlled. If it were possible that a man could be saved against his will, he thought that there would not be a devil in hell, but love to the Lord would prevail there and everywhere. But he did believe most certainly that every devil in hell, if he was not restrained by the Lord, would get worse and worse to all eternity; for there is an infinite desire in every devil to become worse.

The Rev. Dr. Tafel, as President, in reviewing the arguments that had been advanced, said: "There are two things mixed up in this question, which ought to have been kept separate—the eternity of the hells and the eternity of punishment. While admitting unreservedly the eternity of hell, and hence the eternity of the diabolic

states of the devils, Swedenborg says distinctly in the 'Spiritual Diary,' nn. 2823 to 2827, that there is no eternal punishment (hear, hear), and at the same time he states that no punishment in hell nor in the world of spirits is ever permitted without some good end or purpose in view. The use of punishment is twofold, according as it is applied to the good or to the wicked. The good, or those who with their life's love have declared in favour of the Lord and His kingdom, are brought into a state of punishment, that they may be delivered from evil: but the wicked are brought into punishment in order that they may be vastated, *i.e.* that their active evil states may be made quiescent; and for this reason, that all in the other life, the evil as well as the good, must perform some use which is productive of some good. In illustration of the points that I shall bring before you, I shall draw chiefly on Swedenborg's 'Spiritual Diary,' because that more than any other work contains necessary particulars of doctrine. 'All in the other life must perform some use, even the wicked, when they punish and torture, are productive of some good. At this evil spirits are incensed' (*S. D.* 2924). In addition to the effect which punishment has in regard to vastating evil with the wicked, and thus of making it quiescent, no one is allowed to become worse in hell than he has been in this life. 'No one in the other life is permitted to become worse. As often as any one adds something new, in order that he may become accustomed to an evil to which he had not previously been accustomed, he is severely punished. By this a horror is caused in him, so that he no longer dares to do this. On this account there are also bonds by which they are restrained, and which they must not transgress; these are with every one according to the evil which he has acquired. So it is with all the rest who are in gehenna; while there they are sometimes in full freedom or licence; but as soon as they transgress and desire to acquire some new evil, and actually affect it, they are at once in the fire of gehenna, which is their interior torment, and fiery as it were; and by this they are so frightened, that finally they are kept is such a horror of it, that they do not dare to transgress; but in every moment when they endeavour to go beyond, they are in a state of fear' (*S. D.* 3093). Now as to the question of hell. That, as Mr. Presland and other speakers have observed, lies in the very order of creation; and is expressed in the Sacred Scriptures by nothing less than the golden rule, where we are taught that as one is, so he will be treated, and at the same time, that on this rule 'hang all the law and the prophets.' Concerning this law of retaliation we read: 'Good has remuneration in itself and blessedness conjoined with itself; hence is derived the law in respect to what is opposite to good, viz. that evil has punishment in itself, and damnation joined with itself. From one follows the other; for opposites are circumstanced just like their opposites' (*S. D.* 4651). As these punishments are entirely under the Divine Providence, only such consequences of evil are allowed to take place out of which some good will finally come; and all the other punishments are withheld from the wicked, so that they may not be overwhelmed by their evils. 'The angels have constantly the hells under themselves, and they moderate all things there, and this from the Lord; otherwise perpetual torments would be there' (*S. D.* 4596). As to the kind of delight which the wicked feel. Upon this subject, you will allow me to read to you a most interesting extract: 'The life of evil spirits consists in thinking and doing evil; for in this they place the delight of their life. Whatever is of their love, is of their life. Wherefore, if they were coerced in them, and kept in good by compulsion, they could not only not live, nor could they be reformed, *i.e.* bent towards good. Wherefore evil spirits are permitted to be of service by such things as belong to their delight, that the *wicked* may be mended, either by punishments, vastations, or temptations. That they could not live without such things, and that they would be deprived of life, if they would be deprived of their malice, I was sometimes permitted to tell them; they also could not deny, but affirm it. They also derive some comfort from hope, viz. when they intend some fraud, and covet; and when they entertain some hope of doing evil, then they are in a state of comfort, and are at rest; wherefore they have a life of rest from hope' (*S. D.* 2880). With regard to the point that there is no reformation in the other world, Mr. Spalding stated that the wicked do not leave any faculty behind them, but that is a mistake. The faculty which they leave behind them is that which they are no longer allowed to use in the other life. Man while in this world is in the enjoyment of his corporeal memory; and the Lord makes use of this memory in all sorts of ways so that good may be implanted in man. Now this natural memory no man is allowed to use in the other life. Swedenborg states only one possibility of its being restored, which would happen in case all the humanity on some one earth should turn away from the Lord. This is however provided against, and the destruction of any natural globe, we are fully assured, will never take place, because we are taught that the humanity in this world is the lowest in creation; and the Lord by assuming the human nature here, and conquering the hells, and by glorifying His humanity, is able to keep the hells for ever in a state of subjection. I shall conclude with the passage which immediately follows the one in which Swedenborg states distinctly that reformation is not possible in the other life, because man has not got the use of the corporeal memory. He says: 'In the other life persons are not reformed, but they remain in the state in which they had been, only the filthy and false things of the corporeal memory and of interior ideas are curbed (*domantur*) by vastations and punishments, so that they become as dead, and that they can become obediences, as has been stated above. This is what is meant by man's remaining after his life, such as he had been in the body. In the other life, therefore, no one is reformed, but vastated, so that he can still become of some use. This is also rendered sufficiently plain from those who in the life of the body had no conscience, as is the case with adulterers and cruel persons. These become excrementitious and sit like dead stocks; and afterwards are utilized as such subjects, in which there is little life. They are not gifted with conscience afterwards; but by vastations those things are removed, which prevent their being put to some use' (*S. D.* 4038). In the case of King Charles the Twelfth, Swedenborg describes the process of vastation, that it begins with the head and is continued to the feet, and so until the whole person is vastated, and his evils can never burst out again."

This concluded the discussion, and after the singing of the Doxology, and the pronunciation of the Benediction by Dr. Tafel, the company adjourned for refreshments and separated at about ten o'clock.

HULL NEW CHURCH SOCIETY.

ANNIVERSARY SERVICES.

THE Anniversary Services of this Society were held on Sunday, May 5th, and two following days. On the Sunday sermons were preached by Mr. J. R. Boyle, the newly-appointed minister, his subject in the morning being "Jacob's vision," and in the evening "Hereditary evil and human responsibility." The attendance on both occasions was very good. On the Monday evening Mr. Boyle delivered a lecture on John Wesley and the religious revival of the eighteenth century. After giving a short biographical notice of the great religious reformer, he dwelt upon the moral and social state of the period in which he lived. His mission was not to correct the theological opinions or creeds of the Churches, but to awaken them to a reality of religious conviction and feeling, and to bring such convictions to bear upon the life and conduct. It was essential that a preparatory work such as this should be accomplished before the New Dispensation of Divine Truth could be established. In the establishment of this new era Swedenborg was the appointed instrument, and the works of this author the lecturer recommended his audience to study.

The anniversary tea-meeting was held on the Tuesday evening at half-past six o'clock. The number present was 120, which was increased at the meeting held afterwards to about 150. It was one of the most successful gatherings of the kind ever held by the Society, the interest being increased by the fact that the meeting after tea took the form of a recognition service to welcome the new minister, Mr. Boyle. The chair was occupied by Mr. G. H. Hill, who, in his opening address, pointed out the tendency of all Christian bodies to pay less attention to creeds, and more to the life of Christian duty. He also alluded to the difficulties between science and revelation which now occupy so much attention, and spoke with pleasure of the willingness of the New Church to meet and reconcile these difficulties.

The meeting was then addressed by Mr. H. Best, who, on behalf of the members of the church and congregation, gave to Mr. Boyle a very hearty welcome. He referred to the work that had been done in Hull since the commencement of the Society, a work which, he believed, was only the beginning of greater things. No doubt they were often too sanguine in their anticipations, and hence frequent disappointments; but it behoved them all to give their hearty co-operation to their new minister, and there could be no doubt that his labours would meet with success. In Mr. Boyle they had a gentleman whose extensive and varied knowledge would, he was sure, be used to forward every good cause both in the church itself and outside of it. His appointment was a thoroughly unanimous one, and the unanimity was not lessened after the short experience they had had of his abilities. Mr. Best concluded by giving to Mr. Boyle the assurance of their hearty sympathy and good wishes for his success in Hull.

Mr. Boyle in his reply said that he felt altogether unworthy of the many kind things said of him. He should strive to be worthy of the confidence shown in him, and of the affection manifested towards him by the members of the Hull Society. He hoped to be able by the sympathy and hearty co-operation of the members of the congregation to attract the attention of some of the inhabitants of this large town to the teachings of Swedenborg; and he should also strive to unite the members together more and more in the bands of Christian love. He would also endeavour to extend his ministry to

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the homes of his people, to cheer them amidst the toil of their daily labours, to rejoice with them in their pleasures, and to sympathize with them in their sorrows. He looked forward to many opportunities of usefulness outside the church, in the educational institutions, and in the various philanthropic movements of the town. The young people of the church would occupy a great part of his attention. He considered it a great part of a preacher's duty to minister to the wants of the young; in guiding their studies, giving suggestive hints as to their pursuits, and advising them about their associations. The Sunday-school should have his support and active help, and he hoped to have the opportunity of working with the members of the church in many other ways.

The chairman then called upon the Rev. W. B. Hobling (Baptist minister), who expressed the great pleasure he had in being present, and of having the opportunity of congratulating the Society on the appointment of a minister. He expressed the hope that under the pastorate of Mr. Boyle greater prosperity would attend their efforts. All religious societies were working for one end, and their recognition of each other's labours, and the exercise of Christian charity, would help on the great work. It was the duty of every man to be convinced in his own mind, and to act upon his convictions." This was enforced upon us by the injunction to "buy the truth and sell it not." Truth was to be sought with ardour, and when found to be held with all the force of conviction. As we valued it we should be faithful to its teachings, and make it the guide of our lives. Many motives might influence us to sell it, or to be unfaithful to it; whereas our duty and our interest were to hold it through good and evil report.

Mr. J. Needler also addressed the meeting, and gave to Mr. Boyle a hearty welcome to Hull. He was sure that Mr. Boyle had qualifications which would enable him to commend the teachings of the New Church to all who might hear him. Urging the members of the Church to greater zeal and faithfulness, he expressed his confidence that, regarded from the very lowest standpoint, men would find the adoption and practice of Christian principles to be of the greatest advantage, as yielding comfort and happiness in this life and the next.

At intervals during the evening several anthems were rendered by the choir in a very efficient manner. A vote of thanks to the ladies who provided the tea, and to the choir for their musical selections, was proposed by Councillor Shaw, seconded by Mr. West, and carried with acclamation, as was also a vote of thanks to Mr. Walker for decorating the church. The meeting, which throughout had been of the most pleasing character, was closed with the benediction.

ITEMS OF INTEREST.

The Rev. J. Deans is making an effort, under the direction of the National Missionary Committee, to resuscitate the Society at St. Osyth. A course of eight lectures has been commenced on Tuesday evenings and Sunday afternoons. Small bills announcing the subjects and suitable tracts were distributed at nearly every house in the village by two of the young ladies connected with the Brightlingsea Sunday-School. The attendance at the lectures so far has been satisfactory.

The open space between the bridge of Jena and the main building of the Paris Exhibition on the Field of Mars is ornamented by a number of allegorical figures representing the several nations taking part in the Exhibition. Sweden is represented by a Dalecarlian peasant girl in national costume, who carries in her hand a scroll, on which are inscribed the names of Ehrenstral, Sergel, Tessin, Linnæus, Berzelius, Alströmer, SWEDENBORG, and Polhem.

The sermon for the time, on "War Fevers and their Consequences," by the Rev. J. F. Potts, B.A., which appeared in No. 17 of our paper, and which, as has been mentioned, caused that number to pass into a second edition, has, we are pleased to learn, been reprinted as a four-page tract for gratuitous circulation. We trust that, at a time when the question of peace or war is in the minds of all, this admirable discourse may have an influence, however slight, in inducing many to bestow more serious thought than we fear is bestowed upon a subject involving the lives and happiness of tens of thousands of our fellow-beings both at home and abroad.

We have received Part IX. of the Rev. Joseph Cook's Monday Lectures, consisting mainly of lectures upon various aspects of the question of Hereditary Descent. The subject is ably and vigorously treated, and many suggestive ideas are enumerated, but we think that as a whole they are not so likely to be useful to the cause of Christianity as many of his former lectures. We much prefer Mr. Cook's own opinions on the topics he discourses upon to his somewhat laboured analysis of other people's views. The "seven laws of hereditary descent," given in the lecture on "The Descent of bad traits and good," and the argument upon the operation of these laws, are noticeable features in the book.

The Rev. Dr. Bayley has recently received a letter from a New Churchman in Auckland, New Zealand, which testifies to the wholeheartedness and vigour of those who adopt our views in the colonies. This gentleman means to introduce our doctrines so far as he can—and he has already secured some channels—by means of the newspapers to the notice of the public at large; but he desired to obtain Dr. Bayley's consent to his reprinting passages from his various works before availing himself of them. It need hardly be added that Dr. Bayley and Mr. Speirs both gave their cordial consent to all their various properties being used as largely in this way as the gentleman could make occasions for their use.

We learn with regret that the offer of the Leeds chapel by public auction did not bring a purchaser. An effort will now be made to sell it by private contract.

A New Church friend now residing in Reading has translated Mr. Giles's little work on "The Incarnation, Mediation, and Atonement" into Welsh, his native language. It is to be hoped that an opportunity may be afforded for its publication either in some newspaper in the Welsh language or as a pamphlet. Sixty-three years ago, that is, in 1815, a Welsh translation was published of "The New Jerusalem and its Heavenly Doctrine," so this would not be the first New Church work in the language. Of the latter a few copies still remain. One of the curious features respecting it was that it found a much larger sale in Brittany than in Wales.

A work which has come rather prominently before New Churchmen for some time past, as containing a striking similarity of view to our own, has just met with a singular fate. It is "The Spiritual Body: an Essay in Prose and Verse," by J. C. Earle, B.A. This book, which is written by an enlightened Roman Catholic, is both able and interesting. It is now in the third edition, and the fact that it has been placed on the *Index Expurgatorius* in Rome will, let us hope, give it not a less, but a greater circulation; as indeed its merits fully deserve.

Much curiosity having been manifested as to the religious position of Dr. Sexton, the matter has now been set at rest by the Doctor avowing himself a Congregationalist.

In consequence of the recent decision of the Congregational Union on the Religious Communion question, the Rev. Haydn Williams, of the Plumstead Congregational Church, has announced his intention of resigning his pastorate.

SUNDAY-SCHOOL LESSONS.

JESUS AND ZACCHEUS.

June 16th, Morning.—Luke xix. 1-10. Jericho, through which Jesus passed, signifies instruction, and also the good of life. Zaccheus was a well-disposed Gentile, who desired to see Jesus, that is, to know something of His character. But he was small of stature, that is, spiritually, little in his own sight, and it was therefore necessary to take some means to see over intervening objects. His running before signifies his eagerness to press forward to the things that are before; and he climbed up a sycomore-tree, or wild fig. The fig-tree signifies natural good; and the wild fig-tree such good as exists among the Gentiles—the highest good, therefore, from which the Gentiles can see Jesus. While he ran, Jesus saw him, for by His sight in us we see Him. The Lord also knew his heart, and commanded him to come down that He might abide in his house. Zaccheus receiving the Lord joyfully into his house represents his reception of Him into his heart and mind; and the words he addressed to our Lord are figures expressive of the principle of good.

SAMSON'S TRAINING.

June 16th, Afternoon.—Judges xiii. 8-14. Samson was to be dedicated a Nazarite from his birth, as was Samuel. A Nazarite represented the celestial man; and every product of the vine was forbidden him, for the vine represents the intellectual principle of the spiritual man, and the celestial man cannot partake in what is spiritual; for there is a celestial Church and a spiritual Church, and the man of the celestial Church is regenerated by the seed implanted in the will part, and the man of the spiritual Church by seed implanted in the intellectual part. The Nazarite represented the Lord as to the Divine Human. The long hair of the Nazarite represented the natural man of the celestial; and the great strength of Samson is attributed to his hair, because good does not fight, but only truth, in which it is ultimated. The holiness of the Nazarite consisted in his hair, because he represented the Lord as to the Divine natural; and strength belonged to hair, because the hair is the ultimate, and all power is in ultimates.

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This year it will be necessary also to elect a new Treasurer. It is with sincere regret that the Committee has received an intimation from Mr. WATSON, that the state of his health will not permit him to accept office another year.

Invitations to Ministers of other Denominations have been issued. The Members and Friends of the Society will, it is hoped, be present in large numbers, and make the Meeting known as widely as possible, with the view of obtaining new Subscribers, and thus increasing the uses of the Society.

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No. 24.—Vol. I. SATURDAY, JUNE 15, 1878.

BE STRONG!

HAVE courage! thou whose lifted voice
Shall seem unheeded or unknown;
Who may'st not in the throng rejoice,
But find a dwelling-place alone;—
Although men term thy sayings hard,
So sheltering reluctant ears;
Or though thy labour seemeth marred
And misconceived thy life appears;—
To combat wrong,
Be strong, be strong!

Let thy light shine; although it seem
Too clear for eyes of drowsy men,
Their own poor bushel who may deem
The measure of perception's ken;
Nor hide it 'neath the curtained bed
Of dogma framed for their repose,
But raise it high; let all who tread
Thy threshold see the beam it throws;
To quench the wrong
Be strong, be strong!

If clangour be around thee stirred,
The clearer let thy truth resound;
Soon fades a dissonance unheard
When stronger harmonies abound:
If few should hearken to thy call
When Right her standard hath unfurled,
The louder must thy summons fall
As thunder on a sleeping world;
Against the wrong
Be strong, be strong!

Thou knowest not the hearts that beat
Responsive to thy ev'ry tone,
Thou hearest not the sound of feet
Whose footfall tallies with thine own,
Thou dost not mark their firmer tread
Which now nor falters nor delays;
Nor how the former downcast head
Hath heav'nward learned at length to gaze;
Soon fades the wrong,
Be strong, be strong!

Thyself be true: no borrowed faith
Can ever serve thee in the fray,
No weapon shall thine armour scathe
If truth be only thine array!
The watchword none had seemed to hear
When high-the adverse challenge rose,
Shall turn to song, or victor's cheer,
The pæan over vanquished foes!
So dies the wrong,
Be strong, be strong!

T. W. B.

REV. JOSEPH COOK ON SWEDENBORG.*

IN two lectures on the subject of the Family Life, lectures devoted mainly to an exposure of Infidel Attacks upon MARRIAGE, the Rev. Joseph Cook attacks very vigorously Swedenborg's views upon the subject. It is not the first time that such attacks have been made, though we never remember to have heard of their being previously made by men of the mental calibre of the author of the *Boston Monday Lectures*.

* Boston Monday Lectures. Third Series. Pp. 108, 109, 112.

Mr. Cook says, "There are two styles of attack on family life; one that of bold infidelity, and the other that of false religion. Must I mention Swedenborg as an example of the latter form of assault?" We are deeply grieved that a man of Mr. Cook's intelligence and religious earnestness should have mentioned Swedenborg's name in such a connection. Though he goes on to say, "I know on what ground I am venturing," we think he has not really gone to the writings of Swedenborg at first hand.

We thank him for acquitting the receivers of the doctrines of the New Church from any complicity in attacks on the Family; and the fact that he feels bound to record this acquittal should have caused him to have given a more careful consideration to the works of Swedenborg before venturing to rank his views with those of the Oneide community and Mormonism. Mr. Cook says, "Distinguish always Swedenborg from Swedenborgianism. You will not understand me to accuse Swedenborgianism of something which must be charged upon Swedenborg. I have reverence for that religious body which is called Swedenborgian. It by no means indorses everything in Swedenborg's writings. He did not write the articles of its Creed." As Swedenborgians, we protest against being thus "distinguished" from Swedenborg; we *do* indorse everything theological in the writings of Swedenborg: and though he did not write the articles of our Creed, they are all deducible from his writings. We have no desire to repudiate anything that he has written upon the subject alluded to by Mr. Cook, and deny most emphatically, that, in the denomination called by his name, its scholars repudiate him "in respect to his teachings concerning the family life."

Mr. Cook has evidently been led into supposing that on this subject Swedenborgians repudiate Swedenborg from reading what he calls "his favourable biographer White," who "is obliged to write page after page of declamation against Swedenborg's brutal neglect of one class of women." Mr. Cook classes White amongst "the scholars of the denomination." We question much whether Mr. White ever called himself a Swedenborgian, *even when he was Book Agent for the "Society for Printing and Publishing the Works of Swedenborg."* Most certainly Mr. White was not a member of the "denomination" when he published his SECOND biography of Swedenborg. We are particular to note that it is the *second* biography of Swedenborg that contains these pages of "declamation against Swedenborg's brutal neglect of one class of women." The *first* Life of Swedenborg written by Mr. White contains nothing of this kind. On the contrary, he says (Swedenborg: His Life and Writings, 1856, p. 105): "A wise man might well suspect the soundness of any system of morals which did not take into careful consideration the conjugial relation. Marriage, the most important event in life, the relation which occupies the whole thought of one sex, and the most serious regards of the other, the institution around which all that is highest and holiest in life groups itself, family, home, all that human hearts feel dear, must ever hold a prominent position in a true code of moral and spiritual laws. How then could the subject be omitted from the heavenly writings of the New Jerusalem? or how could its apostle forget or pass it by?" After an appreciative summary of Swedenborg's teaching on marriage, Mr. White resumes: "The latter portion of the treatise on conjugial love is devoted to the melancholy subject of the disorders of the married life, to coldness and quarrels, separations and divorces, and finally to adulteries, fornications, and all the abuses of the sexual relations. Of this it would be out of place to speak here, except to remark that it follows as a con-

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sequence of the fact that conjugial love makes man's highest bliss and purest heaven, that its violation and abuse must needs lead to the bitterest misery and deepest hell. *This portion of the treatise has subjected Swedenborg to some gross calumny*, which, if SINCERE, *could only have arisen from a very superficial acquaintance with the principles of its author;* and yet it is hardly possible for a man to write on such subjects without provoking the censure of the sickly virtuous and the hypocritically pure. Religious people too generally treat the dire sexual evils which infest and corrupt society with silence and aversion; passing them by as the priest and the Lævite did the wounded traveller. *When the Spirit of Jesus more fully actuates the Church, and the love of the neighbour prompts to heal the world's evils by all efficient means, then, we have no doubt, Swedenborg on Scortatory Love will be taken into counsel"* (p. 111).

So wrote Mr. White in 1856. But circumstances alter cases. After vainly endeavouring to make the Swedenborg House, 36 Bloomsbury Street, London, a depôt for the sale of spiritualistic publications, Mr. White was relieved from his position as Book Agent by the Committee of the Swedenborg Society in 1860, a fact which goes far to explain the reason why in 1867 he does that which, in his own words, "if SINCERE, could only have arisen from a very superficial acquaintance with the principles," etc. It would save many estimable readers of the second "Life" from falling into error if the first "Life" was sold along with the second, and each purchaser presented with a true account of the proceedings that led to the dismissal of the Book Agent in 1860. And yet we are somewhat surprised that even those who were not aware of these incidents should have been led into the error of taking Mr. White for a member of "that religious body which is called Swedenborgian." Those who have read Mr. White carefully must have noticed, as did many of the reviewers in England his inveterate hostility to the members of the denomination. As, for instance, the *Paisley Gazette* said that in the chapter devoted to the "Swedenborgian Church" Mr. White was "not quite guiltless of the propensity" of quarrelling. "We can believe that he nothing extenuates, but does he set down nothing in malice? . . . Religious rancour is the bitterest of any. This chapter is freighted with it."

The *Christian World* observed, "We suspect Mr. White is regarded as a black sheep by the orthodox members of the body, for we have not forgotten the Bloomsbury Street controversy a few years since."

The *Christian Remembrancer* says, Mr. White "is an admirer of Swedenborg, but his way of manifesting his admiration is such as to hold up Swedenborg to the contempt rather than to the admiration of others."

The *English Independent* wrote, "It is not easy to make out the exact position of Mr. White in relation to Swedenborg and his followers. . . . One cannot suppose him to be an implicit believer in either the credentials or the communications of Swedenborg, for he finds fault, and sometimes as sneeringly as a downright infidel, with both."

The English Mechanic and Mirror of Science said, speaking of Mr. White, "'Swedenborg,' he says, 'is to be protected from indiscreet praise.' We prefer downright indiscreet praise to left-handed damnation. . . . Of Mr. White's other biography, published years ago, little need be said; in it he gives what he characterizes as indiscreet praise; he seems to have laboured, . . . to have mortified his own flesh; and we hope he has succeeded." Mr. White's exact position towards Swedenborg and Swedenborgianism is not easily defined. But he certainly is not a member of the denomination; and therefore his disavowal of the sentiments of Swedenborg upon any subject embraced in the *Writings* is not to be regarded as expressing the views of the denomination called Swedenborgians. When a writer contradicts himself upon questions of this character—each time speaking very decidedly, and each time having the same data before him, his statements ought to be received *cum grano salis.*

So much for William White.

Mr. Cook is too honest a man not to give, as far as he knows it, what he conceives to be the good as well as the bad side of the teaching of Swedenborg. "There are, indeed, in portions of Swedenborg's writings lofty thoughts concerning marriage. Some of the subtlest propositions ever put before the world on this topic he has advocated." This is, indeed, no more than just to one whose writings have done more than any other to raise men's thoughts above the planes of sensuality upon this subject. Dr. Holcombe, author of "The Sexes Here and Hereafter," writes: "Upon the subject of the Sexes—here and hereafter—no man has ever thought so profoundly or written so wisely as Swedenborg. He has gone to the bottom of this grand theme. He has made known the spiritual causes of polygamy, concubinage, and prostitution; has revealed the marvellous strivings of the Divine Providence to preserve in man the conjugial principle, and to lead him from a greater to a lesser evil when it cannot lead him from evil to good; has unfolded the philosophy and spiritual uses of marriage, and the true relation of the sexes to each other; and he has revealed a doctrine of conjugial love which surpasses in beauty, purity, and practical value anything hitherto known or imagined, and the statement is no exaggeration."

The following extracts from different portions of the writings of Swedenborg give a correct idea of his doctrine upon this subject:—

ARCANA CŒLESTIA.—"A true marriage is that of one man with one wife; this is representative of the celestial marriage, and is consequently admissive of heavenly happiness, which a marriage of one man with several wives is not" (No. 865). Again, "Marriages in themselves are so holy that nothing is more holy; . . . they are the seminaries of the human race, and the human race is the seminary of the heavens; . . . and *vice versâ*, adulteries are so profane that nothing can be more profane, since they are destructive of heaven and of the Church with man" (No. 9961). See also Nos. 10,167-10,175.

HEAVEN AND HELL.—"Marriages on earth, because they are the seminaries of the human race, and of the angels of heaven also; because . . . they proceed from a spiritual origin, that is, from the marriage of Goodness and Truth; and since, in addition, the Lord's Divine Proceeding principally flows into conjugial love, are most holy in the estimation of the angels of heaven; and on the other hand, adulteries, as being contrary to conjugial love, are regarded by them as profane" (No. 384).

DOCTRINE OF LIFE.—"No one can know what the chastity of marriage is unless he shuns the lasciviousness of adultery as sin. A man may know that in which he is, but not that in which he is not. . . . The truth is that the lasciviousness of adultery and the chastity of marriage are to each other altogether as hell and heaven; and that the lasciviousness of adultery makes hell with man, and the chastity of marriage makes heaven with him. But the chastity of marriage is with no others than those who shun the lasciviousness of adultery as sin. From these considerations it may be concluded, and seen without doubt, whether a man is a Christian or not; yea, whether he has any religion or not. He who does not regard adulteries as sins in faith and life is not a Christian; nor has he any religion" (Nos. 76, 77).

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CONJUGIAL LOVE.—"There exists a love truly conjugial, which at this day is so rare that it is not known what is its quality, and scarcely that it exists" (No. 58). "This love originates in the marriage of Good and Truth" (No. 60). "There is a correspondence of this love with the marriage of the Lord and the Church; that is, that as the Lord loves the Church, and is desirous that the Church should love Him, so a husband and wife mutually love each other. . . . Conjugial love is celestial, spiritual, and holy, because it corresponds to the celestial, spiritual, and holy marriage of the Lord and the Church" (No. 62). "This love, from its origin and correspondence, is celestial, spiritual, holy, pure, and clean, above every other love imparted by the Lord to the angels of heaven and the men of the Church. . . . If it be received from its Author, the Lord, holiness from Him follows of consequence, which continually cleanses and purifies it: in this case, if there be in the man's will a desire and tendency to it, this love becomes daily and continually cleaner and purer" (No. 64). "What is wisdom as a principle of life? In a summary view, it is to shun evils, because they are hurtful to the soul, to the public weal, and to the body; and it is to do good, because they are profitable to the soul, to the public weal, and to the body. This is the wisdom . . . to which conjugial love binds itself . . . by shunning the evil of adultery as the pest of the soul, of the public weal, and of the body; and as this wisdom originates in spiritual things belonging to the Church, it follows that conjugial love is according to the state of the Church" (No. 130). "The chaste principle is predicated only of monogamical marriages, or of the marriage of one man with one wife. The Christian conjugial principle alone is chaste. Love truly conjugial is essential chastity. The chastity of marriage exists by a total renunciation of whoredoms from a principle of religion. Chastity cannot be predicated of those who do not believe adulteries to be evils in regard to religion; and still less of those who do not believe them to be hurtful to society. . . . Chastity cannot be predicated of those who abstain from adulteries only for various external reasons. . . . A state of marriage is to be preferred to a state of celibacy" (No. 138). "Adulterous love in an ever-increasing degree destroys in man all that is manly and human, while conjugial love is for ever building up in him all that is manly and human" (No. 432).

TRUE CHRISTIAN RELIGION.—"Thou shalt not commit adultery. In the natural sense this commandment signifies not only the committing of adultery, but also the cherishing of filthy and obscene desires, and giving them vent in wanton thoughts, words, and actions" (No. 313).

Index to work on Conjugial Love (in Nos. 7 and 46 of the MSS. preserved in the Academy of Science in Stockholm).—"Only with one wife can there be given those states of heavenly blessedness, of spiritual happiness, and of natural delight, which from the beginning were vouchsafed to those who are in love truly conjugial. The delights of love truly conjugial, even its ultimate delights, are void of all feeling of lasciviousness." Again, "Love truly conjugial is with those who from a principle of religion love chastity; and the opposite is with those who do not love chastity from a principle of religion. Those who have no religion have no conjugial love, but lust, which is worse than the lust of beasts."

It seems very strange that one holding such sentiments should be held up to opprobrium as the enemy of "Family Life."

What are the specific counts of Mr. Cook's indictment?

1. Swedenborg "is the representative of the attack of false religion upon Christian ideas concerning the family life."

2. Swedenborg "sees God's Word itself on the side of license."

3. Swedenborg gives "infamous teaching."

4. Swedenborg teaches or encourages "brutal neglect of one class of women."

5. Swedenborg "justifies things which would give Sodom gladness."

How are these charges supported? Mr. Cook says, "I cannot refer to them in detail," and the only clue we get as to the ground of these strong statements in the first of Mr. Cook's lectures on Family Life is a footnote referring us to "SWEDENBORG: His Life and Writings," vol. ii. pp. 418, 419. A remark that he makes in his second lecture, after stating that "even Swedenborg, whom it was my sad duty to criticize on a few points, says there is such a thing on the globe as a supreme, heavenly, conjugial affection between two," seems to justify the inference that he was scarcely satisfied with the evidence previously adduced in support of his allegations, for he adds, "Swedenborg's best biographer is William White; and yet, let me assure any who thinks I have not read enough on this topic, that this biographer says that, if Swedenborg's ideas on some other subjects were carried into execution, there is hardly a marriage on the globe that might not be broken up by infamy. He says, moreover, that Swedenborg treated with absolute heartlessness one class of women, any one of whom might be your sister."

Here, again, it seems clear that Mr. Cook makes these charges solely upon the authority of White.

It is not our purpose to charge Mr. Cook with unfairness; we admire his noble utterances on very many points too well to wish for one moment to say a disrespectful word concerning him. But he certainly has not adopted his usual course of full investigation before speaking. We believe he has unwittingly adopted as his own sentiments designed to blast the character and the teachings of one of the noblest of men, whose life and conversation were above reproach, and who is reverenced by that religious body that has won the "reverence" of Mr. Cook. It is very difficult to answer such vague slanders, for slanders we hold them to be until they are proved, which Mr. Cook does not attempt to do. Mr. Cook has "reverence for that religious body which is called Swedenborgian," and tacitly acquits them of living a life of license, and doing the things that would make Sodom glad. Yet a tree is known by its fruits. As Swedenborgians, we accept the teachings of Swedenborg as he intended them to be understood. We do not accept the interpretation of a false friend, or of an enemy in disguise. Sympathy is the soul of interpretation; those who deeply reverence Swedenborg are the most likely to use every effort to discover his meaning, and *we* cannot find such principles in Swedenborg as are proclaimed by Mr. Cook.

There is a Book, far more precious both to Mr. Cook and to Swedenborgians than any of the works of Swedenborg; revered by us as the fountain of morality and the guide to virtue. And even that Book and its Author have been blasphemed as teaching "license" and "brutal neglect of one class of women," and other "things which would give Sodom gladness." "If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

The columns of *Morning Light* are not the best place for discussing the details of Swedenborg's doctrine of Scortatory Love; nor are we called upon to do so in answer to such vague charges as those made in the

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Boston Monday Lectures. Swedenborg discriminates between the guilt of the various forms of the sins against chastity; but he never calls evil good, and good evil; he never encourages brutal neglect, nor treats any woman with absolute heartlessness. But well was it written:—

> "No might nor greatness in mortality
> Can censure 'scape: back-wounding calumny
> The whitest virtue strikes. What king so strong
> Can tie the gall up in the sland'rous tongue?"

In striking contrast to Mr. White's opinion (1867), we cite the following from "SWEDENBORG, A BIOGRAPHY AND AN EXPOSITION" by *Edwin Paxton Hood*, in reply to one who some years ago asserted that "Swedenborg is the encourager of vice; he sanctions fornication, concubinage, and adultery; he allows his followers one wife and one concubine at a time." This is fearfully false. On the contrary, Swedenborg denounces throughout all his writings all adultery and fornication as crimes most deadly to the soul, corrupting it, and proving its absence from the kingdom of light and purity, and its residence in the kingdoms of darkness and lust" (p. 397). And again, in the chapter *on the wonderful mystery of marriage and the origin and destiny of the sexes*, this same author says, "No doctrine of Swedenborg has been more misunderstood than that of marriage and conjugial relations, or the relations of the sexes. To the pure all things are pure; some teachings *can* only be pure to the pure; and there are some of the passages in the 'Conjugial Love' which are of this order; and yet let the reader beware how he rashly pronounces a stern judgment on the subject, for there is nothing in the book under consideration more open to misconstruction than passages in the Old Testament prophets" (p. 313). These are the words of one who had studied his subject with the whole of Swedenborg's views on this subject before him, as Mr. White had in 1856. They are not the words of a fanatical Swedenborgian, but of one who "conceived he had received much benefit from the study of the works of Swedenborg." We indorse these sentiments, and again protest against the notion that we as husbands and wives, as fathers and mothers, should be thought capable of circulating the works of one who attacks the great Christian teaching of the sacredness of family life, of one who sees God's Word on the side of license, of one who teaches infamous things, and encourages the brutal neglect of any class of women, of one who justifies things that would give Sodom gladness. Swedenborg is pre-eminently distinguished for his reverence for the marriage state and for his condemnation of every act that would violate the bonds of "family life."

THE RESURRECTION BODY.—Mr. Cook, in a prelude on "The Resurrection Body," is careful to state that the views he has advanced upon the subject of the spiritual body are not the views of Swedenborg. Mr. Cook adopts the views of Julius Müller: "It is not the *sarx*, the mass of earthly material, but the *soma*, the organic whole, to which the Scriptures promise a resurrection. The organism, as the living form which appropriates matter to itself, is the true body, which in its glorification becomes the *soma pneumaticon*. The Scriptures teach that the soul between death and the resurrection remains unclothed."

Mr. Cook observes, "This is language forty years old, and represents the truly orthodox view of the resurrection" (Third Series, p. 168); and proceeds to state that "Julius Müller's teaching is far from being that of Swedenborg. There is nothing in the creeds of the Church against the doctrine of a spiritual body as now existing in us and as an organic principle which will ultimately assume a resurrection body. This is the doctrine which Julius Müller derives from the scriptural assurance that there is a spiritual body and there is a natural body; that is, that now and here we have a natural body, and now and here we have a spiritual body" (p. 169). Swedenborg's doctrine is quite in harmony with the sentiment that "now and here we have a natural body, and now and here we have a spiritual body;" but Mr. Cook is quite correct in assuming that the doctrine of Julius Müller (if Mr. Cook here rightly represents it) is "far from being that of Swedenborg." Swedenborg's doctrine is that the spiritual body *is* the resurrection body.

The view which Mr. Cook indorses as orthodox may be orthodox, but it certainly is not the view taught in the Scriptures. We do not know *where* "the Scriptures teach that the soul between death and resurrection remains unclothed." The Apostle Paul's argument is that death does not really unclothe man: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. v. 1-4). The Apostle's argument about the "earthly house" and the "house not made with hands" is exactly analogous to that concerning the "natural body" and the "spiritual body." *We HAVE them both*, and hence when the earthly house is dissolved, we shall not be unclothed, but clothed upon with our house which is from heaven; or in other words, *the natural body being cast off, we shall continue our real substantial existence in our spiritual body.*

Mr. Cook in defending Müller's views says (p. 168): "In these positions Julius Müller is not denying at all the scriptural assertion that there will be perfect identity between the resurrection body and the body laid down at death. The Scriptures assert that there is a sameness between the body which we bury and the body which is to be raised." Again, we are at a loss to know *where* the Scriptures assert this doctrine. There is a passage that asserts the very opposite of that which is asserted by Mr. Cook, "Some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest NOT that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body" (1 Cor. xv. 35-38). The Scriptures assert the perfect identity between the *people* who die and those who live hereafter, but never does it hint at the perfect identity between the body raised and the body buried. The spiritual body is the real man, and this continues to exist despite the casting off the material body by the act of death. In this spiritual body man rises again immediately after death, not in an unclothed state, but clothed upon with the house from heaven. The earthly body is but as a mere *tent* or *tabernacle*, a fitting habitation for a temporary pilgrimage; the spiritual body is a *building*, a *house* adapted for man's eternal home. As for the *body* that is buried, the life is departed from it, and having served its purpose of sheltering man during the pilgrimage of earthly life, its use has been accomplished. *The* BODY THAT IS BURIED *is purely physical; and there can be no sameness between a purely physical body and a glorified spiritual body from which everything that is physical has been eliminated.* Mr. Cook wisely hesitates to indorse the idea that

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the resurrection bodies will be physical bodies. He says, "It is unnecessary to go back with some mediæval teachers to ask whether any part of the body that is buried is preserved and is used in that glorified body" (p. 168). We believe it is quite unnecessary, and it is equally so to contend that "there is sameness between the body which we bury and the body which is raised." The explanation of the sense in which this "sameness" is to be understood is ingenious, but not satisfactory. "The scholarly presentation of the manner of the resurrection asserts sameness between our present body and the resurrection body much in the same sense in which it asserts sameness between this present body which I now possess and the body I had when I was five or ten years old. Every particle of that earlier body has been changed, but the organic principle is unchanged. . . . And so when we lay down the fleshy body at death, we retain the organic principle which has already assumed several bodies. At the Resurrection Day it will assume a glorified body" (pp. 168, 169). This brings us to the question, *Is the organic principle buried in the grave?* Mr. Cook says, No. "Three things are to be distinguished from each other: the present body of flesh, the present organic principle or spiritual body, and the resurrection body" (p. 169). Now the first of these, "the present body of flesh," is buried at death; and unless the second, "the present organic principle or spiritual body," is buried with "the present body of flesh," the assertion that the spiritual body will "assume a glorified body" at the Resurrection Day does nothing to prove "that there is sameness (or identity) between the body which we bury and the body that is to be raised."

The real truth is that "when we lay down the fleshy body at death WE RETAIN *the organic principle.*" WE continue to live after the fleshy body has been laid aside; "the dust returns to the earth as it was, and the spirit unto God that gave it." The organic principle is the basis of identity, identifying the child of ten with the man of forty; and when the spiritual part of man, to which alone resurrection is promised, lays aside the natural body, the spiritual body ascends into the spiritual world, and *is* the resurrection body of man. The raised body of man is the spiritual body, at least so says St. Paul (1 Cor. xv. 44); and lest we should imagine that the raised spiritual body is a newly-created one, or one that only comes into existence on the Resurrection Day, St. Paul adds, "There is a natural body and there is a spiritual body," meaning, as Mr. Cook and Müller justly consider, "that *now* and *here* we have a natural body, and NOW and HERE *we have a spiritual body.*

A SWEDENBORGIAN.

EXTRACTS FROM SWEDENBORG CONFIRMATORY OF THE ETERNITY OF HELL.

A. C. 2871.—A certain evil spirit was in the persuasion that such things (his life's loves) might be removed from him, and that thus he might come unto heaven, consequently that his life might be miraculously transmuted into heavenly life; wherefore those loves with the lusts thereof were taken from him, which is effected in another life by dissociation, and he then manifestly appeared like an infant spreading out his hands, which he could scarce move, and at the same time he was in a state less capable of thinking than any infant, neither could he speak or understand anything. But presently he was restored to his delight and thereby to freedom. Hence it evidently appeared that it is impossible for any one to come into heaven who has formed his life according to self-love and love of the world, and who is consequently in the freedom of such love; for if that life were taken away from such a person, then would not remain anything of thought and will.

A. C. 2881.—If it were possible for man to be reformed by compulsion there would be no single man in the universe but would be saved, for nothing would be more easy to the Lord than to compel man to fear Him, worship Him, yea, as it were, to love Him, the means of doing so being innumerable; but inasmuch as what is done in a state of compulsion is not conjoined with, consequently not appropriated to man, therefore nothing can be further from the Lord than to compel any one.

A. C. 2401.—If it was possible that spirits might believe and become good by instruction alone in another life, there would not be a single one in hell, inasmuch as the Lord is desirous of elevating all, whosoever they be, to Himself in heaven.

A. C. 4747.—They within the Church who have confirmed themselves against Divine Truths, especially these, that the Lord's Humanity is Divine, and that works of charity contribute to salvation. If they have confirmed themselves against them by doctrine and life, have reduced themselves to such a state as to interiors that afterwards they cannot in anywise be brought to receive those truths, for the things that are once confirmed by doctrine and life remain for ever. They who do not know the interior state of man may suppose that every one, however he had confirmed himself against the above truths, might yet afterwards easily receive them if he was only convinced; but that this is impossible has been given me to know from such in the other life by abundant experience. For what is confirmed by doctrine taints the intellectual principles, and what is confirmed by life taints the will principles, and what is thus rooted into the life of man cannot be rooted out, the very soul of man, which lives after death, being formed thereof and can in no wise recede therefrom.

A. C. 5071.—They who are on the left hand are called cursed, and their punishment eternal fire, as it is written: "Then shall He say to them on His left hand, Depart from Me, ye *cursed*, into *eternal* fire prepared for the devil and his angels;" again, "These shall go away into eternal punishment." The reason is because they averted themselves from Good and Truth, and turned to Evil and False. Curse, in the internal sense of the word, signifies aversion. The eternal fire into which they were to depart is not elementary fire, nor torment of conscience, but the concupiscence of evil, for the concupiscences appertaining to man are the spiritual fires that consume him in the life of the body, and in the other life torment him; from those fires the infernals torture each other in direful ways.

A. C. 6368.—It is to be noted that no one can be plucked away and delivered from hell unless in the *life of the body* he has been principled in spiritual good, that is, in charity by faith; for unless he has been principled in that good by faith, there is not anything to receive the good which flows in from the Lord, but it is transfluent and incapable of being anywhere fixed. Hence such cannot be plucked away or delivered from hell, for all the states which man hath acquired to himself in the life of the body are retained in the other life, and are filled: the states of good appertaining to the good are retained and filled with good, and by those they are elevated to heaven; and the states of evil with the evil are retained and filled with evil, and by them they slide down into hell. This is the meaning of what is said, that as man dies so he remains: hence it is evident who they are

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that can be delivered from hell by the Divine celestial principle from the Lord.

A. C. 6571.—He who is in hell cannot in anywise be in heaven, for the ends are in conflict together, and the good ends conquer because from the Divine. Hence also it may be manifest that they do not think truly who believe that every one can be let into heaven from mere mercy alone, for if any one who is an evil end comes into heaven, his life is in painful agitation, like one who lies in the agony of death and is direfully tortured, besides that in the light of heaven he there appears as a devil.

A. C. 6977.—There is also a total inversion of state in the natural principle when it is entirely occupied by falses; this is rarely the case with man whilst he lives in the world, but in the other life it is the case with all who are cast into hell. The reason why it is rarely the case with man whilst he lives in the world is because he is then continually kept in a state capable of being reformed if from a free principle he desists from evils. But after death his life follows him and remains in the state which he had procured to himself by the whole course of his life in this world. Then he who is in evil is no longer capable of being reformed; and lest he should have communication with any society of heaven, all truth and good is taken away from him, in consequence whereof he remains in evil and the false, which principles increase according to the faculty which he has acquired to himself in the world of receiving them, nevertheless it is not allowed him to pass beyond the acquired bounds. This inversion of state is what is here meant, which is of such a nature that it cannot any longer be amended as to interiors but only as to exteriors, viz. by fear of punishments, which being often endured compel the spirit at length to abstain from evil, not out of freedom but by compulsion, while the lust of doing evil still remains; which lust is kept in check by fears, which fears are the external and compulsive means of amendment. This is the state of the evil in another life.

A. C. 7186.—They who believe that man can be immediately introduced into heaven, and that this is of the mere mercy of the Lord, are much deceived; if this were possible, all, as many as are in hell, would be elevated into heaven, for the Lord's mercy extends to all. But it is according to order that every one carries with him his life which he had lived in the world, and his state in the other life is accordingly, and that the mercy of the Lord flows in with all, but that it is diversely received, and by those who are in evil is rejected. And whereas they have imbued evil in the world, they also retain it in the other life; neither in the other life is amendment given, for the tree lies where it falls.

A. C. 7502.—Yea, in such ignorance are men that they teach and believe that every one is capable of being admitted into heaven, some from the power which they arrogate to themselves, some from the mercy of the Lord without any regard to the man's life, and scarce any know that heaven is given to man whilst he lives in the world by the life of charity and faith, and that that life endures.

A. C. 7541.—They who are casting into hell, and afterwards when they are cast, endure evils continually more grievous, and this until they dare not occasion evil to any one. And afterwards they remain in hell to eternity, whence they cannot be extracted, because it cannot be given them to will good to any one, only not to do evil from fear of punishment, the lust to do so always remaining.

A. C. 7721.—When the evil are devastating in the other life, it is given them often to perceive whence they have the evils of punishment, to the intent that they may know that the Divine is not in cause, but that themselves are. Such things also frequently occur to those who are in hell, but at the time when they are in a quiet state. This is done for several reasons, principally that they may remember the evils which they had done in the world.

A. C. 8227.—The Divine permits [evils] because He cannot hinder nor take away; for the Divine wills nothing but good. If therefore He hindered and took away evils, viz. of punishments, vastations, persecutions, temptations, and the like, He would then will evil; for them there could be no amendment, and in such case evil would increase until it had dominion over good. The case herein is like that of a king who absolves the guilty. In so doing he is the cause of the evil afterwards done by them in the kingdom, and also the cause of licentiousness thence derived to others, besides that an evil person would be confirmed in evil; wherefore a just and good king, although he is able to take away punishments, still is not able, for thereby he doeth not good but evil. It is to be noted that all punishments and also temptations in the other life have good for their end.

A. C. 8232.—Casting into hell is only a closing up by mere falses which are from evil, in which they were principled when in the world. When closed up by these falses they are then in hell, and the evils and falses in which they then are torment them. The torment does not arise from grief at the evil which they have done, but the feeling that they cannot do evil, which is the delight of their life; for when in hell they do evil to others, they are punished and tormented by those to whom they do it. They do evil especially to each other from the lust of commanding and subjugating others, which is effected . . . by a thousand methods of punishments and torments; but dominion there, which they continually aim at, is in a perpetual state of vicissitude, and thus those who punished and tormented others are in turn served the same, till at length such ardour abates from fear of punishment.

A. C. 8265.—The life of those who are principled in what is false and evil, is distressed by the Divine presence, and in such case feels hell in itself according to the degree of presence. But lest those who are in falses and evils should be altogether destroyed and tormented, they are veiled with their own falses and evils, as with mists which are of such a nature that they break the influx of the Divine or repel or suffocate, as earthly mists or clouds are wont to do the rays of the sun.

A. C. 8622.—For that false [Amalek] prevails amongst infernal genii who live for ever.

A. C. 8700.—The Divine Truth which proceeds from the Lord is what makes order and is order itself, hence everything which is according to Divine Truth, inasmuch as it is according to order, is possible; and everything contrary thereto is contrary to order and impossible. That this is the case may appear from examples. It is according to order that they who have lived well will be saved, and they who have lived evilly will be condemned. Hence it is impossible that they who have lived well should be cast into hell, and that they who have lived evilly should be elevated into heaven: consequently impossible that they who are in hell, by the pure mercy of the Lord can be brought forth thence into heaven and saved; for it is the reception of the Lord's mercy, during their abode in the world, by which every one is saved. . . . Hence also it is evident that it is not possible for those to be saved who are in hell, etc. etc.

A. C. 8991.—It is said to eternity, because they who do

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good from the obedience of faith and not the affection of charity, in the other life can never be brought to a state of good, that is, to act from good, for every one's life remains with him after death. Such as man is when he dies, such he continues, according to the vulgar saying, as the tree falls so it lies. Not that he is such as he is about the hours of death, but such as he is when he dies, in consequence of the whole course of his life; wherefore they who during their life in the world have been imbued with the principle of doing good only from obedience and not from charity, remain such to eternity; they are perfected indeed as to obedience, but they do not reach to anything of charity.

A. C. 9008.—Spiritual death is damnation, hell eternal unhappiness. The reason why they who are in hell still live is because they were born men, and thence in the faculty of receiving life from the Lord and also they receive so much of life from the Lord that they can think, reason, and speak, and thereby exhibit the evil appertaining to themselves so that it may appear as good and the false as truth, and thus play the part of phantoms of life.

A. C. 9122.—They who have not received conscience in the world, cannot receive it in the other life; thus they cannot be saved, because they have not a place into which heaven may flow in, and by which it may operate; that is, the Lord by heaven, and bring them to Himself, for conscience is the plane and receptacle o the influx of heaven; wherefore such in the other lief are consociated with those who love themselves and the world above all things, who are in hell.

A. C. 9224.—The doctrine of faith separate from charity induces errors, such as that man can will evil and believe truth, consequently that truth agrees with evil. Also that faith can make the life of heaven with a man whose life is infernal, consequently that one life can be transcribed into another, and thus that they who are in hell are capable of being elevated into heaven, and of living amongst the angels a life contrary to their former life.

D. P. 96, p. 55.—There is conjunction of the Lord with every man by reason and free-will, wicked as well as good, therefore every man has immortality; but he alone has eternal life, that is, the life of heaven, in whom there is a reciprocal conjunction from inmost parts to ultimates.

A. C. 4721.—Heaven is not denied by the Lord to any one.

H. H. 527.—I can testify from much experience that it is impossible to implant the life of heaven in those who in the world have led a life opposite to that of heaven.

THE RELIGIOUS IDEAS OF THE AFRICANS, REMNANTS OF A PURER SYSTEM.

THE subjoined extract from Professor Max Müller's "Lectures on the Science of Religion" is particularly interesting, as taken in connection with what Swedenborg says of the African races in the "Divine Love and the Divine Wisdom," No. 11. It is further curious to observe that the old people spoken of all refer the most spiritual ideas of their religion back to the sayings of people old to them, and imply that they themselves no longer entertain these ideas. We believe the same is the case with all the religions the onward, or rather downward, course of which Professor Müller traces. First the pure and limpid water, then the gradual pollution of the stream. How does this concord with the evolution theory, which is now so largely applied to morality and religion as well as to material existence, and by which we fear Professor Müller is himself a little tainted? He asserts, it is true, that man has a religious faculty by which he discerns truths that are beyond the ken of the senses; but we do not discover in the lectures of 1870, nor in the first of the series on the Origin of Religion, now being delivered in Westminster Chapter-House, any reference to a spiritual influx into man of the truths above the ken of the senses; and where this is absent it seems to us that the religious faculty, or "potential energy" (as the Professor now redubs it in deference to certain critics), is nothing more than a capacity for metaphysical reasoning, and thus religion becomes after all nothing more than an evolution of the human intellect, with no reality behind it. The "yearning after the Divine," and the various forms this assumes in men's minds as they progress in culture, is thus the utmost we can attain to,—direct revelation from God to man is excluded. Yet to us it seems as nonsensical to suppose that God has endowed man with power to discern spiritual truths without revealing to him these truths, as it would be to suppose that God had given us senses through which to discern the material world and then had withheld that world from us. Every faculty must have its field to work in. Man sees the material universe and gradually learns to know it. In like manner he perceives spiritual truths when they flow into him from the spiritual world, but he can as little evolve the one as the other out of his own brain.

"Even among the black races of Africa,* where we least expect it, we meet with the most touching yearnings after the Divine, expressed in language half-childish and half-childlike. One of the Zulus, whose confidence Dr. Callaway † had gained, said to him:—

"'We did not hear first from the white men about the King above. In summer-time, when it thunders, we say, The King is playing. And if there is one who is afraid, the elder people say to him, It is nothing but fear. What thing belonging to the King have you eaten?'

"Another very old man stated: 'When we were children it was said, The King is in heaven. We used constantly to hear this when we were children; they used to point to the King on high; we did not hear His Name; we heard only that the King is on high. We heard it said that the Creator of the world (Umdabuko) is the King which is above.'

"A very old woman when examined by one of her countrymen said: 'When we speak of the origin of corn, asking, Whence came this? the old people said, It came from the Creator who created all things; but we do not know Him. When we asked continually, Where is the Creator? for our chiefs we see, the old men denied, saying: And those chiefs, too, whom we see, they were created by the Creator. And when we asked, Where is He? for He is not visible at all; where is He then? we heard our fathers pointing towards heaven and saying, The Creator of all things is in heaven. And there is a nation of people there too. . . It used to be said constantly, He is the King of kings. Also when we heard it said that the heaven had eaten the cattle at such a village (*i.e.* when the lightning had struck them), we said, The King has taken the cattle from such a village. And when it thundered the people took courage by saying, The King is playing.'

"Again, another very old man, belonging to the Amantanja tribe, who showed four wounds, and whose people had been scattered by the armies of Utshaka, said: 'The old faith of our forefathers was this: they said, There is

* Max Müller: Lectures on the Science of Religion, delivered at the Royal Institution, 1870. Lecture IV., March 12, 1870.

† Unkulunkulu, p. 19.

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Unkulunkulu, who is a man, who is of the earth. And they used to say, There is a King in heaven. When it hailed and thundered they said, The King is arming; He will cause it to hail; put things in order. As to the Source of being, I know that only which is in heaven. The ancient men said, The Source of being (Umdabuko) is above, which gives life to men. . . . It was said at first the rain came from the King, and that the sun came from Him, and the moon which gives a white light during the night, that men may go and not be injured.'

"'If lightning struck cattle, the people were not distressed. It used to be said, The King has slaughtered for Himself among His own food. Is it yours? Is it not the King's? He is hungry; He kills for Himself. If a village is struck by lightning and a cow is killed, it is said, The village will be prosperous. If a man is struck and dies, it is said, The King has found fault with him.'

"Another name of the Creator is Hongo, the Spirit, and this is the account given by a native: 'When he says Hongo, he is not speaking of a man who has died and risen again; he is speaking of the Up-bearer of the earth, which supports men and cattle. The Up-bearer is the earth by which we live; and there is the Up-bearer of the earth, by which we live, and without which we could not be, and by which we are.'"

MISSIONARY AND TRACT SOCIETY OF THE NEW CHURCH.

ANNUAL MEETING.

THE fifty-seventh anniversary of this Society was held in the New Jerusalem Church, The Mall, Kensington, on Wednesday evening, May 29th, when upwards of 150 were present. The Rev. Dr. Bayley took the chair at seven o'clock, and the proceedings began with the singing of the 22nd hymn, after which Dr. Bayley offered up a prayer. Messrs. W. Spear and Horton were appointed scrutineers for the balloting. The Chairman, after some observations of a prefatory nature, proceeded to remark upon the necessity for Christian fellowship, quoting the "Arcana Cœlestia," Nos. 1799, 1285, and 2385, where Swedenborg says that in the Ancient Church all were united in the bonds of charity, and although differing in minor doctrinals and rituals, all agreed to love the Lord and to seek to carry out His Divine law. In animadverting upon the historical difficulties connected with the literal interpretation of the early chapters of Genesis, the speaker referred to a recent number of a magazine, edited by the Rev. S. Cox, where the writer said that the early chapters of Genesis are to be called the mythical part of the Sacred Scriptures. The writer placed the first eleven chapters, up to the birth of Abraham, in this category, and, in fact, followed exactly the division of the New Church. Since then he had seen another gentleman, a minister, advocating the same kind of treatment, and in Scotland such opinions are especially prevalent. Long before this want was felt they had the satisfaction and enjoyment of possessing the necessary knowledge for properly understanding and meeting all these difficulties. It is a great privilege to be permitted to work with the Lord, and to impart to our fellow-creatures such things as are infinitely better than gold and silver or fortune, as it is commonly understood, in any shape or form; to be enabled to show to a man the truths which will lead him to higher and happier states as the world rolls on. Let them bear well in mind that if they could help a brother or sister to see those great truths which free the spirit from superstition and error of every kind—encouraging them to feel that they could be realized, could be really brought into practice—they were then giving them that which is more precious than silver and gold, or any blessing which could be imparted from man to man; and in doing this the Lord would bless them hereafter, as He has said, for in keeping His commandments there is great reward.

The Secretary then read the minutes of the last annual meeting, which were duly adopted and signed as correct by the Chairman. From the Secretary's report it appeared that much good work is being done by this old-established Society; and during the past year the agent has sold upwards of one hundred pounds' worth of books, exclusive of others sold by Mr. Gunton at his lectures to the value of over twenty pounds. Several thousands of collateral works have been printed and purchased by the Society during the year, besides considerably over a hundred thousand tracts and pamphlets of various kinds. In addition to this 230 volumes have been presented to public libraries in various parts of the country, including London, Liverpool, Manchester, Birmingham, and Leeds. About 500 copies of each of the missionary numbers of the *Morning Light* have been distributed amongst ministers of religion, members of Parliament, editors of newspapers, hotel proprietors, etc., besides which, a goodly number of books have been offered to and accepted by various editors, clergymen, and literary men, amongst them being a copy of "The Spiritual World and our Children there," presented to the Rev. Canon Farrar, whose discourses in Westminster Abbey, on Future Punishment, have attracted so much attention. Mr. Gunton (the missionary appointed by Conference) has preached and lectured 114 times during the past twelve months in different portions of the United Kingdom. (Applause.)

The Treasurer, Mr. R. Gunton, then read his report, which showed a balance in hand of £222, 6s. 9d. to the credit of the Society. Mr. H. T. W. Elliott next read his report as Secretary of the "Auxiliary Missionary and Tract Society of the New Church," which showed this branch of the parent Society to be in as flourishing a condition as its paternal namesake. During the past year the number of members has increased from 97 to 125, of which 23 are active, 55 are corresponding, and 47 are honorary members. The operations of this Society are well known to most of our readers; we may, however, remark that its chief work is to communicate with the author of any work, or the editor of any newspaper, which touches in any way, either favourably or unfavourably, upon the teachings of the New Church, in order to bring before him the doctrine of the Church bearing on the subject, and where necessary to defend Swedenborg or the New Church from calumnious or ignorant statements. Several interesting letters of this character, necessarily anonymous, were embodied in the report; including cheering communications from a clergyman of the Church of England, a Baptist minister, a Unitarian minister, and the Principal of an educational establishment belonging to the Congregational body.

Mr. Dicks moved the adoption and printing of these reports under the supervision of the new committee, and in doing so he paid a graceful tribute to the Secretary, Mr. Jobson, for the manner in which he performed the arduous duties of his office: he was sure no one worked so hard on behalf of this Society as their worthy Secretary. The motion was seconded in an able speech by Mr. Orme.

Mr. Jobson proposed and Mr. Bateman seconded the following resolution: "That all licentiates of the Conference who conduct the worship, and administer the sacraments as ministers to any of the New Church Societies in London, be *ex officio* members of the Society." Dr. Stocker rose from the body of the meeting to raise an objection, but on further information being given by Mr. Dicks and other speakers on the subject of the resolution, it was then put to the meeting and carried without a dissentient voice.

A solo, "Consider the lilies how they grow," was then beautifully sung by Miss Hill.

Mr. Browne proposed "That Mr. Gunton be the Treasurer of the Society for the ensuing year." Mr. Higham seconded the resolution in a neat and complimentary speech, and it was carried with acclamation.

Mr. Jobson proposed, and it was unanimously resolved, that Mr. J. Gallico and Mr. J. Browne be the auditors. The company then adjourned to the anteroom for refreshments and conversation; and upon reassembling the Secretary read out the names of the newly-appointed committee, and afterwards Mr. Bateman, F.R.C.S., moved the following resolution: "That in view of the failure that has attended the literal and materialistic interpretations of the Divine Word by the Protestant and Roman Catholic Churches, more especially in seeking in the first chapters of Genesis for an account of the physical creation; and next, in their application of Divine prophecy chiefly to external, political, and historical events, this meeting gladly acknowledges that in the rational and spiritual doctrines of the New Church are those Divine truths which alone can vindicate the Word of God from infidel objections and satisfy the religious wants of the age." Mr. Bateman supported the resolution in a lengthy speech, in which he dealt chiefly with the influence of the Established Church of England, which he regarded as certainly one of the most admirable forms of the Old Church that exists. Although it had failed and done mischief in the past, he believed that there is a great deal of health in the Establishment yet, and that it is doing a great deal of good. The Church in the present day is permeated to a very considerable extent with a more rational, spiritual knowledge of Divine Truth; and few as are the members of the New Church, he believed that they have been the means of improving the condition of the Church of England and of all the other Churches, of causing them to do more good work, and less mischief, than they did a hundred years ago. The Church of England had failed because of her inability to understand to any extent the resurrection of anything but a natural material body, and any other doctrine than that of tripersonalism. But the New Church views were permeating to a very great extent those who still professed the

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Old Church, particularly in regard to the interpretation of the early chapters of Genesis, as was evident from a recent number of the great *Quarterly Review*, which proved that what *they* term the mythical, but as the New Church calls it, the spiritual interpretation of Scripture, was now being understood by our great men. The Church of England had failed, alas! not only in this matter, but to some extent also, nay, to a considerable extent, she had failed in removing those vices which exist in society. She had failed because she had given such an interpretation of Scripture as men cannot see to be true, and when men lost their hold on interpretation they lost their hold on regeneration also.

The Chairman then called upon the Rev. C. A. Dunham (from America) to address the meeting. Mr. Dunham in the course of his remarks dwelt upon the ability of the New Church doctrines to unfold the hidden meaning of the Holy Word, and strongly impressed upon his hearers the necessity of not only knowing, but doing its teachings; not only of receiving them in the mind, but also in the heart, and showing them out in the life, and then they would appear as "a city that is set upon a hill," which "cannot be hid." The Chairman put the resolution to the meeting, and it was at once carried.

Mr. Elliott moved the following resolution: "That this meeting recognises in the present unsettled state of religious belief, more especially as revealed by the recent prosecutions for heresy in Scotland, and the increasing number of cases of departure from the faith of the Protestant and Nonconformist Churches of England, evidences of the passing away of the old religious dispensation, and that under such circumstances it is more than ever the duty of our Missionary Institution to disseminate the heavenly truths of the New Dispensation, the knowledge and practice of which alone can preserve the Church among men;" and in doing so said that the first portion of the resolution, which spoke of the heresy in Scotland and of departures from the faith of the Protestant and Nonconformist Churches in England, struck him as being two ways of saying the same thing. (Laughter.) A learned man of the name of Hooker says that "heresy prevaileth only by a counterfeit show of reasoning." If they could only just show up the real state of the English and Scottish Churches they would go to ruin to-morrow. What they wanted to meet this state of things was, truths which are fitted to remove this want of spiritual power, which is necessarily felt. They all knew that the truths of the New Church are the best adapted; that they are, in fact, the only truths able to remove these difficulties; and he recognised in the operations of this Society and its excellent auxiliary valuable work in this direction.

Mr. Gunton said that he had intended to have occupied about twenty minutes, but thought he should best consult their comfort and convenience by not enlarging upon the subject, but merely put the resolution to the meeting for approval, so that they might close at a reasonable hour, it being then nearly ten o'clock.

The Chairman then pronounced the benediction, and the meeting separated shortly after ten o'clock.

REV. JOHN PULSFORD ON SWEDENBORG.

THE Rev. John Pulsford, a minister of considerable reputation among the Congregationalists, and known more widely as the author of "Quiet Hours," has delivered a lecture to the young men of his church in Edinburgh upon Swedenborg. In this lecture he named the several great works written by Swedenborg, and said he was probably the most voluminous writer there was. His works were all written in Latin, but while many were not yet translated, many were not yet printed. He said, as a theologian he was a colossal giant beside whom most other theologians were mere pigmies. Reading his works was like getting up to the top of a high mountain from which one could look on all the smaller mountains and hills around. He looked upon Swedenborg as being a true Seer, and had no doubt that he saw in the other world all that he says he saw,—Swedenborg taught the duality of souls, which the lecturer considered very pleasing. It was exceedingly pleasing to think that within his male heart there was a female heart, and within his male brain there was a female brain, and that in heaven the angels lived in pairs. Swedenborg denied the resurrection of the material body, which he, Mr. Pulsford, also denied. Indeed, his whole address was a panegyric on Swedenborg, though he aimed some hard hits at his followers, who, he said, deified Swedenborg. He thought that if Swedenborg's works had been left to work their own way, as other writers' had been, that he would be more read than he is at present. He blamed his followers as being sectarians, and for looking on Swedenborg as the calumniator of all theology.

Swedenborg often says that the truths he states were not known before; but in this he was mistaken, as Origen in the third century had written substantially the same things.

Mr. Pulsford advised all his hearers to read Swedenborg; he had read all or most of his works thirty years ago and laid them aside; but he acknowledged he accepted most of his doctrines. He could recommend them to get the works and read them for themselves. He, however, cautioned them against lingering too long over them, or they may be caught in the snare by their fascinations, as most of his readers have been. He concluded his address by reading Ferelius's account of Swedenborg's deathbed.

One of our friends who was present at the lecture at its conclusion requested to be allowed to say a few words. He said he was an admirer of Swedenborg, and was much pleased that Mr. Pulsford, their respected minister, had advised them to read Swedenborg for themselves. He cordially indorsed this advice; and in case they might not have facilities for doing so he gave his own name and address, where he would be glad to see any one who wished to inquire further into the teachings of Swedenborg. He also intimated that on Sundays at our church in Edinburgh they could get such information as might be required. As was plain from the case of their minister, they would get no harm from the perusal of these works, but much good. We were not sectarians nor proselytizers, and whether they joined us or not our object would be gained if these works helped to make them lead better lives, live for a higher object, and from a higher principle than before. This was all we expected, and all the Lord expected. We should always be pleased to forward their inquiries, and if by the perusal of these works they should be "*caught in the snare*" we should be much better pleased.

The gentleman, we may add, has since been waited on by two ladies, to whom he has made presents of several New Church works.

ITEMS OF INTEREST.

Mr. T. Mackereth, F.R.A.S., for many years the leader of the Society at Worsley, has, we learn, made an engagement with the Bolton Society, by which he will shortly become their minister, and will devote himself entirely to ministerial work.

The Master of the Rolls recently gave an important decision in reference to an application praying that the daughter of Mrs. Besant should be removed from the custody of her mother on account of her (Mrs. Besant's) social and religious views. Mrs. Besant is a lecturer on Atheism, and a partner of Mr. C. Bradlaugh (Iconoclast). The application was granted on the ground that it would not be for the benefit of the child to be brought up by a woman who had adopted a course reprobated not only by the majority of mankind, but by the criminal law of the country.

Professor Angelo de Gubernatis in his account of "Contemporary Life and Thought in Italy," which appears in the current number of the *Contemporary Review*, has the following only too true remarks: "One thing is certain, no quarrels would happen in the world if egoism did not predominate, alike with individuals and nations—if Christian charity were not a dead letter—if religion, on which so much is spoken and written, for which people and governments profess to strive so hard, had only some true and real efficacy on life. But religious dogmas are learned, like Greek and Latin, in order that people may know something about them, not with the view of putting them into practice. The habit of meditating on the practical obligations that a knowledge of religious truth imposes is but slight. Few, I repeat, seek to conform the actions of their lives to it. If only all did so, and so got a rule of life for all, new studies in religion would be superfluous. I think more serious occupation of the mind with the subject is needed, and should be placed as the foundation of our life."

"Let scepticism triumph, and the open heavens will be covered with a dense and impenetrable cloud. No longer in great cities and in quiet hamlets will all ranks of the people meet together week by week—old men and maidens, young men and children, rich and poor, masters and servants, statesmen and peasants, the learned and the untaught—to confess that they are the children of the same God, and to anticipate the joy and blessedness of an endless life beyond the grave. The laws of common morality will no longer be sustained by an infinite authority. Righteousness and truth, purity and mercy, all the lofty virtues and all the beautiful graces of human life, will lose the support of their infinite Ally. Those who are struggling with moral evil—struggling in a solitude uncheered with human sympathy, and against difficulties which sometimes exhaust their strength and daunt their courage, will no longer be animated by the sympathy of God. The weary, the desolate, the men whose fortunes have been wrecked, and whose spirits have been broken by the folly or the sin of those they loved, will no longer find consolation in the Divine pity. The little children that will be born in those dark and evil days will never listen with wondering eyes to the gentle voices of their mothers telling them of their Father in heaven. On their marriage morning no invisible hands will be invoked to bless the bridegroom and the bride, and no Divine presence will change the water of earthly happiness into wine. Men will bury their dead in dumb despair—wife and child, the maiden they loved, the friend who was more than a brother—with no hope of a glorious immortality. This is what is meant by the triumph of unbelief," as graphically described by Mr. R. W. Dale.

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The Birmingham branch of the Auxiliary Missionary and Tract Society has now made arrangements for Sunday services to be held in the middle-class schoolroom, Priestly Road, Sparkbrook; to commence the first week in July next. The Rev. Dr. Bayley has promised to deliver evening lectures previous to the first Sunday, and it is hoped that the Rev. R. R. Rodgers will be enabled to conduct the opening services. This step has been for some time contemplated, and it is hoped will result in the formation of another Society of the New Church. Many friends have already given promises of subscriptions, and all are requested to co-operate in making the movement known, and in the assistance necessary to bring it to a successful issue. One way, among others, in which friends can materially help is by giving the old Conference hymn-books formerly used at Summer Lane to the Committee for the use of visitors. It is not at all probable that they will ever be used again, as a new hymn-book is in contemplation, and the old ones would answer for a commencement admirably.

The Glasgow New Church Mutual Improvement Society's first Saturday afternoon excursion took place on Saturday, 1st inst. The members and friends, to the number of about a score, met at St. Enoch's Station and proceeded by train to Paisley. There they were joined by the Rev. Mr. Potts and Mr. Allbutt, together with some Paisley friends. Mr. Andrew Eadie, the President of the Society, was also of the party. Thus reinforced they proceeded to "The Glen," above Paisley, where the Tannahill anniversary is held annually. It so happened that this was the Saturday immediately preceding the celebration of that event, and the Tannahill choir was present and rehearsed the entire programme of music to be sung at the celebration. The singing was much enjoyed by the party. After amusing themselves to their hearts' content in racing, leaping, dancing, and in wandering in and out among the various nooks immortalized by Tannahill; drinking at the well that bears his name; in a word, after a few hours of thorough enjoyment, which was due in some part to the excellence of the weather, the party returned to Glasgow in the evening, congratulating each other on the success of this, their first, excursion, and promising themselves another before the summer months had passed.

The Academy of May 18th has the following notice of an article by R. W. Emerson. It says: "The *North American Review* contains an essay by Mr. Emerson which, like all that is now written by that veteran of letters, is rather sermon than essay. Its title is 'The Sovereignty of Ethics;' and its purport, that no change in man's view of his own origin and history can weaken the moral tie, or, conversely, make the moral sentiment insufficient for his needs. The style of the paper is what the style of all Mr. Emerson's later writings has been, oracular, not argumentative. A string of *sententiæ* takes the place of a chain of reasoning, *sententiæ* sometimes brilliant, sometimes paradoxical, but only pleasing to those who are attracted by that strange compound, a sort of SWEDENBORGIAN LAROCHEFOUCAULT. Here is one of the better sayings: 'We attach ourselves violently to our teachers and historical personalities, and think the foundation shaken if any fault is shown in their record. But how is truth hurt by their falling from it? The law of gravity is not hurt by every accident, though our leg be broken. No more is the law of justice by our departure from it.'" The sort of Swedenborgian Larochefoucault compound referred to is such a *strange* compound indeed, that we fear those who best know Swedenborg will be unable to recognise it.

TO CORRESPONDENTS.

The Extent of Heaven.—"Inquirer" writes: "I should be very glad to have an explanation of the following passage in 'Heaven and Hell' (No. 419), where Swedenborg says: 'It has been granted me to behold the extent of heaven which is inhabited, and also that which is not inhabited; and I saw that the extent of heaven not inhabited is so vast that myriads of earths as thickly peopled as ours could not fill it to all eternity.' Now if, as is taught elsewhere, and as I fully believe, heaven is not a place, but is a result or outbirth through the angels themselves from the Lord, how does there exist an uninhabited heaven to be peopled with myriads yet unborn? And again, if an infinite uninhabited heaven did exist, for a heaven that 'could not be filled to all eternity' must be infinite, how could it come within the grasp of the human mind or ken?"

In answer to this question, it must be stated first of all that heaven is not "a world or outbirth through the angels themselves from the Lord" in that sense in which, independently of the angels, it has no existence. For there is in heaven a sun, and from this sun emanate three spiritual atmospheres, one for each heaven; and as from the natural sun and through the natural sun are created all material substances of which the natural world is composed, so from the sun of heaven, by means of its three spiritual atmospheres, are created all those substances of which the heavens, including the bodies of the angels, are composed. The Lord in His infinite mercy, however, grants that these substances should be formed into representative forms of the interiors of the angels.

The heavens, therefore, have an existence independently of the angels, and besides, the heavens in the sight of the angels always appear as expanses; for the interior states of the angels always express themselves by outward representative appearances, which have an actual existence, because they are formed and created out of the substance of the spiritual atmospheres. On this subject we read: "The heavens are expanses, one above the other; and each expanse is like an earth under the feet of those that are there. The highest expanse is like the top of a mountain; the second expanse is below the same, but extending more widely towards the sides all around; and the lowest expanse extends still more widely or broadly. . . . The three heavens also appear thus to the angels who are in the superior heavens, because there appear to them two underneath; in a like manner they appeared to John, because he was among them; for he had ascended to them" (*A. R.* 260).

If, however, the heavens appeared in this form to John, they could also appear in this form to Swedenborg, because he also, as we believe, "had ascended to the angels."

As to the question how Swedenborg could see "that the extent of heaven not inhabited is so vast that myriads of earths as thickly peopled as our earth could not fill it to all eternity"—this question is answered in the preceding number, where we learn that "the whole heaven in one complex has reference to One Man." The human form, however, when released from the trammels of space and time is perfected to all eternity; and hence also the Grand Man of heaven, as we read, is perfected "in proportion to the increase of angelic consociations corresponding to one member or organ." Now heaven outside of the angels, as constituted by the spiritual atmospheres, is an emanation of the Lord, who resides in the spiritual sun; it is the Divine Truth proceeding from the Lord, who is Divine Good; and Divine Truth is as wide and far in extent as Divine Good itself is infinite and eternal; for it is the outward manifestation of Divine Good. The Grand Man of heaven, however, consists of the souls of human beings dwelling in Divine Truth, or in the Divine Proceeding. The extent of the Grand Man, and thus of the dwellings of the angels in the Divine Truth or the Divine Proceeding, can be measured in the other world by the eye if the Lord so permits it; and as the Lord, through the instrumentality of Swedenborg, desired to instruct us on the subject of the immensity of heaven, He permitted Swedenborg to see some tract of the Divine Proceeding or of the Divine Truth, which is not yet peopled by the Grand Man.

The Lord's Material Body.—"A Constant Reader" is informed that we shall in a week or two deal with this subject in an article, and thus in a much fuller manner than we could do in under this heading of replies to correspondents.

SUNDAY-SCHOOL LESSONS.

JESUS FORETELLS HIS SUFFERINGS.

June 23rd, Morning.—Matt. xvi. 21-23. Jerusalem represented the Church. The Lord went up to the Holy City, not to provoke the hostility of the Jewish priesthood, but to represent His entering into the interior states of good and truth, which were necessary parts of His Glorification. That Jesus began to show His disciples, means the progressive unfolding of the Christian principle in the mind of every true Christian. Peter represents intellectual faith, and so far as faith *alone*, a false faith. The Cross is repugnant to our unrenewed nature; and the old man, yet unrenewed, darkens our confession of Christ with a denial of His sufferings. The Lord, bringing the full force of His truth to bear upon Peter (turning upon him), disclosed to him the depth and malignity of the error he had expressed, His rebuke being of the sentiment, and not of the man. Satan is the name of those spirits of darkness who are in false principles, and Peter had practically depreciated the passion of the Cross.

SAMSON AND THE LION.

June 23rd, Afternoon.—Judges xiv. 5-9. The Philistines were those who were in the doctrinals of faith, and not in a life according thereto, and a daughter of the Philistines signifies truth from what is not good, or truth obscured. The lion roaring against Samson is representative of the opposition made by the powers of darkness to the Lord's redemption of our nature; but the power which overcame the hells is here illustrated by Samson's tearing the lion as he would a kid. Having destroyed the lion, and thus resisted and conquered evil, he then began to taste the sweets of heavenly goodness; for when evil, with its misery, is overcome, goodness, with its joy, is then present. The meat of heavenly goodness is partaken of, and the sweetness of heavenly truth is experienced. We rejoice in ourselves, we rejoice with the Lord, and we rejoice with the Church in heaven and on earth; and thus we eat honey, and give our father and our mother some.

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No. 25.—Vol. I. SATURDAY, JUNE 22, 1878.

AMID THE CORN.

By the Author of "The Evening and the Morning."

I.—THE CHRISTMAS PARTY.

CHAPTER XIII.

"Let both grow together until the harvest."

THE next morning we were up early. After breakfast Mr. Thomson was the first to take his departure. As he lived on a neighbouring farm there was very little formal leave-taking. "A kinder or more honest heart never beat, Lilian," was the comment of her father as he strode off through the snow. Mr. Morse, Hettie, and I were not to leave till the middle of the day. We had therefore an hour or two of leisure during the forenoon, and I was not displeased to find that Mr. Morse seemed inclined to continue the subjects on which we had been conversing for the last two or three days.

"Well, Mr. Romaine," he said, "I regret that we did not meet earlier to interchange thought and sentiment on the important topics you have brought before us, and that our pleasant conversations are about to cease. You and I have been working and thinking in different grooves. The views you have presented are to me entirely new. I am particularly struck with your notions concerning the final state of the wicked, and I have been almost as much affected as Mr. Thomson himself by your exposition of the 'Gospel according to Numbers.' There is one thing, however, that appears to me to be obvious. You say that the Bible teaches that all who die under the age of twenty are taken to heaven. Of course I do not object to that doctrine. I entirely approve of it. But now, answer me one or two questions. Is not God too wise to err and too good to be unkind?"

"Certainly. God is infinite love and infinite wisdom."

"Therefore, of course, He has infinite knowledge,—He foreknows?"

"Certainly. When I say that with God there is no past and no future, but that both are with Him PRESENT, your question is emphatically answered. *Fore*-knowledge is associated with finite beings. With God there is no 'before;' all is NOW. He KNOWS ALL."

"Very good. Then tell me. Seeing that God knows all, He knows the possibilities of an infant before it is born. Why, therefore, does He permit any to grow up to maturity and become eternally lost? According to your statement all who die immature are saved. Why are the evil permitted to mature for hell?"

"A very pregnant question. You want to know why God does not gather out all the weeds before they ripen and leave only the wheat for the harvest."

"That is my point. God, you say, discerns the plants that will run to waste. Surely infinite love would lead Him to gather them out before they have the opportunity of doing eternal injury to themselves and to others?"

"Why, Willie," said Hettie, "you are exactly like the servants of the householder in the parable. They thought that the tares should be gathered out as they appeared among the wheat."

"Yes; they judged by the superficial appearance. The Eye that saw deeper discerned their folly, and their Master's voice forbad the rash act."

While I was speaking Hettie had turned to the parable, and when I had finished she read it: "So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." *

"That certainly seems pat to my question," said Willie, "still, I cannot see the philosophy of it. I cannot understand why a skilful hand should not have gathered out the tares without injuring the wheat."

"No; you have not sufficiently considered the complex character of man. You have not sufficiently considered that holy thoughts and affections can only mature in the human soul through the presence of their opposites. How could a man grow good if evil were not present with him? If God were to stretch forth His hand, as it were, and violently rend up all false thoughts and maxims rooted in evil desires, what virtue could there be in man?"

"It appears to me that in such a case there would be nothing left but virtue."

"Well, let us see. We will say that the wheat signifies the orderly and proper thoughts and affections implanted by God, and the tares the disorderly thoughts and affections implanted by the enemy."

"I quite agree with that view."

"Well, there is implanted by God in an animal, say the horse, all proper knowledges and loves. The horse loves what is proper to its life, and knows all equine proprieties."

"Yes."

"But there is nothing implanted there by the enemy of the horse?"

"No, I suppose not," said Willie with some hesitation.

"You need not hesitate," I answered; "the horse has no unhorselike desires. It has nothing disorderly implanted in its nature. It has no evils to vex or disturb it. There are no tares growing in its constitution. Does the presence of the wheat without the tares give virtue to the animal?"

"I can hardly impute virtue to a horse," said Willie smiling.

"Then do you not see the fallacy of your position? You have asserted that if the tares were gathered out of man's nature and the wheat only remained, there would be nothing left but virtue. And yet you deny virtue to the horse where there is nothing planted but the wheat!"

"I see where you are now," he answered. "Your position is that virtue is unattainable except by the presence of two opposite and hostile forces, or without the element of free choice."

"Exactly so. If God were violently to eradicate all falsehood and all evil from the human constitution as they sprang up, without man's co-operation, we should be only a superior kind of animal. We might be creatures more harmless than sheep, or more gentle than doves, but we should only stand in the same category with them. An orderly life would be a *necessity* to us as fully as it is to them, and society would therefore be only a decent flock or herd, all the members of it moving with uniform regularity, and the whole forming a kind of vital machine. The race would be a characterless mass, and MAN an impossibility."

"You see, Willie," said Hettie, "the servants of the householder were wrong, though at first sight their suggestion seemed very rational. The tares cannot be pulled out without uprooting the wheat."

* Matt xiii. 24-30.

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"My dear," I answered, "think of the shallowness of our perceptions, and the vastness of the gaze of Him whose eyes pierce eternity!"

"Still," said Willie, "you are far enough off my point. What I ask you to explain is, how God, who is so wise and good, can allow the evil to grow up for destruction?"

"All in good time. Allow me first to give you briefly my idea of the meaning of the parable as it relates to our individual life. You will observe that it is a likeness of the kingdom of heaven. It therefore delineates the process by which that kingdom is established in the human soul. The field is the Mind. The good seed is Truth inseminated by God and His agents. The sleep during which the enemy sowed the tares is that state of Indifference when we are not awake to the importance of eternal things. The seed then sown is Falsehood. The wheat which sprung from the good seed are the Orderly Affections which spring from truth. The tares are the Disorderly Affections which spring from falsehood. The servants of the Householder are our Natural Perceptions and Thoughts which err in judgment. The Householder is the Lord, the Divine Voice in us, rebuking the natural thoughts and perceptions, and declaring eternal law. The command to let both grow together till the harvest is the assertion that Evil cannot be safely removed till the process of regeneration is effected and Goodness has fully grown and ripened. The reapers are the Divine Forces which, when this state is attained, have power to gather out of the spirit all things that offend, seeing that they can serve no further use. The binding them in bundles is their separation and collection into one homogeneous mass by Truth working in the Understanding. The burning is their consumption by the fire of Love operating in the will. The wheat gathered into the barn is the GOOD preserved by Divine Providence in the Human Interiors, and with the preservation of that good there is established the kingdom of heaven in the spirit."

"That is your exposition," said Willie, "and I certainly am not in a position to refute it, or even to criticise it at this moment, but," he added, taking the Bible from Hettie's hand, "Jesus has given His own interpretation of His words, and if I understand you the point that you want to enforce upon me is there. Here Jesus says, 'The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.'"

"Yes. The children of the kingdom are good persons, and the children of the wicked one are evil persons. Both are to grow together to the harvest, lest the removal of the evil should disturb and uproot the good. That is the exact answer to your inquiry. Paradoxical as it may appear, if there were no evil persons in the world regeneration would be impossible, and there could be no good persons."

"That is indeed a paradox," he answered, "and requires explanation."

"You admit the use of trials, vexations, troubles, sufferings, as teachers, purifiers, and strengtheners?"

"Oh yes," said Hettie, "he does, for I have heard him quote with much approval the two lines of Shelley—

> 'Though Suffering leaves the knowledge and the power
> Which says, Let scorn be not repaid with scorn,'

and also the lines about those who

> 'Are cradled into poetry by Wrong;
> They learn in suffering what they teach in song.'"

"Of course," said Willie, smiling at Hettie's earnestness, "I admit that suffering brings knowledge, and that the endurance of wrong gives strength."

"I am glad to find you both agree with me so far. Now suppose there were no persons around us to make us suffer and to inflict wrong upon us. How should we then get that high knowledge and noble strength which the endurance of suffering and wrong confers? If there were no scorners how should we learn that fine Christian lesson not to repay scorn with scorn?"

Mr. Morse did not immediately reply, while Hettie suddenly exclaimed, "There is a verse, Willie, more to the purpose even than your favourite lines—

> 'Fear not in a *world like this*
> But thou shalt know ere long,
> Know how sublime a thing it is
> To suffer and be strong.'"

"Ah, that is it," I replied; "in a WORLD LIKE THIS we are enabled to attain to sublime states of spiritual strength. Suppose we were not in 'a world like this.' Suppose we were in a world where there were no evil persons to surround us with evil influences—where all our whims and fancies were unchecked and gratified without limit—where every one was pleasant to us and everything was favourable—where there was no suffering and no sorrow—where there would be nothing to resist, nothing to overcome, nothing to endure. What under such circumstances should we become? At the best, poor weaklings, amiable nonentities. At the worst, very devils of selfishness without knowing it, because there would be nothing to teach us that fact."

"That is the most extraordinary doctrine I ever heard," said Willie in amazement, "and yet it seems logical. I am bewildered by it."

"It is in all the Scriptures and in all literature, and yet you seem never to have thought of it. If your plan were put in operation—if the wicked, in the present state of the race, were drawn out of the natural world before the age of twenty, and were never allowed to mature—salvation would not be possible to a single soul, and the whole order of the universe would be ruined."

"Then you make God responsible for the evil in the world?"

"Certainly not. Man by the abuse of his freedom has introduced evil, and God uses it for good. 'He makes the *wrath of man* to praise Him.' But how evil came into the world is another question. It is there, and I am endeavouring to show you why God permits it, and does not allow it to be rooted up in the way you propose. What is so heavenly as a state of forgiveness? Jesus says, 'Forgive, not seven times only, but till seventy times seven.' How could we realize that virtue if there were no evil persons around us to wrong us? Jesus said, 'Blessed are the poor in spirit.' How could there be any poor in spirit if there were no arrogant persons to exercise undue power and authority? He said, 'Blessed are they that mourn.' How could there be mourners without injurers? He said, 'Blessed are the meek.' How could there be any meek persons unless there were haughty persons whose example they could shun? He said, 'Blessed are the merciful.' How could we be merciful unless there were wretched objects on whom to exercise our mercy? He said, 'Blessed are the pure in heart.' How could there be purity of heart unless there were temptations to corruption? He said, 'Blessed are the peacemakers.' How could there be peacemakers without disturbers? They are blessed who are persecuted and reviled. How could such persons exist without persecutors and revilers? Surely you must see that if God gathered the evil out of society, the good would cease to be possible. Yes. The removal of the tares would uproot the wheat. Both must grow together to the harvest."

"I see the force of your argument," said Willie, "and

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I am inclined to admit that it is just. I think, however, you must feel that one class of beings on your theory are allowed to exist to their own detriment for the sake of another class. It is very little consolation to those who are undergoing eternal punishment to be told that they were the means of saving others, though themselves they could not save."

"If our philosophy be true, Willie, they will never distress themselves on that point. The good are as necessary to the evil as the evil to the good. The presence of the good helps the evil to the fulfilment of that state which is their life and their delight. They will never mourn or complain over their sad plight, for the simple reason that they do not believe they are in a sad plight."

"What!" said Willie, "does it not say in this very parable, 'There shall be wailing and gnashing of teeth'?"

"It does. That is because all things in the Scriptures are described not from the standpoint of the infernals, but from the standpoint of the angels. The harps and songs of heaven express the harmony of angelic states, while the wailing and gnashing of teeth express the discordancy of demoniac states. The one agrees with, the other is in opposition to, the divine. But if the evil and falsehood of hell be discord to the angels, goodness and truth are discord to the devils. A spirit of light could not persuade a spirit of darkness that he was in hell. On the contrary, the infernal would declare that the angel was in hell and he himself in heaven."

"Incredible!" said Willie.

"Why incredible? You began by asking me if God were not too wise to err and too good to be unkind. I suppose I am now representing Him as too wise and too kind even for you. I am representing Him as so wise as to foreknow the states of the devils, and so kind as to provide that these wretches shall be insensible to their horrid degradation and have delight in the midst of their fiery lusts."

"But what then is the use of Virtue?" said Willie; "why should I make sacrifices to attain a state in which I shall be no happier than I should be without such sacrifices? Why should I seek to become an angel if I shall be no happier than I should be as a devil?"

"Did I say that the devils are as happy as the angels? Did I say that they have no sources of unhappiness? On the contrary, the pursuit of their joys brings terrible consequences. Look around you. The unlettered man is happy in his ignorance. If ignorance is bliss, why should you seek to be wise? Because wisdom is a deeper cup and holds a larger measure. The drunkard and the fornicator have furious delights in their vices. If these things be so pleasant, why should you be temperate and chaste? If the joy of the beast be full, why should your prefer to be a man?"

"O Willie," said Hettie, "how can you measure the pleasure of virtue with that of vice, and say that because evil has its delights the joys of goodness are not worth striving for? Your remark is unworthy of you. How often have I heard you read with approval—

'And, because right is right, to follow right
Were wisdom in the scorn of consequence.'

And yet you would so far weigh consequences that you would follow Wrong because it has its miserable pleasures and Right has not a monopoly of joy."

"Excuse me, love," said Willie; "my objections are only puerilities. In the presence of the vastnesses opened by this new philosophy, I am disposed to say with 'Festus'—

'To Thee, God, all being is a harp
On which Thou makest mightiest melody.'

I must begin my studies afresh. I am out of harmony with all things."

"In that you are not alone," I remarked. "It is the case with most young and stirring souls. We have heard of a notable case of one 'who struck a jarring lyre at first,' but inasmuch as he 'ever strove to make it true,' succeeded at length and 'beat his music out.' I do not fear but that it will be so with you. Your scepticism is shaken, and this girl's faith is deepened, and I have no doubt but that your true souls will meet and mingle into one."

The face of Lilian was looking in at the door. "Come," she said to Willie, "the time is getting on, and you must have luncheon before you start."

"Yes, I should think so," said Mr. Freeheart, "there's a bright brisk air, and it's bitterly cold, and you'll want something to keep your blood stirring. I declare it makes me feel young again, and especially when I catch the sound of the bells, which are ringing as merrily as if the year were married instead of being only just born. What is that about the grand year, Hettie? I have been trying all the morning to think of it, but cannot for the life of me get more than four words—'But well I know——' what is it?"

"Why, uncle, you mean, not the New Year, but the Golden Year—

'But well I know
That unto him who works and feels he works
This same grand year is ever at the doors.'"

"Ah, that's it," said Mr. Freeheart merrily; "only think, Lilian, the golden year is ever at the doors of him who works."

In another half-hour Willie had taken his leave. Hettie stood at the window with moist eyes and watched the vehicle in which he was driven to the nearest railway station till it was lost to sight. It was mid-day before she and I were ready for travelling, and another half-hour before the good farmer and his daughter could consent to part with my fair ward. As we were driven off Mr. Freeheart completely broke down. The last I remember of our Christmas party is seeing through the clear sharp air over a waste of dazzling snow the round jovial face of our host as he stood at the door and waved to us a silent farewell.

LIFE IN JAPAN.

THE following extract from a letter by an English resident in Japan, published in the *Essex Telegraph*, will doubtless be interesting to those who find delight in studying the various phases of national characteristics from a religious standpoint. We especially commend the opinions expressed upon the subject of the great influence for good that may be wielded by business men who endeavour to conduct their business on righteous principles. The logic of life is far more powerful than the arguments of metaphysicians, and hence a very great responsibility rests upon professing Christians at home and abroad:—

"I left home expecting to find humanity in men of all colours, and I have truly found it. Men may sit at home and try to prove the non-brotherhood of the human race, but let them mix freely with other races—no matter whether Chinese, Indians, or Japanese—and I believe they will more than once, even in six months, be inclined to discard their own theories. I have had time to look around me and make aquaintance with free-thinking Europeans and heathen Japanese, and I find of the two the morality of the heathen is decidedly superior. I

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remember when I first landed being greatly shocked by the flaunting way in which vice is paraded before the public, but I found out afterwards that non-concealment is really a national characteristic. . . . At present I certainly am not pre-possessed with the Englishman in Japan, or any other foreigner. I believe that on the whole Japanese married women are chaste and virtuous, kind to their children, and clean and exemplary housewives. As to the men, they seem in many cases much addicted to smoking and drinking, although in neither of these bad habits have they reached to the point that civilized Western nations have. Indeed, it often seems to me that they are somewhat in the same position we English were before spirit-drinking and public-houses became so general. Saki-shops there are here in plenty, but mostly the buyers take the liquor home with them, and drink it at their own houses. I believe if the European quarter were placed beside the Japanese, it would be found that the proportion of liquor-shops to private homes in the former was far greater than in the latter, so that, again, will not speak much for European civilization. Whatever may be said against the Japanese, whatever trickery, cruelty, and rascality they may have been guilty of, I still am of opinion that wickedness does not exist amongst them in such revolting forms as it does amongst our own rejecters of the Gospel at home. I came out strongly prejudiced against the missionaries, and fully believing the scandals I had heard against them at home, and intending if I found them corroborated to expose them to the best of my ability; but I have since found out that the majority of these tales have really no foundation, but are invented by godless Europeans who naturally hate the ministers of the Gospel. On the other hand, I must say, if any one hopes to find missionaries half angelic or even burning with enthusiasm, then such a one will be greatly disappointed. Enthusiastic, hard-working ministers are rare at home, and therefore rare in Japan. I am only a young man, and I daresay my opinion is not worth much; but I do firmly believe that in many cases, particularly in a country abounding with temptations to ease and luxurious living, many a man coming out, full of missionary spirit, would be the better for having to support himself by the labour of his own hands, at least for a time. It strikes me that a man gets no nearer the people by donning the black coat and white cravat, but that if a man understands a business and is prepared to conduct it unflinchingly on righteous principles, then that man will not only find time for preaching the Gospel, but he will also find that his business itself is an agency for the spread thereof. . . . I find, also, my notions about the heathen having been in a measure prepared for the Gospel fully borne out and confirmed. The writings of Confucius are largely read by the Japanese, and they seem to put morality in the clearest light. Buddhism seems rather more corrupt, but again and again I am struck with the truth preserved in so much error."

ON TAKING OFFENCE.

THERE is perhaps no more fruitful cause of unhappiness than the habit of taking offence. It is scarcely less annoying to those who give the offence than to those who take it. By taking offence, I mean the habit of resenting those trifling insults which are often more imaginary than real. Who is not acquainted with them? who does not know, by painful experience, how disagreeable and disquieting they are? Some one does or says something—probably with no evil intent—which we take as an affront, forthwith we feel offended, and the result is a coldness, if not an actual quarrel. This kind of petty quarrelling is one of the greatest pests of society. It turns up everywhere: we find it alike in our business and social relations, it even invades the Church, and is a rock on which committees and choirs are constantly in danger of splitting. Indeed it is almost impossible to over-estimate the worry which is caused not only to the parties immediately concerned, but also to their friends. These "huffs" are often more difficult to heal than a downright open quarrel.

The real cause of these annoying disagreements is not often clearly recognised. At first sight it might appear that the person who *gives* the offence is wholly to blame, but on a closer examination it will, I think, be found that such is not the case. Where the offence is *wilful* it is probably true that the giver is the culpable party. But instances of wilful determination to give pain, that is, to give offence, are comparatively few in number, and we have only to look back to the experience of our own lives to be able to say that one man seldom wilfully offends another. You will find on examination that such cases are very rare, but that instances in which offence has been taken where none was intended are innumerable. I believe, indeed, that in nine cases out of every ten it will be found that no offence was meant, and that the person offended was not in the thoughts of the other at all.

Now, every one who has a spark of justice in him will be ready to allow that offence cannot justly be taken where offence was not intended. It is the intention which qualifies the deed or word. If then, as is generally the case, the person who gives offence—not wilfully, but perhaps only thoughtlessly—is thus not the *principal* cause of the offence, where are we to look for it? There is only one other place where we can look, viz. in the heart of him who takes offence, and shall we find the cause there? I believe we shall.

The real cause of offence is the self-love of the person who takes offence. That this is so is proved by the fact that, while every one is more or less liable to be offended, all are not *equally* liable. What grievously wounds one man may not affect another in the least. Now the reason of this is, that as all men have some degree of self-love, so all are liable to take offence; but as the degree of self-love in one man is different from that in another, so the liability to be offended varies in different men, the tendency to take offence being in proportion to the amount of self-love. If any one questions the truth of this, let him put it to the test, and he will be convinced of its correctness. Let him when he feels "in the huff" look impartially into his own mind, and he will see that his self-love has in one form or another been wounded. He will see it so distorting facts, and misunderstanding words, as to turn what was originally a matter of no importance into a wilful and monstrous injury. By it the most innocent language is twisted into a gross insult; it broods over it, and generally manages to become the parent of a multitude of grievances, every one of which is as great a source of misery to us as the first imaginary trouble.

If we could imagine a target so highly magnetized as to be able to draw all bullets to itself, whether aimed at it or not, we should have a representation of what self-love is in a man who is easily offended. It stands up, so to speak, for the very purpose of being shot at.

That the self-love of the person who takes offence is the active cause is further proved by the fact that the most heavenly-minded men are not "easily offended." Take an old man who has lived a good life, and you

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will find that even intentional affronts affect him very little. Now it may be said that the reason of this is, that having lived a long time in the world, experience has shown him the folly of troubling himself about such matters. But while this may be partly true, there is a much more important reason. The *cause* has been removed. In the process of regeneration his self-love has been subdued and sunk, as it were, out of sight, so that there no longer remains anything that can be offended, and even intentional insults fly past without ruffling his temper in the least.

Since self-love is thus seen to be the active cause of taking offence, the cure is not difficult to find; all we have to do is to remove the cause, and, as a natural consequence, the effect will vanish too. This may not at first be easy. It is a real pleasure to us to have something to grumble about, and to think ourselves ill-used, and it is hard to give it up all at once. But by degrees we can overcome the evil habit of "nursing our wrath," and can bring our minds into such a state as to be able to examine the *intention* of the person who offends us, and the *truth* of his statements, with perfect judicial fairness.

When we can do this, we shall give ourselves few opportunities of taking the huff, and so shall save both our friends and ourselves an immense amount of irritating worry.

A. E.

HINTS ON DISCUSSION.

No. III.

To the Editor.

HINT XX.—*Disclaim quotations that are not drawn from an authority mutually recognised.* Thus in a discussion between a New Churchman and a member of the Church of England the only authority is the Bible; if between two New Churchmen the works of Swedenborg are an authority in addition; if between two members of the Church of England "The Book of Common Prayer" is a recognised authority.

HINT XXI.—*Be careful to quote the exact words of your authority.*

HINT XXII.—*Never accept a quotation as accurate unless you know it to be so.*

HINT XXIII.—*Never use or accept an elliptical quotation if the sense of the original text is in any way changed by the ellipsis.*

HINT XXIV.—*If your opponent makes a quotation that is difficult to reconcile with your views, ask for the context.* We have found this to be a sovereign remedy for the cure of opinions founded on partial and mutilated quotations. (See Article on Cleansing by the Blood of Jesus Christ in No. 18 of *Morning Light*.)

HINT XXV.—*Never dispute about a* WORD. Try to get at the ideas and opinions necessary for the argument, and never mind mere words.

HINT XXVI.—*Firmly refuse to be "patronized" or "browbeaten" during a debate.* Tell your opponent that he (if older and more learned than yourself) is quite welcome to such advantages as his superior age and scholarship give him, and that he need not mention them. If you understand your subject, and are convinced that you have truth on your side, and feel that you are able fairly to maintain it, stand your ground. But if the topic in dispute involves questions of scholarship into which you are not competent to enter—*don't discuss.*

HINT XXVII.—*If you are the attacked party, act on the defensive until your opponent begins to flag.* Then charge him with some strong point kept in reserve to compel *him* to assume a defensive attitude.

HINT XXVIII.—*If you are the challenging party, argue, not to silence, but to convince.* To this end it is advisable to summarize the points of agreement between yourself and your opponent, and endeavour from a review of these points to show that he ought to agree with you further.

HINT XXIX.—*Unless absolutely compelled to do so, never hint at your opponent's ignorance in relation to the subject in dispute.*

HINT XXX.—AVOID PERSONALITIES. Show up the weak points in the arguments, and the inaptness of the quotations used by your opponent, and the points in your position remaining untouched, but refrain from hinting at *motives*, etc.

HINT XXXI.—KEEP YOUR TEMPER.

DEBATER.

RELIGIOUS COMMUNION.

AT the annual meeting of the Essex Congregational Union, the President (Rev. J. Knaggs of Stratford) took occasion to make some remarks upon the subject of religious communion, which is at the present time agitating the Congregational body:—"But what are we to say or think about the latest pleadings for religious communion? Are we to give up everything distinctively Christian and Evangelical that we may have an all-comprehensive communion? What say you, brethren? Will you give up the incarnation of the Eternal Son of God for such communion? Will you give up the supernatural miracles of Christ for such communion? Will you give up the atoning sacrifice of Christ for such communion? Will you give up the resurrection, ascension, and mediatorial reign of Christ for such communion? Will you give up the work of the Holy Spirit in the renewal of men for such communion? Or, if indeed you are not asked to give up those sacred and vital verities, can you hold communion with those who do give them up? Would not such pretended communion be the veriest mockery under heaven? Would it not be an attempt to cloak an inward lie by an outward hypocrisy? Why should those who have departed from us so completely in creed seek to extort from us so solemn a recognition of them, as though they were still evangelical and orthodox, as would be implied by communion with them? There is, also, a considerable outcry against religious dogmas. But can there be a religion without dogmas? Can there be a science without dogmas? Have we not astronomical dogmas, ethnological dogmas, geological dogmas, and the like? Why, then, should it be deemed unreasonable that we should have theological dogmas, or doctrines? The fact is, the opponents of theological dogmas want Roger's blank Bible, which Dr. Kennedy has so well described. Let God's Book teach nothing, so that it can be proved to teach nothing, and all kinds of objectors and unbelievers will be content.

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER X.

ANOTHER example of the fecundity of a root-word founded upon a simple tone of inanimate nature, is supplied in the immemorially ancient onomatopœia which represented the sound of a vigorously burning fire; the same which is employed to-day when we say that a bonfire *roars*. In Hebrew, fire

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is called by the precisely equivalent name of *aur*, as in Isa. xxxi. 9 and Ezek. v. 2. From fire "aur" naturally passed on to the denomination of light, thence to the sun, which is the source of light, as in Job xxxi. 26. In Job xxxvii. 3 it is put for lightning. From the sun nothing could be more natural than that it should be extended to the morning, when light first appears; and now we recognise it in the Sanscrit "aur," the day, or the period of time which is specially characterized by light. Duplicated, like mur in murmur, with the Greeks it became the name of Aurora, the mythological goddess of the morning, "the cheerful lady of the light," who,

"Decked in her saffron robe,
Dispersed her beams through every part of this enflowered globe."

How beautiful again its reappearance, in metaphorical use, in ὄυρανος, the infinite heavens above, the scene of the sublime command which might well make the morning stars sing together, and all the sons of Elohim shout for joy—"Let there be Light," and which ever since that wonderful birthday have so specially declared the glory of God, while the firmament showeth His handiwork. The Greek name for the rainbow, Iris, is another outcome of the same word, and truly nothing better deserves to be called light, since in the rainbow is disclosed its inmost soul, the threefold chord everywhere expressive of perfect beauty. Figuratively this lovely old word moves on to a company of the queenliest of the lily-flowers, the Iris or fleur-de-lis of "unnumbered dyes," and at last we have it in one of the so-called hard botanical terms, Iridaceæ, literally the flowers which resemble the rainbow, and which, like their celestial prototype, for ever make one's heart "leap up."

"So was it when I was a boy:
So is it now I am a man:
So be it when I shall grow old,
Or let me die."

The morning of the day is the counterpart, in little, of the spring of the year. The terms are constantly interchanged, and hence in Greek we find the latter season denominated ἔαρ. Originally this word had the digamma prefixed, so that in Latin it reappears as *ver*, whence vernalis and vernal. The characteristic tint of the spring is green; therefore in Latin this colour is termed *virĭdis*, in French shortened to *vert*. Connected with it are also verdure and verdant, the literal meaning of the entire series of words being "spring-like." The beautiful words *vireo* and *viresco*, literally to wax green or become spring-like, belong to the same group. *Virescens*, "becoming green," is the parent, through the French *frais*, *fraiche*, of our English word "fresh," literally "spring-like." To be "refreshed" is to be enlivened and exhilarated as in spring. And as the spring is the season of sprightliness and activity, from the same source come the terms frisky and brisk. The morning and the spring are natural counterparts of childhood and youth, constantly recognised in such expressions as the "morning of life." With these are identified not only freshness, but its correlatives innocence and purity. In "Festus" the morning has the epithet of "maiden." "Virgin," literally "one in her spring-time," conveys precisely the same idea. Virginity in its turn is emblematic of whatever is stainless, immaculate, untouched. The chemists speak of "virgin gold;" the farmers of "virgin meadows." Sir R. C. Hoare, in his "Ancient Wiltshire," talks of "maiden downs," green hills unbroken by the plough. Spiritually, virgin is the scriptural name for the Church: "Who is she that looketh forth as the morning?" "The virgin daughter of Zion;"—also for the redeemed, without limitation of sex:—

"These are they which are virgins."

The spring cannot be said to commence properly till the snows of winter have disappeared, life springing to the front sweetly and emphatically. Precedence as to place and time have an original and immutable relation with excellence as to quality, as shown in our common expressions, first-rate talents, second-rate abilities, and in the colloquial use of prime, principal, and other derivatives of the Latin *primus*, all of which point to the spring, the period when power asserts itself. The precedence as to time which marks the season of spring, constitutes it, in other words, a natural and beautiful representative of advance in all other departments of nature, whether visible or invisible. Hence, through the medium of the Teutonic languages, the word we had just now in the shape of ἔαρ, the spring, becomes in English the sign of the comparative degree, conveying a secret but very charming comparison of the state of the object spoken of, to the vernal season of the year. Happi*er* and bright*er* denote happiness and brightness with the comely and gladdening idea of the spring-time superadded. So with larg*er*, fin*er*, sweet*er*, bett*er*.* Unhappily in this temporal world there are decline and retrogression as well as improvement and advance, and the very emblems which normally stand for the good and lovely become images of the reverse, as expressed in poor*er*, slow*er*, weak*er*. The sign of the comparative in Latin, illustrated in mel*ior*, pr*ior*, fort*ior*, super*ior*, is probably another shape of *er*. "Early," it may be added, is in Saxon-English exactly what "vernal" is in Latin-English, being from the Anglo-Saxon *ærlic*, the first part of which is the same as "ere," literally "before," or coming first. Co-descendant with it is *ier*, the Anglo-Saxon for "soon."

From the same fertile source came the ancient Greek ἐρι, a prefix used to augment the force of words, which it does in a manner similar to the comparative *er*, but more energetically, the significance being "uncommon," "great," or "splendid." Homer says for "very fertile," ἐριβώλαξ, and for "highly famous," ἀριδείκετος. Pindar describes loud-roaring lions as λεοντες ἐρίβρομοι. The etymology of hero, heroine, heroism, terms indicating excellence or foremost place, would seem to lie in the same direction.

Again collaterally related, by virtue of common origin, is the Latin *orior*, to rise, represented in our own language, through the Gothic or Teutonic channel, in rise, raise, and arise, all of which terms refer figuratively to the morning, when the aur lights up the sky. And as the day rises in the east, the name for that quarter of the heavens is *oriens*, whence orient and oriental. To "find the sunshine for ourselves"—best exercise and best proof of practical wisdom, remembering always that reasonable self-reliance translates into reliance upon God—is in French expressed in the single beautiful word *orienter*. The commencement of the day presignifies all other births. Hence the Latin *ortus*, which, primarily denoting the rising of the sun and stars, signifies also nativity, the contrary of which is expressed in "abortive." A near equivalent is *origo*, whence our English "origin." To "originate" is figuratively to appear or introduce a

* *Better* is one of the words now scarcely recognisable as comparatives, by reason of the positives being obsolete, or nearly so. "Bot," for instance, the positive on which *boter* or "better" was formed, is extant only in the phrases "what *boots* it?" "a *boot*less errand," and in "booty." "Good" has usurped its place. *Moe*, the positive of "more," is also obsolete, being only met with in old poetry. "Rath*er*" is the comparative of the word used by Milton, when he says—

"Bring the *rathe* primrose that forsaken dies,"

and occasionally heard in "rath-ripe." *Rathest*, the superlative, is supplanted by "earliest." *Neah*, "near," next, are of the same class, the positive subsisting only in the seldom-used *nigh*.

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thing in the way or with the complexion of the newness of morning. "Original" denotes that which is equally fresh and agreeable with the opening of the day. Can we feel surprised that the loveliness of the morning should be resorted to in the same old sweet spirit of poetry for terms to express comeliness, decoration, grace, and beauty? For it is the same primitive thought which reappears in *orno*, "to make beautiful," and in its descendants ornate, ornament, and adorn, by Wycliffe in 1 Peter iii., spelt *ourn*. *Aurum*, the Latin word for gold, whence in turn the French *or*, and the long train of pretty derivatives illustrated in aureola, aurelia, oriole, oriflamme, etc., had its foundation in the beautiful image presented by this metal when burnished to the colour and the brightness of sunrise, the old, old likeness recognised in the innumerable passages in literature which speak of the rising and setting sun as "golden" or as "gilding," and which is the life also of the Homeric epithet κροκόπεπλος—"attired in crocus."

Reverting to the fundamental or onomatopœtic signification of *aur*, this word, in one or other of its primeval modifications, is the root also of the vocables found in a later age in the Greek πυρ, fire, and θερος, warmth, the initial being a prefix, or the relic of one. From the first have come in course of time, and by successive developments, pure, purify, purification, purity, purge, purgatory, purgation, etc., all of which are figurative expressions having reference to fire in its character of one of the great natural agents in refining and cleansing. The same appears to be the ultimate source also of the Latin *urere*, to burn, with the allied *furere*, *fervere*, *comburere* (whence "combustion"), *furnus*, an oven, and *fornax*, a furnace; also of the Anglo-Saxon *fyr*, *wearm*, and *burnan*, whence our current fire, warm, and burn. From burn, or its obsolete form *brun* or *bren*, resulting from transposition, came "brown," literally the colour of that which has been slightly burned or scorched. Hence, again, "brunette" and "auburn." The brunt of the battle is literally the hot or burning part of it. Brandy, from the German *brandt-wein*, is literally burnt wine, or spirit distilled from wine by means of fire. A "brand" is a piece of wood burning or partly burnt; thence a sword which when moved gleams as if it flamed; figuratively also a mark burned into anything with a hot iron, a "brand" such as formerly indicated a deserter from his colours. Fire and burning in material nature are representative of violent and destructive wrath and anger. Hence the figurative terms fury, furious, and infuriate. Strife, the result of burning anger, with the ancient Greeks was ἐρις, and doubtless in this direction we have the key to the primitive significance of ira, ire, irritate, and irascible, metaphors referring in every instance to anger, or proneness thereto. The same idea underlies the constant scriptural description of the misery of the wicked in the future life, under the names of fire and burning, hell consisting in the unspeakable torments induced by assimilating into one's heart the bad passions which fire symbolizes, envy, hatred, malice, and all uncharitableness, and having, by a man's surrender of himself to these, a beginning even in the current or time life.

"Though this a heavenly angel, hell is here."

But heat when temperate is delightful. Hence those beautiful metaphors wherein, never letting slip the ancient word, we speak of the warmth of our attachment, the fervour of affection. Herein, too, we have the beginning of the history of ἐρως, the ancient Greek term for "love," and the contrary of strife, which helps us in the end to understand what is meant by "the kingdom of heaven is within you."

Arrived at this point, very interesting is it to observe that if an *aur* word be not employed to describe the liveliest and most spring-like emotion of the human heart, something of equivalent physical sense is used instead. Compare "ardour," from the Latin *ardere*, to burn or be warm; incense, to inflame with anger, from the participle of *candeo*, to glow, the root of "incendiary;" the use of "flame" in the sense of "sweetheart," anticipated by the shepherd in Virgil, "meus ignis Amyntas;" and the figurative use of the word "fume," from *fumus*, smoke, a person who "fumes," being implied therein to be metaphorically on fire. Hence also the fine scriptural phrase, "Why doth thine anger smoke?" Hence again the familiar phrases, inflamed with indignation, the heat of resentment, to kindle one's wrath, a hot-headed fellow, burning with passion, boiling with rage. The beautiful word "zeal," denoting love or enthusiasm for a particular object, is from the Greek ζέω, to seethe or bubble up, as water does when beginning to boil. Zeal, accordingly, presents the same general idea to the mind's eye, and is at the same moment a most interesting witness to the way in which all abstract terms rest upon the sounds of nature, ζέσις, the substantive, being a close imitation of the noise of water beginning to boil. Plato expressly applies it to "the fervour of the soul," ζέσις τῆς ψυχῆς.* Cognate with "zeal" is the essential part of the word "jealousy." Originally the two words were exchangeable, as they are still in the phrase to be jealous of one's honour, which means to be zealous on behalf of it. Jealousy in the reverse or ignoble sense to which it is now almost restricted, is simply zeal developed in a selfish or wrong direction.

How plainly the principle involved in these various usages, always self-consistent, bears out the doctrine of the human origin of language must be evident. They evince incontrovertibly that in order that he should be able to converse man needed no miraculous aid.

They prove that, by virtue of his own intuitive perception of the natural harmonies or correspondences of things, he is capable of constructing out of a single word, procured in the first place from the material creation around him, an indefinite variety of new and expressive terms. For when we find that from time immemorial such abstract emotions as love, anger, and zeal have possessed names suggested by man's own instincts, and evidently fashioned by his own lips, the great difficulty in supposing language to be of human origin at once disappears. The difficulty in question centres in the origin of words such as these, namely, the terms which denote "abstractions." The only other real difficulty that can possibly suggest itself, the origin of the first *physical* appellations, is sufficiently met, as already shown, by the universal existence of onomatopœias. No matter that in England at this present moment we use, in speaking of anger and love, terms apparently unconnected with fire, and having no etymological relation with the primeval *aur*. We have their synonyms, warmth, ardour, zeal, etc., and that is enough. All that is proved by the objector is that in course of time things have received a variety of new figurative appellations. "Love," after all, is not so very far away in its inmost sense, this word, which has come down from the remotest antiquity, appearing to designate, in its physical purport, *breathing upon*, so as to warm and cherish, as when a mother nestles her babe, giving it paradise in her bosom.

LEO H. GRINDON.

(To be continued.)

* Cratylus, 419. The "boiling" and hissing of the surf as it dashes among the rocks and pebbles on the beach is admirably described by Herodotus through the medium of the same word, τῆς θαλάσσης ζησάσης (vii. 488).

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DISSENSION AMONG THE UNITARIANS.

A FEW weeks ago we noted among our "Items of Interest" a speech by the Rev. W. J. Knapton, a Unitarian minister, reported in the *Bradford Observer*, in which he expressed his dissent from some of the Latitudinarian views generally received by that body. As Mr. Knapton was the assistant of the late Mr. George Dawson of Birmingham and is now the minister of a large and influential congregation, his courageous statement has caused a little excitement in Unitarian circles, and a controversy has been carried on in the *Inquirer* and the *Christian Life*, which are, we believe, prominent organs of the Unitarian body. This controversy is exceedingly interesting, as showing that the members of a Church not bound together by a common faith cannot work together for a common end. We have never been able to say what the positive doctrines of Unitarianism are, as we have found among them Positivists, Agnostics, Materialists, and many who have not completely thrown off their allegiance to orthodoxy. We learn from this controversy that neither Mr. Knapton nor his opponents can tell us what Unitarianism is, nor what its aims are.

A letter of protest from a friend drew from Mr. Knapton a fuller explanation of his position and of his reasons for making a public avowal of his belief. In his explanation he says: "I have been led to look upon Christ not as a teacher among teachers, but as *the* Teacher endowed with supernatural power specially raised up by God to make known His will to men; to reveal what could never be anything more than a peradventure without an authoritative declaration the fact of the future life, and to win back sinful men to God. I now believe Christ when He says, 'I am the Way, the Truth, and the Life; no man cometh to the Father but by Me.'" In reply to a query as to what authority he attached to the Scriptures, he says, "I attach to the Scriptures an absolute authority in matters distinctly religious. I look upon them as a revelation of God's will to men." He further advocates the adoption of a creed in order to eliminate the Materialists from the Churches. He says, "My position is questioned when I affirm that Latitudinarianism leads to Agnosticism, and that Agnosticism is but another way of spelling Atheism. Now, I appeal, sir, to your long experience in the Unitarian body, and ask whether that experience does not confirm my testimony? . . . I would ask what proportion of the members of our congregations have clear, definite, and positive religious convictions; and what proportion, when you come to probe their philosophy to the bottom, are Materialistic? . . . I advocate the imperative necessity of the Christian Church formulating clearly and succinctly the essential verities of religion, and demanding an assent to this creed of all who desire to enter into Church membership."

The *Inquirer* in its next issue has a leading article headed "A Case of Reversion," in which Mr. Knapton's letter is very severely criticised. The writer says emphatically that Latitudinarianism does not lead to Agnosticism, and that Agnosticism is not always to be found fault with. Unfortunately in the same number of the *Inquirer* there is a review of a work on Agnosticism, and the reviewer defines the position of the Agnostic in the following words: "Agnosticism is the avoidance of any settled conviction with regard to religion, the constant boast of freedom of thought without using it for any definite end, and the exercise of inquiry that leads to nothing particular; or, if any conclusion is come to at all, it is that even if God exists we cannot possibly come to know anything about Him; that whether there is an immortal life for man it is vain to try to find out; for we can know nothing but the phenomenal." In reply Mr. Knapton points this out and demands the meaning of the phrase "tendency of modern thought," which had been used by his critic. "The Positivist will probably assert that the tendency of modern thought is in the direction of Positivism; the Agnostic of Agnosticism; the Materialist of Materialism. But I apprehend that it can hardly be a matter of surprise to the writer of an article in a professedly religious newspaper that a minister of religion should not tend in any one of these directions; and so I surmise that he uses the phrase modern thought somewhat loosely, to signify the vague theology of that small but self-assertive body of people who seem to think that the whole of religion is summed up in the speculative philosophy of Dutch theologians or German rationalists; and further, who assume that the first duty of a minister is to seek to familiarize his people with all their vagaries." Mr. Knapton sees clearly that apart from revelation there can be no religion, and shows with admirable terseness that when revelation is put to one side that nothing can be known certainly, and that men give themselves up to curious conceits.

The *Christian Life* rejoices that Mr. Knapton has made "ingenuous confession of a happy advance of view in relation to the central topic of Christian faith." "We need not say with what satisfaction we welcome this confession." With the exception of the matter of the Creed, the *Christian Life* wholly, indorses the position of Mr. Knapton, and concludes: "We commend the spirit of Mr. Knapton's newer testimony to the candid consideration of all wellwishers to the future of Unitarian Christianity."

In rising from the perusal of the controversy two thoughts press themselves upon us with irresistible force. First, that no community of men can continue to exist which is not cemented by a common faith and a common purpose; and secondly, that creeds are *necessary*. Unless a Church can distinctly formulate its essential doctrines it is a house divided against itself which shall surely

THE REV. A. H. MACKONOCHIE.

THE perpetual curate of St. Albans, after a long career of ritualistic practices, has been sentenced to suspension for three years for having disobeyed and contravened the monition of the Court of Arches. Lord Penzance in giving judgment reviewed the course of the proceedings against Mr. Mackonochie which were commenced in 1869. After several monitions and temporary suspensions had been set at nought, the learned judge could entertain no reasonable hope of the efficacy of anything short of very stringent measures.

Mr. Mackonochie has entered an appeal against the decision in so far as it affects the stoppage of his stipend, and has expressed his determination to maintain his principles and practices at all hazards. The *Church Times* is of course very indignant at the judgment, and at the annual meeting of the English Church Union, to be held June 18th, the following resolution IS *to be adopted* (so says the advertisement): "That the thanks of this Union be given to Mr. Mackonochie, Mr. Edwards, Mr. Ward, and to their faithful people, (1) for their refusal under circumstances of the greatest difficulty to surrender the accessories of Divine worship with which since the foundation of the See of Canterbury the Church of England, in common with the whole Western Church, out of respect for the dignity of the Holy Sacrament, has desired that the Celebration of Holy Communion should be accompanied; and (2) for the protest which they have made by such refusal against the depravation of the Ornaments Rubric of the Book of Common Prayer, and against the claims put forward of late years by the Privy Council to adjudicate as a supreme ecclesiastical authority on matters affecting the spiritual interests of the Church of England."

CAMDEN ROAD MONTHLY READING MEETING.

THE SACRED SCRIPTURES.

THE third monthly reading meeting in connection with this Society was held in the lecture-room adjoining the church on Wednesday evening, June 5th, 1878. The subject of the evening was "The Sacred Scriptures."

The Rev. Dr. Tafel opened the meeting by reading Psalm cxix., and offered up the Lord's Prayer. He then announced the subject for consideration, and read the following passages, or parts of them, from the writings of the Church under their respective headings, introducing them by *T. C. R.* 193:—"What the spiritual sense of the Word is" (*T. C. R.* 194); "The Word written by correspondences" (*T. C. R.* 201); "Why the spiritual sense was not revealed to the first Churches" (*T. C. R.* 206, 207); "The literal sense a basis, and containant for the spiritual and celestial senses" (*T. C. R.* 212); "Conjunction with the Lord and consociation with the angels effected by the literal sense;" "Sacred Scripture" (a posthumous work), pp. 62-64, and *A. E.* 816; "Historical parts of the Word for children" (*A. C.* 6333, 1767); "The four different styles in the Word" (*A. C.* 66); "The Word is in all the heavens, and the angels derive their wisdom from it" (*S. S.* 70); "The manner in which the Word was given by the Lord" (*H. H.* 254); "The relation of the Word to doctrine; the Word without doctrine is not understood" (*T. C. R.* 226-228); "Relation of the Word to the Church" (*S. S.* 76, 77); "Falsification of the Word" (*S. S.* 96).

The reading was concluded by a most interesting passage, showing the manner in which the spiritual sense is to be seen in the Word, and how it is to be investigated. This passage was from "De Verbo" (posthumous, contained in *S. D.* vii. Appendix I., page 104), which is translated in "Authority in the New Church," page 215.

Dr. Tafel then said that the subject of the Sacred Scriptures had been put clearly before the meeting, and doubtless many questions had been suggested which it would be both interesting and instructive to discuss, and he should now be pleased to hear any remarks from those present. No remarks being made, Dr. Tafel continued by saying that he thought there were several points which might appear rather strange in their first presentation in the passages which had been read. One point was that the Word in its literal sense is in the other world.

In connection with this it must be remembered that there are degrees of existence in the other world which reach down to the ideas of men in this world; and that there are spirits there who are not able to raise their ideas higher than men in this world, and who nevertheless are in a good state.

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Another point of importance is the consociating power and the nature of that power which the Word exerts upon man; for example, that the angels can see the wisdom of the Word when read by children. We also see that they understand the Word more fully in its internal sense when it is read by little children than when it is read by adults who are not in a state of faith from charity.

There are, however, two states to be taken into consideration here, viz. the state of the will and the state of the understanding. Children have not much understanding, and so they are as it were open to heaven; but as an adult has some understanding he can think somewhat with the angels, and again close his mind against their influx. Thus there is a difference between the influx into a child and that into a man.

Children are simply affected by a state of holiness, but there is no illustration; but those who have some understanding of the Word and read it from true doctrine have illustration. Those who read the Word from false doctrine have no illustration; if, however, the falsities reside in their memory and are not confirmed by them they may be in a state of holiness, and this state may prepare them to receive illustration. If a sceptic tries to find out passages from the Word in order that he may mock it, there is in such a case no conjunction effected.

A further point is the manner in which the Word was breathed into the prophets. It is generally believed that the state of the prophets had nothing to do with the way in which they received the Word. But we cannot fail to notice the difference in the books of the prophets, how that Isaiah differs in style from Jeremiah and the other prophets. The Word had to be clothed by natural ideas and thoughts, for we read of the rivers, mountains, etc., of Canaan, and these names could never have been used unless they had first existed in the minds of the writers.

In the Ancient Church everything around them was representative of spiritual things. Their minds were not opened more than the minds of men at the present day, for men at the present time could have their minds open to as high a degree as the men of the Ancient Church had, but these latter acquired the faculty of seeing spiritual things in all the natural objects around them. They had statues, etc., which they formed as the representatives of some spiritual truth. But this faculty of knowing correspondences gradually decreased until it was entirely lost.

The Greeks derived their custom of making statues from the ancients, but they lost the signification of them, and so only made them for their outward beauty and form.

A lady here expressed her desire to know how it was that the men of the Most Ancient Church first got the idea of correspondences?

Dr. Tafel replied by reading *A. C.* 4493, and remarked that the origin of correspondence is not in this world, but in heaven; and there the interior thoughts of the angels are represented in outward signs and correspondences. From the spiritual world correspondences are continued into the natural world; in fact, all the creation of the universe is due to correspondence.

The ancients had their minds illustrated by the light of heaven and not merely by the light of the world, and the light of heaven, which is spiritual light, not only illuminates but also gives knowledge, therefore the men of the Most Ancient Church were born, as it were, into the knowledge of correspondences.

The same lady asked further, In what way do the spirits write the Word in the other world?

To which Dr. Tafel replied that it is a universal law in the other world that what the angels think and speak represents itself in outward forms. There are very many representations around each angel corresponding to his affections and thoughts, and these representations vanish when his affections and thoughts change; still whatever the angels establish with their hands is fixed and remains. So whenever a beautiful thought comes to the angels it may vanish away, but if they write it it will remain, and it is in this way that by the angels the Word is established in heaven. Another lady here asked, In what language do the angels write?

Dr. Tafel replied that human languages do not extend beyond this world, and so all the languages we learn here will be left behind, for natural language is given for uses in this world, and merely learning languages will not benefit us; nevertheless there is a great advantage in knowing different languages, as they are of great use in our relations to our fellow-men.

In the world of spirits, where the Word is also written in the letter, it would be written in the language of the spirits, which is the language of our thoughts, for although the languages of men in this world may differ their thoughts are very much alike. The writings in the lower parts of heaven are very similar to our own.

Mr. Whittington asked for a word of explanation concerning the copies written by the spirits by inspiration, Are they special copies of the Word?

Dr. Tafel replied by reading *S. S.* 72.

A gentleman from the audience asked, Would the literal sense of the Word in the spiritual world refer to the life of the angels as the literal sense applies to our life in this world?

To which Dr. Tafel replied that the literal sense of the Word in the spiritual world differed from the literal sense which we have in this world.

In our Word we have much which relates to the *proprium* of the Jews; but it is questionable whether anything relating to the Jewish nation is in the literal sense of the Word in the other world; still the life of the angels is according to the Word as it is with them.

The same gentleman further remarked that there are three senses in the Word, the natural, spiritual, and the celestial, would the celestial angels see the spiritual sense of the Word?

Dr. Tafel replied that the Word with the celestial angels was written in the celestial language, and not in the spiritual, but it contained the pure Divine sense, therefore the celestial angels would not see the spiritual sense of the Word. The spiritual angels have the spiritual sense of the Word, but are not able to see the celestial sense.

The little dots and curves which we notice around the Hebrew letters of the present time are the remains of the celestial language, and that part is meant by the "jot and tittle" which shall not pass away.

Dr. Tafel also read the following passages from the "Spiritual Diary," Nos. 4671, 3619, 3621, and page 83, vol. vii. Appendix I., which are to be found translated on pages 158, 159, and 160 of "Authority in the New Church;" and further remarked that it appeared from these passages that by reading the Word in Hebrew there is closer communication with heaven effected than when the Word is read in any of the translations, and that just as much as the translations of the Word are short of being correct, in a like degree the power of communication with heaven is weakened. No more questions being asked, Dr. Tafel closed a most instructive and enjoyable meeting with the benediction.

ITEMS OF INTEREST.

In *The Life and Words of Christ*, by Cunningham Geikie, D.D., there is a note upon the condition of Judæa in the time of our Lord. It says: "The moneys demanded were sternly exacted from the whole province, and many additional ways of gratifying rapacity were invented. A head-tax was levied on all slaves and freemen. Doors and columns were taxed, and other imposts were demanded in corn, or as soldier-money, or for arms; boatmen, engines of war, and conveyances were requisitioned. If a new tax could be thought of, it was at once imposed. Military governors were put not only in cities, but almost in each village and mansion, and he was thought the best man and the best citizen who used his position most harshly and remorselessly. The province was full of lictors and officials, and swarmed with prefects and tax-collectors, who added to the taxes for their private gain, pretending that, being exiled from home and country, they needed to do so—thus covering dishonest acts by a fair excuse. Besides this, heavy usury was added to all the taxes, as generally happens in war. Such a state of things can be only equalled now, by the government or misgovernment of the Christian states subject to Turkey, as enumerated in the following official declaration (1876):—

"1. The small farmer complains that he has to give half his produce to the aga, or mayor; that the aga pays him four visits a year, and he has to maintain him and his followers while they remain.

"2. The tithes are farmed, and the farmers exact ten times the amount prescribed by law.

"3. The rayahs have also to pay taxes and personal contributions.

"4. The cattle are counted in an inquitous manner.

"5. A Christian prosecuted by a Turk, or who prosecutes a Turk, loses his suit unless he has two Turkish witnesses, and is thrown into prison.

"6. The Turks employ violence, carry off wives and daughters, and force them to embrace Islamism.

"7. If a Christian calls for justice against a Turk, he is sure not to live more than three days.

"8. The Turks hate our priests, churches, etc.

"9. We pay taxes and receive no education; we have no schools.

"10. The rayah is obliged to work on roads for a week at a time, without pay or food.

"11. When horses are required for the army the rayah has his animals taken.

"12. We cannot obtain justice in a court composed of savage Turks and only two Christians, who are forced to consent even to the death of the most honest Christians.

"13. If a poor Christian resists forced labour, or interferes to prevent his horse being taken, he is sure to be beaten almost to death.

"14. If a Christian takes a case into court, he can never get it settled without bribing the judges to ten times the value of the matter in dispute.

"15. There is no security under the Turkish Government.

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Columbus," appeared in the *Freeman* of June 6th:—"This is a revised edition, published also in a cheaper form, of the ablest life of Swedenborg which has yet appeared. It is well written, and gives a fair account of the character and works of this great mystic from the standpoint of an ardent admirer and believer in his doctrines. It has not altered our own estimate of him nor won our assent to his intellectual and spiritual vagaries. That he was a sincere, and in many respects a noble man, we do not doubt, and he has influenced strongly some of the strongest minds of our age. But how he could believe in his visions and revelations we are at a loss to imagine. We have found in his teachings little help."

The *Athenæum* makes the announcement that "Mr. Sparkes, of the South Kensington School of Art, is engaged upon a Life of Flaxman." This is not only an intimation that one artist is writing the life of another artist, but that one New Churchman is writing the life of another New Churchman. We look forward to its appearance with much pleasure.

The *Eastern Daily Press*, in reviewing the second edition of that popular work "The Evening and the Morning," has the following summing up: "The work we are reviewing, in addition to its intrinsic merit as an argumentative treatise, is written in pure faultless English, and the author has studiously avoided the too common habit of coining pedantic and unnecessary words, which may give an air of originality, but at the same time have a tendency to obscure instead of elucidating the meaning of the writer. . . . We can heartily recommend 'The Evening and the Morning' as a highly readable and instructive book. It will not only prove of great value to the sceptic, but persons of all creeds and sects may find food for reflection in this most interesting volume. Abstruse metaphysical subjects, commonly so dry and uninteresting, are in the hands of the author invested with all the fascination of a modern novel. Although possessing a vein of satire the author never forgets that he is handling serious and important subjects, which are treated by him with becoming reverence, as well as with great judgment, ability, and tact."

On Sunday, May 26th, the Sunday-school sermons in connection with the Derby New Church were preached by the Rev. J. Presland, upon the subjects, "Out of the mouth of babes and sucklings Thou hast perfected praise;" "Samuel's ephod and little coat." He also delivered an address to the teachers, and scholars in the afternoon upon "Samson's strength." The whole of these subjects were eloquently and clearly explained by Mr. Presland, and could not fail to impress the minds and hearts of all present. The occasion of the visit of their former minister and townsman brought together a large number of New Church friends. The collections were good, and the singing by the children and choir all contributed to the success of the services.

At a devotional gathering in connection with the yearly meeting of the Society of Friends one of the speakers reminded his hearers "that faith without work was dead, . . . that faith in Christ was a means to an end, so that the things which were not possible under the Law are possible to believers. The requirements of the Gospel are not less but more than the requirements of the Law, but what the Law could not effect the living power of the Spirit of Christ can effect. All their Christian work depended upon the substantial character of the work in their own hearts."

SUNDAY-SCHOOL LESSONS FOR JULY.

Date.	Text for Repetition.	Subject.	Chapter for Reading.	Lesson.
July 7.	Rom. ii. 1, 6. John xiv. 8, 9.	Jesus and others' Thoughts. Samson overcome.	Luke vi. Judges xvi.	Luke vi. 1-12. Judges xvi. 15-20.
,, 14.	Rom. ii. 2, 6. Colos. i. 18, 19.	Jesus and others' Feelings. Samson's latter Days.	John vi. 22 to end. Judges xvii.	John vi. 53-65. Judges xvi. 25-31.
,, 21.	Romans ii. 3, 6. John xx. 27, 28.	Jesus and others' Actions. Micah and his Images.	Mark ix. Judges xviii.	Mark ix. 30-41. Judges xviii. 22-31.
,, 28.	Romans ii. 4, 6. Jude 24, 25.	Jesus and others' Intentions. Ruth and Naomi.	John vii. Ruth i. ii.	John vii. 14-30. Ruth ii. 18-23.

*** Two plans of lessons are given to suit those Societies which have school both in the morning and afternoon.

JESUS AND OTHERS' THOUGHTS.

July 7th, Morning.—Luke vi. 1-12. The Sabbath was made for man for the promotion of his physical and spiritual welfare. The Pharisees while they omitted the weightier matters of the Law professed great regard for external observances; they pleaded for the letter which killeth and ignored the spirit that giveth life, hence Isaiah i. 13-14. They hated the Lord, who was the Word made flesh, for the same reason that they made the Word of none effect through their traditions, because they loved darkness rather than light. They knew the Lord possessed the power of healing; they anticipated that He would heal the withered hand, not with gladness (as they would have done if they were in love to the neighbour), but in the hope of being able to convict the Lord of disobedience to the Mosaic Law.

But "He knew their thoughts." Our thoughts often find expression in our words and countenances; yet by hypocrisy we may disguise our thoughts from each other, but not from the Lord. In the next life our thoughts are revealed in the faces of our spiritual bodies; our spiritual state is always seen by the Lord. We may *guess* at each other's thoughts—the Lord "*knew*." This is a proof of the Divinity of the Lord and of His identity with Jehovah (compare Ps. cxxxix. 1-4; John i. 47-49; ii. 23-25). Jesus knows all things—Omniscient—the only wise God our Saviour. He knows our thoughts just as well as He knew the thoughts of the Scribes and Pharisees; He knows the thoughts we cherish, and helps us to cherish good thoughts; He knows the thoughts that tempt us, and He helps us to resist them.

SAMSON AND DELILAH.

July 7th, Afternoon.—Judges xvi. 15-20. Delilah literally means *feeble, weak, delicate,* and spiritually represents a perverted affection, an affection allied to faith alone. She lived in the Valley of Sorek (or the valley of choice wines), again betokening her as the representative of an affection for perverted faith or truth. A false faith in it self is not very dangerous to the spiritual Nazarite when it is conjoined to an affection that is feeble and weak and delicate for good; but full of covetousness, and determined and persistent for evil, then danger threatens the soul. It is not the declared enemy, but the secret traitor, that is the soul's greatest foe. Hence Adam is said to have been beguiled by Eve, Sisera by Jael, Samson by Delilah, and Solomon by his wives. If the affections are fixed on that which is right and good, the soul is safe; if otherwise, the soul is betrayed, and often "with a kiss."

The hair signifies the externals of thought and life; these spiritually are the expression of the internal state. Where good and truth are not in the ultimates it is because they are not in the interiors, therefore the very hairs of our head are all numbered. John preached repentance clothed in hairy garments. The Lord perfected His Humanity to its very ultimates. His hair was white like wool. Nebuchadnezzar, the personification of the lust of dominion, was driven from men, and his hairs grew like eagles' feathers. Samson was strong so long as he allowed his hair to grow according to the Divine command; when he surrendered his knowledge to the will of a corrupted affection he also became like Delilah, weak, feeble, and delicate.

MARRIAGE.

On June 17th, at the New Church College Chapel, Devonshire Street, Islington, by the Rev. T. L. Marsden, Charles F. Baldwin, Ipswich, to Annie E. Lancaster, Islington.

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This question has also been made a personal one among men and women; and while some hold that man, as the representative of the intellect, of learning, intelligence, and wisdom, ought to come first, others are willing to grant precedence to woman, as the representative of goodness, of love, and of all those gentler virtues which derive their origin from love.

Music even, the language of the affections, and literature, as the expression of the human understanding, have been pitted against one another; and while there are those who look down upon music, and regard it as a mere pastime, which cannot stand comparison for a moment with science, literature, and philosophy, there are others who place music far above science, literature, and philosophy, and who declare that where the realm of philosophy ceases, there the realm of music begins.

In the light of the New Church it becomes plain at once that as good is interior, and truth exterior, the palm of priority belongs to good, and not to truth, to charity and not to faith, to action and not to speculation. And this it proves on the natural plane by the correspondences of good and truth, of love and of wisdom, of charity and of faith. Love, the New Church teaches, corresponds to fire, and wisdom to light, but common observation teaches us that light emanates from fire, and not *vice versâ;* it also informs us that heat, which likewise corresponds to love and to good, is more interior than light, and in fact imparts life to light; for experience teaches us that light alone is utterly void of life, and hence of power, as may be seen in winter; and that it becomes living and powerful just in proportion as it becomes instinct with heat or warmth, as may be seen in summer.

In the body also, we are taught, love and the will correspond to the heart, and the understanding and wisdom to the lungs; but a mere general knowledge of the mechanism of our body shows that the action of the heart is not only more interior, but is also prior to that of the lungs. For while the action of the heart by the blood enters into the very inmost recesses of every muscle in the body, the respiratory motion of the lungs exerts only an external, stimulating influence upon the muscles and the sinews. But as to the question of priority in respect to time, it is well known that the function of the heart commences at a very much earlier period than that of the lungs.

That the will is anterior and prior to the understanding, love to wisdom, and affection to thought, is also admitted by common sense and in everyday life. Hence we have proverbs like these: "Where there's a will, there's a way;" and again, "Convince a man against his will, he'll be of the same opinion still;" thus acknowledging that behind a man's way of thinking there is his will, and that his convictions and opinions are controlled and shaped by his will or his love.

Besides, it is well known that impure loves give rise to impure thoughts; and that a pure heart entertains none other than pure thoughts.

If, on the other hand, we turn from common sense and everyday life to philosophy and theology, we find that these branches of human learning and intelligence are in direct opposition to the common-sense view of humanity and the teachings of the New Church on this subject.

Thought, says modern philosophy, is prior to feeling and affection, and thus to love; and the theology which is accepted in the Christian Church teaches that faith is the one only thing which saves man from his sins, while charity, *i.e.* what we are taught in the New Church to understand by charity, is entirely banished from the Church and consigned to the philosophers and moralists, who treat of it under the name of Ethics.

The Church, therefore, declares not only that faith is prior and superior to charity, but also that faith is the only saving principle of the Church.

This was not the Lord's teaching, nor that of His apostles. When "a certain lawyer stood up, and tempted the Lord, saying, Master, what shall I do to inherit eternal life? the Lord said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And the Lord said unto him, Thou hast answered right: this do, and thou shalt live." The Lord, therefore, puts love first, and makes it the end and object of life, and not faith or truth. And the Apostle said in his Epistle to the Corinthians, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

The sources of Christianity, therefore, the Word of the Lord Himself, and the teachings of His apostles, give no uncertain sound when asked whether good or truth, charity or faith, love or wisdom, are prior and more important in the Church; for they clearly and unmistakably assign priority and the first place to love and charity, and not to wisdom and faith.

This very same priority between charity and faith, or good and truth, is treated in the internal sense of the words of our text, and, indeed, in several other passages to which we shall allude.

In the literal sense our text treats of the history of the sons of Isaac and Rebecca, the ancestors of the Jewish people. Yet as by the Jewish people throughout the whole of the Scripture was meant God's own chosen people, His Church on earth; and as by Canaan was represented the heavenly Canaan, the Lord's kingdom in heaven and on earth; as, therefore, the Lord's Word while treating outwardly in the letter of the history of the Jewish people, inwardly in the internal sense treats of the Lord's kingdom in heaven and on earth; so also by Abraham and Sarah, by Isaac and Rebecca, and by their sons Esau and Jacob, are represented powers or faculties of the Lord's kingdom in the minds of men.

As Abraham, Isaac, Esau, and Jacob in the letter of the Word represent three successive generations, of which one gave birth to the other, so in the internal sense they represent three degrees or three regions in the human mind, of which one is interior to the other, and in all of which the Lord's kingdom is to be established.

By Abraham is represented the highest degree of the human mind, which in the writings of the New Church is called the celestial, and which corresponds to the highest or third heaven. This in the parable of the rich

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man and Lazarus is represented by Abraham's bosom. In this inmost degree of the human mind are the remains of innocence, which during the earliest age of our existence have been mercifully implanted there by the Lord.

By Isaac and Rebecca is represented the rational degree of our mind, corresponding to the second or spiritual heaven. There, we are taught, is formed in the beginning of regeneration the plane of conscience, which consists of a union of rational good and rational truth; rational good being represented by Isaac, and rational truth by Rebecca.

By means of the good and truth in the rational mind the Lord reforms and regenerates the natural mind. And the regenerated natural mind is constituted of natural good represented by Esau, and natural truth represented by Jacob.

As good is the firstborn in the Church, and claims priority over truth, and as by Esau is represented natural good, and by Jacob natural truth, therefore, also, we read that Esau was the firstborn or elder brother, and Jacob the younger brother.

Thus far everything seems to be in perfect harmony with the general teaching of Scripture and of the New Church, namely, that good is firstborn, and thus prior, and truth subsequent, and hence inferior. But in contradiction to this principle we afterwards find that good, represented by Esau, sells its birthright to truth, represented by Jacob.

And in the twenty-seventh chapter of Genesis we find that Jacob, by whom is represented truth, after putting on the outward appearance of Esau, by whom is represented good, is accepted by Isaac, or by rational good, as his firstborn, and receives his blessing.

A similar case we find recorded in Genesis xlviii., where Jacob in blessing the sons of Joseph placed his right hand on the head of Ephraim, the younger son, and his left hand on Manasseh, who was the elder and firstborn, and by whom, therefore, was represented charity or good, while by Ephraim was represented the intellectual principle of the Church. On this account, also, Ephraim is called the firstborn in Jeremiah xxxi.

Now what spiritual lesson is intended to be conveyed to us by all this?

In the first place, it must be stated here that the selling of the birthright of Esau to Jacob, and thus the acknowledgment of the priority or superiority of truth over good, is only temporary, and not permanent. The temporary nature of this sale is expressed by the words "as for to-day," which are used in the original language of Scripture in this connection, "Sell me, as for to-day, thy birthright," and again in this connection, "And Jacob said, Swear to me, as for to-day." That the superiority of Jacob over Esau was only to be temporary appears also in Isaac's blessing of Esau, where these words are used: "And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck" (Gen. xxvii.). But that Esau, *i.e.* good in the natural mind, actually broke the yoke of Jacob, *i.e.* of truth in the same mind, we find on reading, that Jacob humbled himself and his wives and his sons before Esau, calling Esau "his lord," and himself "his servant" (Gen. xxxiii.).

It seems, therefore, that in the establishment of the Lord's kingdom, or of the Church, there is a period during which truth or doctrine has priority over good; nay, it seems that unless truth or doctrine had then priority over good, the Lord's kingdom or His Church could not be established in this world; for otherwise it would not have been taught in the internal sense of Scripture that good sold its birthright or its priority to truth.

Truth or doctrine has thus priority over good in the beginning, while preparation is being made for the Church, and while the Church itself is being planted; or, in other words, before and during regeneration, truth and doctrine are in the first, and good is in the second place. But after regeneration has been accomplished, or after the Lord's kingdom has been established in man, there is an inversion of state, and then good, represented by Esau, has the dominion, and the truth of doctrine, represented by Jacob, becomes the servant.

Such was not the case in the most ancient times, when humanity was enjoying its Golden Age. Then good or love was prior and superior to truth or doctrine from first to last. Good then, as we are taught, flowed into the hearts of men from within; and from their hearts, that is, from their wills, it flowed into their understandings, and assumed there the form of truth. On this account we read in Scripture concerning celestial men, that the Lord will put His law in their inward parts, and write it in their hearts; and in the writings of the New Church we read that they had the perception of truth from good, that is, from good they were led into, and perceived, truth.

This faculty of perceiving truth from good has however been entirely lost to mankind since the Flood. The will-faculty of men, so far as their natural mind is concerned, has ever since been entirely perverted and turned away from the Lord; and thus instead of being born with a tendency towards the love of the Lord and their neighbour, they are now born with a tendency towards self-love and the love of the world. Instead of loving good and truth, therefore, men by birth now love evils and falsities.

In order to save man out of this abyss of evil and falsity, we are taught the Lord mercifully separated the perverted will-faculty of men from their understanding, so that there is now no such uninterrupted influx from the will into the understanding, as in former times. And the result of all this is, that at the present time the understanding can no more be taught by the influx of good from within; and that every item of information, both in spiritual and in natural things, has to be communicated to it by instruction, through the medium of the natural senses from without; wherefore we are further taught that the understanding of man nowadays is, indeed, in a state of integrity at his birth, but his will-faculty is utterly perverted and instinct with hereditary evil; and that men from having been internal men have now become external.

It is on this account that there is nowadays an apparent superiority of what is external over what is internal, and thus of the understanding over the will, and of the truth of doctrine over good; yet this superiority is only temporary, and extends only to the period before and during regeneration. Yet even before and during regeneration the superiority of truth and doctrine over good is only apparent, and not real. For in order that truth and doctrine may then be fixed in the understanding, love and its affections, and hence good, are required as a receptive soil.

The love, however, which is required in order to insure the development of the understanding is furnished by the good of innocence which the Lord instils into the souls of men during their infancy and youth. And the love which the Lord then instils into the hearts of men is not only utilized in fixing truths and doctrines and scientifics of every kind in the memory; but love, and hence good, so far as the man himself permits it, arranges

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also all those truths and doctrinals and knowledges of every kind into heavenly order; thus enabling man to think of these subjects in a rational manner.

Nevertheless, the action of love and of good in the human minds is deeply hidden from the gaze of men; while the implantation of truths and doctrinals, and their elaboration into higher truths and conclusions, can be plainly traced by them. Man, therefore, is now distinctly led by truths to good; or, in other words, he clearly and distinctly learns and acquires truths from the Word of God, and then he tries to practise them. This acquisition of truths and doctrines, and of knowledges of every kind, is undertaken by the Jacob principle in our mind, and in the internal sense of our text is meant by Jacob's boiling pulse. Good nowadays is utterly helpless in our minds; for the innocence of childhood, which represents our store of good, is only superinduced over our will-faculty, and does not interiorly enter into it. In fact, our old, perverted will cannot be reformed and regenerated at all, and therefore the Lord builds up a new will in us, and this He builds up in our understanding, but it is built up there by the truths in our understanding teaching our new will what to do, and how to act. While Jacob, therefore, studies and collects truths and doctrines from the Word, Esau, the new will, has to go to Jacob for spiritual food in order that it may perform the good of life, which is meant by Esau's being in the field.

In the field, however, Esau becomes faint; that is, good nowadays, unless it is constantly instructed by truths from the Word and strengthened thereby, becomes faint, and is obliged from the field of labour to come to Jacob for a fresh supply of doctrine, represented by pulse.

In the form in which Jacob first collects this doctrine it is undigested, and not properly arranged, and therefore it is called *pulse;* yet Esau is so eager for it that he begs Jacob for the red thing, by which he means that it is good in his eyes, for red corresponds to good.

Natural good in its hungry state, without the doctrine of truth, we are taught, is represented by Esau, but when it is fed by Jacob's pulse, by the red thing, then it is called Edom. Edom in the original language of Scripture signifying what is red.

As good nowadays is so utterly helpless and dependent on truth and doctrine from the Word in order that it may know what to do and how to act, therefore we read finally that Esau sold his birthright to Jacob; that is, good thereby acknowledges that truth and doctrine nowadays is the indispensable means of regeneration, and hence of salvation; that without truth good is blind, and does not know how to act; that good, in fact, is entirely qualified by truth, that is, it puts on its quality. If truth in the mind, therefore, is scanty and badly digested, good will be of the same quality; but if the mind is well stored with truth and doctrine, then good will be rich and full. Again, when the truths in the mind are drawn simply from the literal sense of the Word, and hence are of a merely general nature, then also good will partake of the same general character; but if these truths are drawn from the interior sense of the Word, if the understanding, therefore, is taught in the particular truths of the Divine Word, then good in man will be of a like particular and definite character.

Let us, therefore, never forget that we no longer live in the *golden* age, and hence no longer belong to the Lord's celestial Church, but that we are born in the *iron* age, and belong to the Lord's spiritual Church; and that in the spiritual Church Esau has to sell his birthright to Jacob in order that Jacob may give him to eat and to drink; that unless Esau go to Jacob for instruction in the doctrine of truth, Esau, that is, good in the Church, will become faint and helpless and void of all power.

In conclusion, let us remember that this doctrine has been taught by the Lord Himself when, on being tempted by the devil, He replied to him, "Man shall not live by bread," *i.e.* by good alone, "but by every word that proceedeth out of the mouth of God." R. L. TAFEL.

CONFIRMATION.*

THE subject of Confirmation, accounted as one of the *Seven Sacraments* in the Romish Church, and deemed of very great importance in the Episcopal Churches, British and Foreign, is one that deserves candid and careful consideration. The popular conception of the rite is that the *responsibility* accepted by godfathers and godmothers at baptism, when they promise in the name of the child "to renounce the devil and all his works, the pomp and vanities of this wicked world, and all the sinful lusts of the flesh," is transferred at Confirmation to the child now arrived at an age to understand right from wrong. We need scarcely say that this view is held by the unlearned only, although there are many features in the preparation for the rite and in its administration that might naturally lead the vulgar mind to such a conclusion.

In the various discussions that have taken place in the New Church in England, those who have advocated the adoption of "a rite analogous to that of Confirmation" have generally assumed that the chief uses to be performed by such a rite would be found in the preparatory instruction of young people in the doctrines of the Church, and in the steadying influence of a public profession of faith and of an earnest desire to become children of God. Against these things no reasonable objection can be taken, but these are no essential parts of the rite of Confirmation.

The work before us may be justly regarded as an authoritative statement of the views of the Anglican Church upon the subject of Confirmation, dealing with the subject of the origin and grace of Confirmation doctrinally and historically.

The author, while admitting that there is no direct Divine command for the practice of Confirmation, traces the origin of the rite to the days of the Lord's apostles: "About the practice of the apostles there is no doubt. Whether they derived it from our Lord's express command, or by the inspiration of the Holy Spirit, as it is not revealed, must remain a matter of private opinion. . . . Our Lord Himself, indeed, took the little children in His arms, laid His hands upon them, and blessed them; and if we are not warranted in taking this as a *direct* authority for 'the laying on of hands,' yet we may at least view it as a gracious foreshadowing of one of the most touching and impressive ceremonies of the Church. But no sooner was the promised gift of the Holy Ghost bestowed upon the Church, bringing to the remembrance of the apostles all that Christ had taught them, than we find that a special function, retained in the hands of the apostles themselves, was ministered to the newly-baptized converts." In support of this view we are referred to Acts viii. 14-17; xix. 1-6. But the writer goes further than this, and quotes Heb. vi. 1, 2, as proof that Confirmation is one of the first principles of the doctrine of Christ, and that "it must express a Divine reality, as permanent, and as necessary to be held in all ages of the

* The History of Confirmation. By William Jackson, M.A., Vicar of Heathfield, Sussex. Parkers, London and Oxford.

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Church, as baptism, repentance, faith, resurrection, and eternal judgment."

The essential question, however, is the *use* of the rite. Mr. Jackson says, "If it is not actually a *means* of grace; if no real communication of the Holy Ghost is an essential element of Confirmation, the whole discussion is a vain logomachy." Various quotations are adduced from the Fathers and other authorities as to the practice of the Church in all ages, and as to the significance attached to the "laying on of hands" in the act of Confirmation. In 1539, in reply to a series of questions addressed to the bishops concerning the Sacraments, the Archbishop of York adopted the sentiment: "The Holy Ghost which descended upon the waters of baptism gave full innocency at the font; but in Confirmation it gives increase to grace." Great stress is laid upon the necessity of the act of Confirmation being performed by a *bishop; St. Philip, we are told, could not confirm because he was not an apostle.*

Mr. Jackson discriminates between *Confirmation itself*, and the *preparation* generally insisted upon for the reception of its grace, in a manner that evokes the warm approval of the *Church Times*. In answer to the questions, "For what end shall Christian parents bring their children to be confirmed? And how shall the candidates be taught to regard their Confirmation?" he writes: "The solemn renewal of their baptismal promises 'in the presence of God' and 'openly before the Church' is, indeed, a very serious and important act; but essentially it is identical with what they have done every time that they have reverently and as in God's sight responded in the words of the Catechism, 'Yea, verily, and by God's help so I will.' It is the expression of a resolution which they may repeat before God with prayer for His help to keep it throughout the remainder of their lives. Moreover, this public avowal is not essential to the validity of Confirmation. No such question and answer are found in the Confirmation service of the English Prayer Book since the Reformation until the Revision of 1662. In all the earlier Prayer Books the rubric directs first that every child shall be taught his Catechism before he is brought to the bishop to be confirmed; secondly, that when so prepared that they 'can answer to such questions of the Catechism as the bishop (or such as he shall appoint) shall by his discretion appose them in.' But that this was only a *preparation* for Confirmation, and not an integral portion of the rite, appears most clearly by the rubric which immediately follows this 'apposing,' and which directs that 'the bishop shall then confirm them in this wise'——After which comes the heading—

"CONFIRMATION.

"The same may be said of the ancient Latin service-books: the open and public renewal of baptismal promises is not embodied in the Confirmation service. In the services of the Greek Church there is no place for such renewal, for the confirmation follows immediately after the baptism; as was also the case in the early Church whenever a bishop was present at the baptism. While, therefore, the candidates should be taught to prepare themselves, seriously and reverently, for a true and earnest self-dedication in the solemn renewal of their baptismal promises; it would be a grievous injury to their profitable reception of confirmation if they were not at the same time encouraged to expect from their Heavenly Father those abundant graces of His Holy Spirit, which will be assuredly communicated by prayer and the laying on of hands to all who come with loving faith to receive the heavenly gift.

"What are simple persons to look for when they come to be confirmed, except those very gifts which are asked for on their behalf? 'The spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of God's holy fear.'"

It appears to us that this rite of Confirmation is intimately associated with the doctrines of Baptismal Regeneration and Apostolic Succession. Highly esteeming the orderly arrangements for the introduction of candidates into the ministry of the New Church, we should deeply regret the introduction of any rite which would even appear to place in the hands of the ministers a vestige of supernatural power. Attendance at worship, the habitual use of prayer, the constant reading of the Holy Word, and due reverence to the divinely-appointed Sacraments, are the *means of grace* to the trusting children of the Lord. We should deeply regret the introduction of Confirmation, or of any rite *analogous* to Confirmation, into the externals of New Church worship.

J. D. B.

A CASUAL CONVERSATION.

WAITING at the city terminus of the Midland Railway, I sat down upon a bench, at the other end of which a gentleman was sitting with a fine Newfoundland dog crouched beside him. I had hardly been seated a moment, with my face turned from the dog and his master, when I was startled by something laid upon my knee, and a cold, damp substance touching my hand. Looking down I saw it was the dog, asking as plain as a dog could ask for a caress, which he obtained.

"I perceive you are fond of dogs, sir," said the gentleman, "and Toby seems to know it, for he does not usually make friends with strangers so readily."

"Yes," I replied, "I am fond of all animals that are useful to man. The variety and peculiarity of their instincts are very remarkable, approaching in some instances to the reason and thought of man, though never touching it."

"Then I presume, sir," said the gentleman, "that you think instinct and reason have nothing in common with each other."

"Certainly," I replied, "the animal comes into existence with all the instincts connatural to it, and they may be developed and trained by man's reason to a high state of perfection, so that they may serve the purpose for which man requires them; but with all the training in the world you will never produce reason and thought."

"You are aware, I suppose," said the gentleman, "that your thesis is in opposition to the development theory advanced by Darwin and others. I have not given much attention to the subject, but I suppose there must be some foundation for it, as a number of learned men indorse the theory, yet there is something about it that appears to my mind to want the stamp of truth."

"Yes," I replied, "there you indicate the great want. Where can the stamp of genuine truth be obtained? It appears to me that what are called the natural sciences bear upon their face the stamp of natural truth; but when we attempt to make nature reveal to us how it came to be nature, we are asking of it what it does not contain, and therefore cannot tell us. All the progress we have made in opening out the laws by which natural things are arranged, governed, and mutually related, I grant, advances our knowledge of the beautiful order and intricate working of the finer particles of nature upon those which are more gross or external, in other words, we penetrate by our researches further and deeper into

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the laws by which nature develops or works out the finished end or result; with that I quite agree. Let our men of science, therefore, discover and lay open page after page of nature's record. I go with them and admire the perseverance and thought they must bring to bear upon their subject before they can demonstrate some newly-discovered fact; that alters, perhaps, the ideas previously entertained upon some given object, or suggests some new train of thought. Our men of science are doing a great and noble work in the world by increasing our knowledge of natural things; but all the discoveries of natural science can never reveal to us what is above or beyond the realm of nature."

"Pardon me for interrupting you," said the gentleman, "but what do you mean by being beyond nature? And I did not understand what you meant when you said we ask of nature what it does not contain, and cannot therefore tell us; how do we do that?"

"Well," I replied, "we do it in this way. There is a certain class of minds that believes only in what can be demonstrated to the natural senses, hence we have a total ignoring of any power beyond that which is inherent in nature. And because nature cannot be made to show what that power is, or how it acts upon matter, all the forms of creation, including man, are supposed to be the result of the evolution or development of matter, the affinity of one class of atoms towards another, the tendency of particle to particle, the fitness of one thing for another, in short, what is called natural selection. Thus you see all that is known, and all that we shall ever know or discover in the future, begins and ends in nature; the conclusion therefore is that there is nothing beyond nature. Some minds may be fascinated by such a theory, but to my mind such a doctrine is fatal to itself, for it makes matter produce mind, or in other words, reason and thought are only the highest development of matter called mind, and then mind turns round and says, I have searched and sifted the laws of matter down to what is denominated protoplasm, and cannot discover anything of myself or how I came into existence, yet here I am. I cannot deny my own existence, but as Nature fails to prove to me that there is anything outside or inside of herself that is not nature, I am forced to the conclusion that I must be nothing but a portion of nature. Why, my dear sir, the very fact that mind can examine into and demonstrate the laws and principles by which nature is governed is a sufficient and undeniable proof that mind must be superior to and beyond nature, and cannot partake of anything belonging to nature. Mind, therefore, must be superior to and above nature; there is no escape from this deduction, and I do not see what would be gained if it were possible to escape from it."

"Well," said the gentleman, "the only end or object, as far as I can see, is to do away with the idea that man has any existence apart from this world; for if he possesses nothing in himself but what can be traced to nature, it is evident that when he ceases to exist naturally he ceases altogether. But as you have shown, I think unmistakably, that mind is not, and cannot be matter, the question arises, What is mind, and is it possible to show what it is?"

"Well, sir," I replied, "I admit it is impossible to show what mind is from nature, and if we will not admit anything out of nature, we must leave the question what is mind unsolved for ever. But mind will not be satisfied with so disposing of itself, it keeps asking the question, What am I? whence came I? And when the answer is given, You are a spiritual existence, and belong to a spiritual creation, and there is a world of spirit as well as a world of nature, mind will not believe it because nature cannot show it. As I have said before, how can nature show what is not in it, a thing cannot yield what it does not contain. Begin with a creator as a spiritual being, and you at once have evidence of mind stamped upon every law and production of nature; and I think no one will contend that the mind of man produced nature. What astonishes me is, that mind does not see at once that it must exist from and derive all its exalted qualities from the Divine mind that created nature; and as that Creator must be supernatural, the mind of man must consequently be supernatural, or, in other words, spiritual."

"Yes," said the gentleman, "it is indeed surprising that some men should persuade themselves that there is no spiritual creation; but I doubt whether any one really does believe it. They may profess to, and may find a delight in thus setting themselves apart from the bulk of mankind. The idiosyncrasies of the human mind are very remarkable. If we deny the existence of man as a spiritual being after he leaves this world, when he dies there is an end of him. The question therefore seems to me of no consequence at all, whether man was developed from nature or created by a superior power. If this life is the end of man's existence, it seems hardly worth while that he should have been created, for with most of us this life is a troubled and short one even if we live to old age. It is true, we read that in former times men lived for hundreds of years."

"Stop, stop, my dear sir," I said, "I suppose you are referring to the Bible record. You must remember, however, that that Book cannot be admitted by those who argue that man was developed from nature. For if that Book is admitted as a Divine revelation, it distinctly states that man is a separate creation, and has a spiritual existence, and lives after he leaves this world. Nature cannot show this to man, therefore it must be revealed to him. If he will not accept the revelation there is no other means of knowing, and he is at liberty, if he so wills it, to deny the existence of his own mind as being anything but refined matter; yet nature cannot produce to him a single particle of thinking matter, and man is a thinking and reasoning being. If he desires to know how he became so, he must accept what is revealed to him concerning his spiritual existence and the nature of spiritual things."

"But you must admit, sir," said the gentleman, "that there is much in the Bible that does not agree with the undisputed facts of science, and also very much in it that reason cannot understand."

"I am aware that such is the case," I replied, "but I question whether men have not altogether misunderstood the nature and end for which that Book was given; but that is not the question just now. However erroneous the ideas may be that unenlightened reason have formed from that Book, there is abundant evidence in it for concluding that man is a spiritual being and God is a spiritual Being. And if we start with that admission, then we have a fixed standpoint above nature, from which the human mind can go on safely, opening out the laws of nature in this world and all other worlds. And every step we take, no matter in which direction, shall only increase our perception of the Divine power that created and governs all things, and shall convince us that mind is, by its very nature, a spiritual existence, not bounded by the laws of matter. What the future state or end or beginning of man's spiritual nature may be involves quite a distinct and different train of thought.

"What I have been endeavouring to show now is, that man is a spiritual being as well as a natural one."

"And yet, sir," said the gentleman, "I have no doubt

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that a certain class of minds will go on disputing the fact, and that no deductions of reason will convince them to the contrary.

"I have no hope, sir," I replied, "that they will ever be convinced so long as they refuse to acknowledge anything beyond the circle of their own natural perceptions, for all such theories are born of the natural understanding, and dig their own graves in the cause that produced them."

"That," said the gentleman, "is going so far as to say that all erroneous ideas carry with them the elements of their own destruction; for, if worked out to their ends, they must at last show their own fallacies."

"Yes," I replied, "that is the idea I intended to convey. And if you follow it out, I think you will see there must be such a thing as absolute truth in spiritual things as well as in natural. But men do not seek spiritual enlightenment upon religious matters; they seem afraid to think upon doctrinal questions."

"Too true!" said the gentleman, "men will talk with you upon politics, the state of the money market, the war, the depression of trade or any earthly thing; but what relates to the future life is as much ignored as if it had no existence except with a few enthusiastic minds whose religion consists of one or two ideas. But I am sorry we cannot pursue the subject further, for here comes our train and I am only going to the next station. I hope I may soon have the pleasure of meeting you again, for I take great interest in these subjects."

T. PLUMMER.

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER XI.

TAKE next, in illustration of the general principle before us, two or three groups of words which have for their ancestors the simple ejaculations of man himself, a class of which it is easy to find examples, and in which there are none more obvious than the infantine utterances which long ago became shaped into "father" and "mother." Though denied by Sharon Turner, there cannot be a doubt that these two utterances are almost universal among mankind. They exist, at all events, throughout the languages distinguished as the Indo-Germanic: they are illustrated also in the Semitic tongues; and as our general argument is founded upon the phenomena presented in these two leading families of human speech, quite enough is furnished to sustain it. As regards Hebrew they occur in Isaiah viii. 4, which verse, though rendered in the Authorized Version very properly, "Before the child shall have knowledge to cry, My father and my mother," would be more exactly represented by using the monosyllables *'ābh* and *'em*, the original Hebrew being אַב and אֵם. The sound which naturally and uniformly escapes when the lips of infancy are opened in an endeavour to articulate is either that of the letter *m*, with a vowel either before or after it, or of the letter *p* or *b*, also with an accompanying vowel, these two sounds being emphatically labials. For convenience' sake we shall call them *pa* and *ma*, these being now established vocables, and in their duplicated forms, papa and mama (constructed after the manner of "murmur" and "Aurora"), recognised ingredients of even literary language. Lengthened forms of them appear in Sanscrit as *pitri* and *mâtri*, in Greek as πατὴρ and μήτηρ, in Latin as *pater* and *mater*, in German as *vater* and *mutter*, and so on through fifty other languages, the French contracting the Latin into *père* and *mère*. The first of them appears again in the Pehlevi or ancient Persian language as *bab;* in Syriac it becomes the well-known scriptural *abba;* the second occurs in the Celtic tongues as *mam*. The origin of the variations of the spelling has already been explained: remembering the laws of permutation, there is, of course, not the least difficulty over the *p*, *b*, *f*, and *v*. As with ourselves, in ancient times there were familiar modifications of each of these tender appellatives. In the sixth Odyssey old King Alcinous' daughter, the fair Nausikaa, so delicately described as ἐυπέπλον and λευκώλενον, the "beautiful-robed" and the "white-armed," addresses her father in nature's own sweet and changeless language of affection as πάππα φίλε, "dear papa." In Euripides, Alcestis the boy calls upon his dying mother as μαῖα, "dear ma." These two little utterances are found also in modern verse. Dante, when he would describe the loftiest powers of the intellect, speaks of them as the reverse of the effort of the infant when it says only "mamma e babbo" (Dell' Inf. xxxii. 9). With the Greeks, βαβάζω, literally to say "ba," signified to speak inarticulately, and thus unintelligibly. Idle chatter and prating they called βαβαξ, and a cradle they called βαβαλιον. It is the same old word which exists in the French *babiller*, and in our own English babble, babe, and baby, the equivalent term "infant" signifying the non-speaker or the speechless one. Infancy is literally "inability to speak." From the Latin *mater* we have matrimony, matron, matriculate, matrix, maternity, maternal. By another beautiful figure we speak of our native land as the mother-country, just as the ancient Hebrews called theirs *'ōm;* and as the world gives and nourishes everything, our planet is figuratively "mother earth." No phrase occurs oftener in the classical poets.* We have it also in Job i. 21, and in Shelley—

> "Maternal earth, who doth her sweet smiles spread
> *For all.*"

The idea of the substance of which a thing is made is also expressed by derivatives from the infantine *ma*, this being the base of *materia*, matter, material (figuratively extended as an adjective to the all-important), immaterial, materialism, materialize, etc. *Amo*, I love, though sometimes referred to a different source, would seem consistently assigned to the same prolific root. A mother's love is the type of the entire scope of the affections. The derivatives, it is needless to say, are very numerous, including amor, amour, enamour, amative, amabilis, amiable,—which last signifies not only of loving disposition, but that which is worthy of love: "How amiable are Thy tabernacles, O Lord of Hosts!" In the same list come also amicitia, amity, amicus, amenity, amateur, all the best, in a word, of the terms which refer to cordial attachment, friendship, and predilection. Several of them take a prefix implying negation, and thus still further expand the vocabulary, as exemplified in enemy, enmity, inimical, and in the Latin inamabilis, literally "the unlovely."

> "Tristique palus inamabilis undâ
> Alligat, et novies Styx interfusa coercet." †

From the Latin *amita*, through the French *tante*, we have "aunt," figuratively a person of loving disposition; and by a perfectly natural extension of the original word for mother, "mamma," the resort of the unweaned, whence the new stream of words which includes

* Pindar, Nem. vi. 3. Æschylus, Prom. 90. The Orphic Hymn to Nature. Ovid, Met. i. 393, etc.

† The *en* of enemy, French *ennemi* (from which our own word is proximately derived), is the same as the Latin *in*, which has the double sense of in, into, or on, and of "not" or "against." Compare *enfant* = infant.

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mammosa, one of the epithets borne by deep-bosomed Ceres, mammal, mammalia, mamelon, and mamilla. "The country," says a lively traveller, "was mamillated with little hills,"—a metaphor which recalls the terms bestowed on gently-swelling and rounded eminences by the Greeks, by whom they were called μαστοι and τιτθοι.

Just as the above came from *ma*, from *pa*, by a similar process, have come the numerous words which have their proximate root in *pater*, including paternity, patrimony, patronymic, etc. Many of these are eminently figurative. A powerful friend, a defender, a protector, one who behaved, as we say ourselves, "like a father," the Romans called a "patron." Now we apply the term to one who countenances and supports, not merely persons, but principles. The senators, literally the "old men" or fathers, in ancient Rome were the "patricians." Now we apply the term to people of exalted rank. "Patriarch" means chief or principal father, and "patristic" that which pertains to the first writers upon Christian doctrines. Commemorative even more directly of the primeval *ab* are the words abbot, abbé, abbess, abbey, abbacy, all of which are again expressive metaphors.* So are the common colloquial phrases, "a paternal government," "father of his people," "the wish is father to the thought." The atmosphere, with its showers, the fertilizing spouse of maternal earth, was called by the ancients "father Æther." The Almighty, in every sense the Creator and Sustainer, we ourselves call "Our Father," an expression to which language affords no parallel. The head of the Romish Church is its "papa," pape, or Pope. We speak, too, of our "fatherland," a man devoted to which is a "patriot." The devout man carries his patriotism a step beyond, as expressed in the sacred verses, immemorially ancient, which end with

"Quid vitam sine termino
Nobis donet *in patria*."

The showers bestowed by "father Æther" naturally lead on to the idea of water in general, pronounced by Homer and Thales, by virtue of its fine masculine character, the origin of all things. Homer and Thales did not say this foolishly: the last things in the world to be called foolish are the metaphors employed by great poetry and lofty philosophy, which in truth cannot express itself except by means of metaphor, any more than the Christian religion can. Rivers of magnitude and perennial flow, such as give a country its life and prosperity, have in every age had the title of "father," as in the expressions "Father Tiber" and "Father Thames." For the same reason they are also personified as male—

"Indus or Ganges rolling *his* broad wave."

Hence one of the earliest names applied to water, so far as philology can discover, was *ab* or *ap*, in Sanscrit *âpas*, literally "father." Very interesting is it to find this ancient appellation still extant in the names of rivers wherever the Indo-Germanic languages, in any of their many varieties, have existed. In Celtic it became Abon, Apon, or Avon, which last is extant in the names of no fewer than ten English rivers. In France it is found in the Aube; in India in the geographical name Punjaub or Panj-ab, literally the "Five-river-land." *Amnis*, the Latin word for a river, likewise rests on *ap* and *âpas*, by interchange of *p* and *m*, as seen in ὕπνος and somnus, and in σεμνός, reverend, from σέβω, to revere. By permutation of *p* and *q*, as explained in chap. vi., *ap* or *âpas* became transformed into *aqua*, the proximate root of aquatic, aquarium, aqueduct, aqueous; and which reappears in French in the abbreviated form of *eau*, plural *eaux*, which is still further contracted into *Aix*-la-Chapelle. Thence it became a denominative for the greatest of waters, *æquor*, the sea, other forms of which ancient word are extant in the Welsh *aig*, the Icelandic *ægir*, and several other Celtic and Gothic terms of similar import. In Anglo-Saxon it assumed the shape of *egor*, whence iglond or eglond = an island, literally land in the midst of the sea. LEO H. GRINDON.

* Abbot, the father or head of a monastery, was originally spelt *Abbat*. Flowing from this appellation came the name of his family, the "friars," literally the brethren, friar being a corruption of the French *frère*, constantly used in the sense of "friar" by the early English writers, as in Chaucer, Prologue, 208—

"A frére there was, a wanton and a merry."

THE LATE REV. D. G. GOYDER.

THE *Bradford Observer* of July 1st has the following notice of the life of an indefatigable worker not only in the cause of the New Church, but also in many others of worth: "On Saturday morning last this venerable old man died at his residence, Grove Terrace, Bradford. He was one of the earliest ministers of the 'New Church' (Swedenborgian), having been ordained in 1822; and he was greatly valued by that body both as a writer and a preacher. He was known and esteemed, however, beyond the sphere in which he ordinarily worked, notably as a phrenologist, of which science he was an earnest student and an able expositor. He was also a master mason, and lectured on Freemasonry with great acceptance. Indeed, he was a man of versatile parts and great natural force of character, and laboured through a long life for the enlightenment and welfare of his fellow-men. Every man has a history of his own, more or less instructive: the history of the deceased is written in the 'Autobiography of a Phrenologist,' published in 1857 by Simpkin, Marshall, & Co. It is a curious book, not merely as depicting the character of the writer, but as giving in a very homely but striking fashion a narrative of current events during the early half of the present century by an intelligent looker-on. From this book we learn that Mr. Goyder was born in 1796, and at nine years of age was left an orphan. His friends procured for him admission on the foundation of the Westminster Green-Coat School, and here he received his education. After leaving school his thoughts were turned to the study of theology, and he was led to accept the teachings of Swedenborg, and by these he held tenaciously to the end. At the same time he took an active interest in the cause of Education, and under the patronage of Lord Brougham went to Bristol to organize an infants' school upon the system of Pestalozzi. It was during his temporary residence there that he was called and ordained to the ministry; and besides preaching in the New Church pulpit of that city, he organized schools in Gloucestershire, Somersetshire, Wiltshire, and other southern counties. With the same object he visited Dublin, Liverpool, Glasgow, and London. Wherever he went he was usefully employed, and made many friends. As a Christian minister he laboured at Preston, Accrington, Hull, Newcastle, Glasgow, Melbourne, and Ipswich. The story of his life shows with painful accuracy the kind of persecution and hardship a Dissenting minister of those days was subjected to, from the intolerance and bigotry of established opinion and vested interests; and by being forced to support himself by lecturing, teaching, and other secular employments. The good man whose death we record lived to see a great change in these matters, and to feel that after all his toil and sufferings, the cause to which he devoted the chief energies of his life had prospered and become a force in the world of religious thought. Mr. Goyder

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was a fluent writer, and issued several publications of varied excellence and interest. He also graduated at Edinburgh, and took the degree of Doctor in Medicine. Two sons bring his name forward with credit into another generation—the elder being Surveyor-General of South Australia, and the younger our highly-respected fellow-townsman, Dr. Goyder of Horton Road."

THE REAL RITUAL REASON WHY.

A SMALL pamphlet bearing the above title, from the pen of the Rev. Hely Smith, Rector of Tanzley, Matlock, is at present having an immense circulation. It consists of twenty-five questions and answers; its purpose being to show that the doctrines and practices of the Ritualistic party in the Church of England are the very reverse of those taught in the Scriptures. The following specimens afford an indication of the general tone of the publication:—

1. Why do Ritualists despise the authority of Scripture? *Because* Christ and His apostles appealed to Scripture as the sole rule of faith and practice.

6. Why do they tell us the Sacrament of the Lord's Supper must be taken fasting—*before breakfast*? *Because* Christ instituted it *after supper*.

12. Why do they countenance *private* devotions being performed in public, and keep the doors of their churches always open for the express purpose of encouraging the practice? *Because* Christ said, "Thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

CONVENTION OF THE NEW CHURCH IN AMERICA.

FIFTY-EIGHTH ANNUAL SESSION.

WE condense the following account from the *Boston Evening Traveller* of May 31st, 1878: "About two hundred and fifty ladies and gentlemen assembled in the New Jerusalem Church, Bowdoin Street, this forenoon to the Fifty-eighth Convention of that church. At ten o'clock the President, the Rev. Chauncey Giles, read the fifty-fourth chapter of Isaiah, and after prayer appointed Messrs. G. W. Colton of New York, W. N. Hobart of Cincinnati, and T. F. Wright of Massachusetts, as a Committee on Credentials.

"The Rev. Chauncey Giles, the President, read his annual report, from which it appeared that the state of the church is about the same. The Publishing House does not yet support itself. He recommended the consideration of the subjects of missionary work. During the past year five ministers have been ordained, and none lost. The report refers to the work of the Publishing Board, and concludes by congratulating the Convention on its prosperous condition.

"The report of the Treasurer, Mr. Hobart, followed. He recommended that a suitable form of bequest be printed. In addition to all sums donated for immediate use, the principal of which has been expended, in England, over £46,000 (nearly one-fourth of a million dollars) was invested previous to July 1876, the interest of which is being applied as directed by the donors to missionary, charitable, and other purposes.

"In this country the evident tendency has been to devise money by will to the Convention's Publishing Board, the Tract Society in Philadelphia, and the other active New Church organizations, whose frequent reports of what they are doing show so conclusively the wonderful influence they are enabled to exert, and the good that can be done by such bequests. The aggregate sums thus given in this country perhaps equal the contributions to the English Conference.

"Without doubt, all will agree that more money is to be expected in future from bequests made by will than from all other sources combined. Very few individuals have much surplus income during life. Among other things, the great advantage of owning a building in New York city, to be used not only for printing and publication purposes, but as a headquarters for the use of the whole country, should not be forgotten.

"The seventh annual report of the New Church Board of Publication showed that the value of property, May 1st, 1877, were $19,482,55.

"Besides the publication of the Rotch Edition of the 'True Christian Religion' and 'Divine Providence,' the Board has published 500 copies of the 'New Jerusalem and its Heavenly Doctrines,' 300 Tafel's 'Authority in the New Church,' and 6000 of Rev. Mr. Sewall's tract, 'A Talk about Swedenborg.'

"The new Book of Rites and Sacraments which has been in charge of the Committee of Nine, who prepared the Book of Worship, is nearly completed, and will soon be issued. It is also proposed to publish the new Sunday-School Singing-Book, prepared under the auspices of the Sunday-School Association.

"Arrangements have recently been made with Messrs. J. B. Lippincott & Co. to publish a new edition of the Compendium.

"The Secretary's report showed that they had circulated a large number of books and tracts.

"The Executive Committee reported that they had adopted the amendment of the sixteenth byelaw, and that the educational amendment be not adopted. The Rice Fund should be held by the trustee, but the accrued interest should be distributed among the various Boards.

"The subject of the incorporation of the Board of Publication was referred to a Committee consisting of Messrs Albert Mason, C. W. Colton, and Horace P. Chandler.

"At noon the Rev. Chauncey Giles delivered his annual address on 'The Doctrines of the New Church a Spiritual Science.' After referring to the miraculous age in which we live, and the wonderful changes which are being continually seen around us, he said that as New Churchmen we should heed the prophetic changes. We come together to gain new light and inspiration, and we see gradual fulfilment of the prophecies of the Bible. A few hearts already know that we are in the morning of a spiritual age. The doctrines of the New Church are scientific in their form and quality. The same conditions are essential to spiritual as to natural science. It must be based on fact, for it is impossible to construct a science without facts. Science can only be formed by insight into the intrinsic forms and qualities of isolated facts, by which their relations to other facts may be seen, and the higher laws and qualities to all the particular facts may be discovered. Swedenborg entered the spiritual world, and made a statement of things seen and heard there which are facts. The doctrines of the New Church are organized truths; they are a statement of the laws and forms and methods of man's spiritual nature, and the relations of this regeneration, spiritual culture, and growth in heavenly life as they exist in him by deviation from the Divine image and likeness in which he was created. Natural scientists find that method, order, and subordination exist in all things, great and small, immutable law governing all of the Lord's operations in nature, and they logically conclude that the same principles and methods rule in the realms of spirit.

"The existence of a Divine order in spiritual growth and attainment is certain. The truth makes a man free from groundless fears, and in the spiritual life this is also true. Genuine spiritual knowledge will free the mind from doubt for man's progress in spiritual life. Men doubt the wisdom of God because they are suffering, and by reason of disorder. Men do not doubt about what they know, it is what they do not know or what is seen only in the twilight and flitting forms of appearances that they doubt. Genuine knowledge carries conviction with it. The main question in relation to a spiritual life is 'Whether it is.' All conceivable forms of existence are given to the Lord and spirits, but they are not regarded as beings, and consequently their relations to one another cannot be determined. Having the true nature and laws of the soul, we can cultivate and develop them.

"After a most thorough disquisition on the subject, the address was concluded as follows: 'Let us be faithful to our trust; let us counsel wisely and labour diligently to make known to men those spiritual and Divine truths in which the Lord is making His Second Coming to men, and by which He will subdue all things to Himself.'

"The report of the Committee on the publication of Swedenborg's writings reviewed their work at great length, showing that during its existence many valuable additions have been made to the published lists of the works of the great founder of the Church, and several are now in preparation."

WEEK-EVENING HOME READING MEETINGS.

ON Tuesday evening, May 21st, at Devonshire Street, Islington, at the Society's Annual General Meeting, the sub-committee of the London New Church Association attended by appointment to bring the subject of Home Reading Meetings under the notice of the Society. Mr. C. Tarelli, Secretary of the Committee, introduced the subject, and said: "Mr. Chairman, Ladies and Gentlemen, I appear before you as the Secretary of the Committee appointed by the New Church Association, and I beg on behalf of my colleagues

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and myself, and also on behalf of the Association, to thank your Committee for granting us this opportunity of coming before you. The Swedenborg Society has recently published an admirable catalogue of the works of Swedenborg, on the front page of which appears his well-known rules of life, the first of which we wish to draw attention to, and which ought to be engraved on the heart and mind of every one, 'To read often and meditate much on the Word of God.' It is to be feared that this rule is not attended to as fully as it ought to be. How carelessly this duty is performed! By way of contrast how eagerly we look for our morning newspaper, and with what languid interest, sometimes even impatience, we read, or listen to, the few verses from the Holy Word every morning, and how easily we allow the reading to be neglected entirely. If it is right to make it a rule to read frequently and meditate much on the Word of God, ought we not also to make it a rule to read periodically some portion of Swedenborg's writings which helps us to unfold the angelic wisdom which the Word of God contains? And yet what a very superficial acquaintance with these writings the majority of New Churchmen possesses! The catalogue referred to also contains on its front page the following extract from Swedenborg's diary: 'There are five classes of those who read my writings. The first reject them entirely because they are in another persuasion, or because they are in no faith. The second receive them as knowledges, or as objects of mere curiosity. The third receive them intellectually, and are in some measure pleased with them; but whenever they require to apply them to regulate their lives, they remain where they were before. The fourth receive them in a persuasive manner, and are thereby led in a certain degree to amend their lives and perform uses. The fifth receive them with delight and confirm them in their lives." A sixth class might very well be added, and we fear it would be a very large class, namely, those who have these valuable writings on their book-shelves, but who scarcely, if ever, read them, but rely almost entirely on the Sunday services for their knowledge of them. It was partly with a view to encourage a more extensive reading of the writings of the Church, and partly because it regarded the institution of Home Meetings as calculated to prove valuable auxiliaries to the various Societies of the New Church, that the managing Committee of the London Association of the New Church passed at its meeting held on the 5th April 1877 the following resolution: 'That a Committee be appointed to consider and report as to the best means of encouraging meetings at the homes of members of the Church for mutual edification in the principles of the Church.' This Committee did report to the next meeting held on the 7th June 1877, and after an interesting discussion, in which its recommendations were very favourably received, another Committee was appointed to endeavour to carry the recommendations into effect. In the opinion of this Committee, based upon the report referred to, the reading of the writings of the Church is very much neglected by its members, and the establishment of periodical reading meetings is one means of ensuring a better acquaintance with the writings. They are perhaps the best substitutes with members of the New Church for the prayer meetings, Bible readings, and week-evening services which are found in all denominations in one form or other. They promote a greater personal acquaintance with the writings, and hence are likely to develop deeper convictions and more active interest in their dissemination. In the early history of the New Church they assumed a very prominent position, and were most valuable aids to its development as well as most enjoyable in themselves. One reason why they have been discontinued, and that others are not formed in greater numbers, is probably the absence of any arranging body to suggest and give a slight impetus to their formation. The New Church Association is desirous of giving that impetus. The Committee are to act as representatives to visit any meetings with the consent of their promoters, and to report at suitable periods the progress made. The action and the wishes of the Association were made known in some of the publications of the Church, but no response has been elicited, and the Committee could only report the existence of two such meetings, both of which were formed before any action of the Association took place. I am myself connected with one of them which is held fortnightly in the neighbourhood of Stoke Newington; and though it is only attended by a few, I can testify to its undoubted usefulness, and the great pleasure it affords those attending it. The other is held at Camberwell every week, and was visited by the Committee last year, and found to be well attended, and much enjoyed by its members.

"Now at the annual meeting of the managing Committee of the Association held on the 7th March last, although no manifest result had attended the efforts of the Committee, it was decided to re-appoint the Committee, and a suggestion was made by the President, Mr. Austin, that the Committee should endeavour to attend some meeting of the different Societies in London and lay the matter before the members, and we are now here by the kindness of your Committee for that purpose. It is not expected that all can form or attend home meetings, but we think there are some who have not many engagements that can do so. In a neighbourhood where a few New Church friends reside near each other such a meeting might be started to be held weekly, fortnightly, or monthly, according to arrangement. Enough has been said to show the personal benefit to be derived from such gatherings, and there is no telling what other influence might be spread from such little centres. These meetings need not interfere with any other meetings held in connection with the church. The week-evening meetings in connection with the churches are unfortunately for the most part very poorly attended, by reason chiefly of the long distances at which the members reside from the place of meeting. Home meetings would obviate the difficulty of distances. But even where distance is not a difficulty, these meetings might, with the same advantage, be held, as they would be valuable means of preparation for the larger and more public assemblies. We trust, therefore, that as far as this Society is concerned some members may be induced to form meetings of this kind. All true New Churchmen must be desirous of advancing the growth of the Church and of spreading the truths they love; and all may do so. We cannot all be preachers; we cannot all be writers; we cannot all serve on committees, or fill other offices; only a few comparatively can bestow worldly wealth to any extent; but the plan I suggest we all can follow, and it will be the means of strengthening our convictions, and of building up the Church within us, which is the best way of extending the Church around us."

Mr. Bateman, who was in the chair, said he could testify to the great usefulness of these meetings, having been connected with such gatherings in the early days of the New Church, but there were many obstacles in the way of their existence now, perhaps the chief obstacle being the great number of meetings held in the present day; however as they had other business to transact, they could not discuss the question that evening, but Mr. Tarelli must look upon his visit as the autumnal seed-time, and he trusted the seed now sown would result in a rich harvest in the course of time.

It was moved by Mr. Elliott, and seconded by Mr. Woodford, and resolved, "That the best thanks of this meeting be given to Mr. Tarelli for the manner in which he has brought the subject before the meeting, and that the same be recorded in the Society's minutes."

The meeting then proceeded with its other business.

NEW CHURCH MISSION AT SPARKBROOK.

WE cull the following from the *Birmingham Daily Gazette* of July 1st: "The members of this body of Christians in Birmingham, whose pretty and well-appointed church on Soho Hill is so well known, are endeavouring to extend their operations. Yesterday a mission-room was opened, being the building used as a middle-class school in Priestley Road, Sparkbrook, the sermon in the morning being preached by the Rev. R. R. Rodgers, minister of the Birmingham Society, and in the evening by Mr. R. Gunton, of the London New Church Missionary Society. The services were simple and the attendance good. Mr. Rodgers took the subject, 'What is meant by the New Church?' and explained the objects of those who had undertaken the mission. They believed they had a rational mode of understanding the nature of the Godhead, of salvation, of the future life, and of the revelation which God had made to man. They did not presume to have exclusive light, nor did they imagine that the mere acceptance or denial of any form of belief would save or condemn a human being. They accepted as a cardinal doctrine the oft-repeated statement of Swedenborg, that 'all religion had relation to life, and that the life of religion was to do good.' While following Swedenborg as a guide, they regarded the Bible as the Word of God and the sole and final authority. The sermon by Mr. R. Gunton was upon the subject of 'The Bible, its Author and its Nature.' He claimed for the Bible a complete and full inspiration, not as a mere record of facts, placed together for the amusement of the curious in historical matters, but as Divine history and prophecy respecting the soul and the inner life. Outwardly, perhaps, a strange assemblage of marvellous fable, of magnificent poetry, or mysterious parable, it was held together by the inner life of its spirit, which beamed forth from its Divine author, whose attributes, as 'through a glass darkly,' it shadowed forth. Like Him, it therefore could only be spiritually discerned. These discourses were listened to with much interest and attention, and at the close a series of week-evening lectures and Sunday services was announced."

UNITARIAN ASSOCIATION.

AT the fifty-third Annual Meeting of the above Association the Rev. A. W. Worthington introduced the subject of "The Terms of Religious Communion," a subject recently brought into great prominence owing to the Leicester Conference and the decision of the Congregational Union. He took what is in our opinion a common-sense view of the matter, that it is impossible to ignore differences of opinion in religious matters. While insisting

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that brotherly love and a willingness to do the will of God are distinctive marks of the true child of God, he held that since worship must be formulated in *acts* of worship, distinctions must be maintained. As a case in point he said that Unitarians could not consistently with their faith join in any act of worship addressed to the Lord Jesus Christ: "Those who believe in the Deity of Jesus, the incarnation of God in a body of created flesh, and those who hold that God is a Spirit, not to be seen by fleshly eye, may attribute to their God the same attributes of wisdom and goodness, but their conceptions of His essence and nature are distinctly opposed. You cannot arrange terms for united worship which will entirely satisfy the conscience of both; for to do so you must either bid the Unitarian join in prayer to a created Being and an impersonal Spirit, or you must omit all prayer to two of the persons in the triune Godhead, whom the Trinitarian holds himself bound to adore." This conclusion, however, to which the speaker said he had been reluctantly reduced, must be taken only as applying to "definite terms for an organized intercommunion," not to "occasional union for worship of the Father," which he conceived might surely be permissible. He would gladly arrange for an occasional interchange of pulpit between an orthodox Dissenter and himself; but it must be under the express condition of addressing prayers to the Father only, which would make it an exceptional, however welcome an act.

ITEMS OF INTEREST.

Sunday, June 30th, was the day appointed for the annual collection in the London churches on behalf of the metropolitan hospitals. The following are the sums collected at the various New Churches in London. The churches not included have not on this occasion made any collection on behalf of the Fund:—

Palace Gardens (the Rev. Dr. Bayley) .	£45	0	0
Camden Road (the Rev. Dr. Tafel) . .	15	4	5
Camberwell (Mr. E. Austin) . . .	5	4	0
The College Chapel (Mr. H. Bateman) .	5	0	0

Thus making a very handsome total of £70, 8s. 5d. collected from the very narrow circle of New Church members in London. The weather, which was bad, no doubt had as unfavourable an effect on the collections as it had upon the attendances, which were in all cases small.

At the Annual Meeting of the Church Defence Association it was determined to use every legitimate means to counteract the influence of the Liberation Society by circulating "sound information" in reply to the systematic efforts of the Liberationists. Lord Ashley roused the enthusiasm of the meeting by declaring that they would nail their colours to the mast and give the watchword "No surrender," and either repel their enemies or die at their post.

The *Church Times* gives the following epigram, attributed to Dr. Ewer of New York: "In Romanism the Church crushes the individual. In Protestantism the individual kills the Church." The truth of this, says the *Church Times*, must be acknowledged by everybody who is not blinded by prejudice. If this be the case the Church Defence Association must have a somewhat hopeless task in hand, unless the one *crusher* neutralizes the other on the principle of the homœopathic formula, *Similia similibus curantur.*

The children of the Sunday-school connected with Palace Gardens Church had their usual summer outing on Tuesday the 25th of June. Petersham Park was the point selected. The children, over eighty in number, with a large contingent of friends, started in five brakes from the church door, and reached the park, after a charming drive, a little before noon. Arrived on the ground, little folk and big folk alike seemed determined to enjoy themselves. A bright, almost fierce sun shone overhead, the park itself looked exceptionally beautiful, and the smiles and laughter were contagious. Herein lay the ingredients of a happy day, and a happy day indeed, we are sure, it proved to all concerned. The whole alphabet of games was gone through, and let us add, the commissariat department—thanks to the ladies—drew forth the warmest of praises. We have said that the sun looked down cheeringly, but it seemed as if he had a rival below; for Dr. Bayley's happy face seemed to have a magnetic attraction for the children, while his capacity for games and a good romp kept them ever at his heels. Finally, the children left the park about seven and got safely back to their homes.

The Rev. W. M. Statham's letters on the Denial of Immortality appearing in the *Christian World* continue to maintain their interest. The fourth letter deals with the bearings of the Annihilation Theory upon the subject of the Atonement. Several good points are made against the doctrine of an Atonement of purely physical suffering.

Here is a plain statement of the condition of people at the present day, together with the only cure for it. It is taken from Mr. Ruskin: "The mass of society is made up of morbid thinkers and miserable workers. Now it is only by labour that thought can be made healthy, and only by thought that labour can be made happy, and the two cannot be separated with impunity."

At the Annual Conference of the Irish Wesleyan Methodists recently held in Dublin, a resolution was unanimously adopted for the immediate consummation of a union with the Irish Primitive Methodists.

SUNDAY-SCHOOL LESSONS.

JESUS AND OTHERS' ACTIONS.

July 21st, Morning.—Mark ix. 30-41. The Lord foretold His approaching Passion and Resurrection; as was often the case, the disciples did not understand Him. They imagined that His mission was to establish a temporal kingdom, and therefore they were not in a state to receive spiritual instruction. So we, if our hearts are set wholly on worldly things, receive not the Divine truth which tends to our salvation. We are afraid to ask for it lest it should shatter our worldly hopes. The state of the disciples is further shown from the fact recorded in verse 34. Their thoughts and affections were intent on supremacy; He instructed them, however, that the greatest in *His* kingdom are those that are most willing to give preference to others (ver. 35). And indeed we are most highly exalted when we receive the Lord, and we receive the Lord when we welcome and cherish the principles of innocence.

The desire for supremacy was again manifested in the answer of John (ver. 38). The Lord's reply was a reproof against narrowness of mind and exclusiveness in spiritual things.

The devils to be cast out are the unholy desires and bad tempers and passions. Whatever can subdue these is from the Lord Jesus Christ, and in harmony with His religion. Devils can only be cast out in the Lord's "name," because His name is the Divine quality of infinite love, wisdom, and power. The disciples that do not yet understand the nature of the Divine kingdom are the principles of the mind which, having *acknowledged* the Lord, have not yet attained to that state of internal harmony with the Divine intentions which is required from the followers of the Lord. The actions performed in the Lord's name, under feelings of reverence towards Him, and with a desire to extend the influences of His kingdom, are acceptable in His sight and bring a blessing to the doer.

MICAH AND HIS IMAGES.

July 21st, Afternoon.—Judges xviii. 22-31. The things recorded in this and the preceding chapter took place after the death of Samson, when there was no settled government, civil or ecclesiastical (chap. xvii. 6).

Israelites were very prone to idolatry, and yet they strove to link even their idolatry with the ceremonial law given through Moses; Micah therefore preferred a Levite to be his priest, and so did the children of Dan. The details given here abundantly prove the external character of the people.

Micah (literally, who is like unto Jehovah) was an Ephraimite, the Ephraimites representing the intellectual reception of truth. Evidently Micah was acquainted with the details of the Mosaic Law, and yet he violated the first and great commandment; he had also stolen his mother's silver (chap. xvii. 2).

The Danites represent those in the ultimates of the Lord's kingdom who do good from truth only. In this case the Danites were without government, they had no settled dwelling-place; that is, they were without the truth, and consequently not in good.

They took Micah's god and priest by force, and Micah pursued them. The molten god represents the affection of man's selfhood, and the priest the government and direction given to that affection. Micah pursued the Danites, but he confined himself to remonstrances; he did not fight to recover his god. He knew his god could not help him to overcome his foes. Little children, keep yourselves from idols, from all the affections and desires that would draw you away from the love and worship of the Lord Jesus Christ. Only as we love the Lord can we be kept from sin and evil.

MARRIAGE.

On the 3rd of July 1878, at the New Church, Wretham Road, Handsworth, Birmingham, by the Rev. R. R. Rodgers, John, second son of George Townsend Trobridge, of Smethwick, to Annie, youngest daughter of Charles Henry Hall, of Birmingham.

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THE LEAF AND THE BIRD.

A FABLE.

A SINGLE leaf trembled upon a tree-top
Alone at the end of the year.
It sighed as it felt it was going to drop
All faded and yellow and sere.

"Alas! all life's pleasures for ever are o'er,
Bright summer will never return,
In the warm sunny breeze I shall flutter no more,
But die in cold winter so stern.

"I shall never again see those sunshiny hours
I fondly thought never would pass,
Nor tremble with rapture beneath the warm showers
Besprinkling the leaves and the grass.

"All my life is an error, I ne'er was of use,
I've merely enjoyed each bright hour,
For all my time wasted I have no excuse—
Oh had I but bloomed as a flower!

"I then might have yielded the wandering bee
Some honey to furnish his store,
And in my fair beauty led many to see
My Maker's kind love, and adore.

"And thus though my life had been shorter than now,
I should not have uselessly died,
For the fair rip'ning fruit I should leave on the bough
Would keep me remembered with pride.

"But, alas! I leave nothing of value behind;
Unheeded, uncared for I die;
Torn off very soon by the sharp, bitter wind,
On the cold freezing earth I shall lie."

Just then Robin Redbreast, perched near on the tree,
Who heard the lament of the leaf,
Hopped up somewhat closer, as willing to see
If perhaps he might soften her grief.

"Come, don't be down-hearted, with sorrow oppressed,
You're not quite so bad as you say;
You have done some work, and 'tis time now to rest;
In this world night follows the day,

"And winter the summer, and shadow the light,
While sorrow oft waits upon joy;
So don't feel disheartened about your sad plight;
In hope your last moments employ.

"Just think for a little when first in soft green
You peeped from your warm winter hood,
No longer afraid of the north wind so keen,
For Spring shed her glow on the wood.

"How you helped in your station to brighten the world
With hues all so tender and fair,
Giving cheerful sweet hope as you slowly unfurled
To many a saddened heart there.

"How a shadow you helped on the green glade to cast,
To weary ones grateful and cool;
And it flickered and danced as the wayfarer past,
Or bathed his tired feet in the pool.

"And under your shelter young lovers would stray
To breathe their fond vows to the air,
As if life were all pleasure, and every bright day
Were eternal and something to spare.

"And we birds built our nests in the green-covered twigs,
And twittered the branches among;
While squirrels about us were running their rigs
And cracking their nuts as we sung.

"Besides, when you trembled beneath the soft breeze
With city's impurities filled,
You filtered the poison to carefully seize
Material the tree trunk to build.

"And ages to come, when the woodcutter's stroke
Has thrown down the tree where you grew,
The timber so strong of the tough British oak
Will yet bear memorial of you.

"And still e'er you fall and your stem quits the branch
On which all through summer you've hung,
You have helped to prepare a successor as stanch—
A bud at the point where you clung.

"So in truth you don't die, though you cease for a time
Your office while winter blows chill;
But when the next summer's sun shines in his prime
A new course of use you'll fulfil."

The leaf quivered lightly with joy as it heard
Reflections so soothing and kind.
In the sweet hopeful song warbled forth by the bird
It seemed a great comfort to find.

It felt that though only one single poor leaf,
'Mongst millions of millions beside,
It had far greater reason for joy than for grief,
Though none for conceit nor for pride.

It had helped serve its use in the general plan
Unknown in the crowd of its peers:
Its labours had been for the service of man,
Their results would continue for years.

And so, though receiving nor honour nor fame,
It felt a good conscience within;
Of former repinings it thought with some shame,
But hoped 'twas no very great sin.

Then it peacefully dropped as its spirit withdrew
To rest in the bud for a while,
And awaken next spring in succession still new
To deck Nature's face with a smile.

The robin, well pleased, sang a sweet merry song,
That helped make the winter day bright;
He didn't remain on the tree very long,
But up tow'rds the sky took his flight.

MORAL.

There are millions of folk in the world round about
Who hold but subordinate place,
But quietly work at what duty's laid out,
Not thinking of honour or grace.

But sometimes the thought may come into their mind
That their work has not been very great,
As they think 'twould have been if 'twere grander in kind,
Or more lofty their place and estate.

Let them learn from the leaf that no matter how low—
Insignificant, may be—their lot,
They can work just as well without making much show
In the palace or eke in the cot.

J. B. K.

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THE COMPANIONS OF OUR LORD.

II.—JOHN THE BAPTIST.

(*Continued from page* 252.)

SINCE John represents the literal truth of the Divine Word, his office as the Baptist is peculiarly appropriate. For it is this truth which accomplishes the purification by means of repentance and reformation of which baptism is the type, and which arms the soul to endure with patience, and to resist with victory, the temptations which form its secondary significance. Thus also are explained the severe reproofs of John's preaching, his stern asceticism, his rigorous fasts. For the external sense of Scripture, addressed as it is to man in his impenitent and unconverted state, necessarily abounds in the language of prohibition and repression; its first purpose being to induce cessation from evil, since without this it is utterly in vain to expect any satisfactory performance of the duties of goodness. Like its historical foretype, also, the letter of the Word is frequent and emphatic in testifying that its mission is merely preparatory; that after it must come the superior authority and the profounder work of the spirit and life of Divine truth, which constitute the very presence of the Lord Himself in the soul, and which are effective, not alone of the negative though indispensable virtue of abstinence from wrong, but of positive growth in the love and practice of right. The literal precepts of Scripture, like John's baptismal water, cleanse the outward character and conduct by the external processes of repentance and reformation. By His Spirit of Truth (John xiv. 17), however, the Lord renews and builds them up from within, thus accomplishing in the soul His Divine work of regeneration, and administering His more vital baptism "with the Holy Ghost and with fire" (Matt. iii. 11).

A knowledge of the representative character of John the Baptist fills with spiritual significance and value some parts of the Gospels which would otherwise possess but a personal and biographical interest. A striking example is afforded by the words our Lord spake concerning him to the multitudes: "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send My messenger before Thy face, who shall prepare Thy way before Thee" (Matt. xi. 7-10). Striking as are these illustrations when applied to the various fallacious expectations with which the Jews resorted to John's ministry, how much profounder is their meaning if they are interpreted in connection with that literal sense of Scripture of which he is a type! For no cause more often frustrates the purposes for which this is intended by the Lord than the foolish, mistaken anticipations which men entertain of its nature and operation.

To some it is nothing better than a frail reed, quivering in each passing breeze. Scanning its language superficially, and judging it merely by the appearances on its surface irrespective of the Diviner wisdom which underlies them, they find it a ready instrument of every caprice, and even of absolute and most gross error. Indeed, if the Scriptures are regarded simply as teaching natural knowledge, or if the varying aspects of the letter are accepted without reference to the doctrines which explain and reconcile their seeming discrepancies, this abuse is inevitable. Under such circumstances each one takes as much of the Word as suits his convenience because it favours his desires, while other statements and precepts, which cannot be bent into conformity with his wishes, are either rejected or ignored. Thus there are no iniquities so flagitious, no pretensions so monstrous, but that a fancied support and justification have been found for them in the pages of the Bible. The dogmas which claim for a human priesthood the control over admission into heaven or hell, or which blasphemously affirm the eternal reprobation, by our Father in the heavens, of millions of beings created for His glory, and utterly helpless to avert the doom to which He has been described as predestinating them; the persecutions waged alike by the Romish and the Reformed Churches; even the abominations and extravagances of Mormonism and similar organized delusions; have all been sustained by an uncandid appeal to sundered scraps of the literal sense of Scripture, parted from their context, and divorced from that inner spirit which is their living soul, and the essence of their Divinity and worth. None can profit, therefore, by the ministry of the spiritual John the Baptist, who, in their wilderness condition of unregenerate naturalism and evil, resort to it in expectation of seeing "a reed shaken with the wind."

Different, but equally mischievous, is the folly of those who look for "a man clothed in soft raiment." A wider contrast than that between the weak and rustling reed, and a gorgeously apparelled courtier, is scarcely possible; and, of course, the spiritual difference intended must be proportionally great. Before the Lord has censured too low an estimate of the literal sense of Scripture: now, in a manner, He condemns too high a standard. Soft raiment would have ill suited either John's rough life in the desert, or his wild and mixed audience. The craggy precipices and tangled thickets of the Jordan would have torn to tatters any clothing less serviceable than his homely camel's hair; while his hearers would have scouted a preacher of austere self-denial bearing on his person proofs of his own disregard of the rules he sought to impose on them. Yet sceptics sometimes complain that the spiritual herald in the wilderness is not arrayed in a manner just as inappropriate. They marvel at the plainness in outward aspect of a revelation which claims to be from God. They cavil at the roughness of its composition, the bluntness of its diction, the childlike simplicity of its science and philosophy. They apply to it the tests by which they judge Tyndall or Huxley, Froude or Tennyson; and finding it deficient according to these measures, they repudiate its Divine authorship, and patronizingly pronounce it a collection of writings venerable for their antiquity, valuable as a monument of past thought and literary skill, but very mythical if regarded as history, and utterly puerile in their attempts to account for the commencement of the natural universe, or for the origin of the various species of animals by which it is inhabited. Such strictures are just as irrelevant as if a citizen of Jerusalem had returned from the wilderness with complaints that John wore shaggy camel's hair instead of purple and fine linen. For, like John, the letter of Scripture is intended to reach mankind at their very lowest. And the refinements desired by its hypercritical censors would unfit it for this purpose. If written to suit the æsthetic tastes or scientific attainments of to-day, how could it have appealed to Jew or Gentile at the date of the Incarnation? or how would it satisfy minds educated to the standard of a thousand years hence, when Tyndall and Huxley may be as far outstripped as their splendid acquirements already surpass

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the attainments of a thousand years ago? If the infinite wisdom had furnished a revelation containing on its surface nothing but absolute and highest verities, could any finite minds have ever received them? To communicate itself to men, Divine truth must assume forms accommodated to their capacities: preaching in the desert, it must don the desert garb. It is not given as a guide in natural philosophy, or political history, or ethnology. These physical subjects the Lord teaches by physical methods, which it is the province of the students of the physical universe to interpret. His Word, on the contrary, is a revelation of spiritual and Divine truth, which is adapted to the receptive ability of all, and which, in the outermost letter of the Scripture, is rendered available for the very darkest and grossest. At the same time, however, by virtue of its internal sense, which underlies the letter in every part, this revelation is likewise adjusted to the requirements of all orders of finite intelligence both upon earth and in heaven. Rise, therefore, to a perception of the inward spirit of the Bible, and its form and vesture will acquire a beauty and refinement adequate to the demand of the most exacting criticism; just as the Incarnate Word, seen by the corporeal vision of His disciples, appeared as the lowly suffering Son of Man, whereas, when discerned through their spiritual eyes on the Mount of Transfiguration, "His face did shine as the sun, and His raiment was white as the light" (Matt. xvii. 2). "They that wear soft clothing are in kings' houses," not in the wilderness, where lies John's scene of labour. Advance out of the wilderness into the royalty of true intelligence; pass from the external ministry and watery baptism of the literal herald into the spiritual consecration and interior thought and love imparted by the Divine Regenerator to whom John bears witness; and the camel's hair and leathern girdle will vanish in the splendour of the honour and majesty in which the Lord our God is clothed, and in the surpassing glories of that light wherewith, as by a garment, He is covered (Ps. civ. 1, 2).

"But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." A prophet, as we have previously stated, is the symbol of Divine truth, or of that doctrine by which the Divine truth is communicated and enforced. To resort to the letter of the Word as to a prophet, therefore, or for the sake of its doctrine of Divine truth, is a wise and legitimate purpose. Yet even this is not the whole of the dignity and use of the spiritual Baptist. He is "more than a prophet;" for, betaking ourselves to the pages of Scripture for instruction and knowledge, we receive in addition the succour of our heavenly Father's love. The Lord is Himself present in His Word, and has access thereby to every seeking heart. "I will call upon God," says the Psalmist, "and Jehovah shall save me" (lv. 16). In our feebleness and necessity we fly for refuge to God, the Divine truth, but it is Jehovah, the Divine love, who blesses our prayers with deliverance. We go forth expecting to find a prophet, and we are not disappointed, but we discover "much more than a prophet" (Luke vii. 26); not only a Teacher for the understanding, but a Consoler in our sorrows, a Strength in our weakness, our Good Physician and Shepherd, our Saviour and Redeemer, our loving gracious Father. "For," adds the Divine Speaker, "this is he of whom it is written, Behold, I send My messenger before Thy face, who shall prepare Thy way before Thee."

JOHN PRESLAND.

(To be continued.)

THE QUICKENING AND DEATH OF SEED.

"How are the dead raised up? and with what body do they come?" (1 Cor. xv. 35.)

THE Divine Word very plainly teaches man's immortality, but the nature of his resurrection yet remains in great obscurity even in the Christian world. A rational conviction of man's resurrection to immortality is not very general. While man is ignorant of the nature of the soul, and its relation to the body, he must of necessity be in obscurity respecting man's resurrection. If the soul is not seen to be an organized form receptive of life, the body will be considered the only organism which constitutes man a living being. And hence when the nature of spirit and of man as a spiritual being is not understood, it is essential to the Christian faith, and no doubt of the Divine Providence, that man should believe in the resurrection of the material body. But with those who are inclined to doubt, there is danger of falling into the lowest form of materialism and of denying altogether man's immortality. When a man who stands on the negative side witnesses the total destruction by death and decomposition of the only organic form which constitutes man a living being, it appears to him impossible that man can be immortal, and he seeks triumph over the believer by the question, "*How* are the dead raised up? and with *what body* do they come?" The rational inquirer, whether on the negative or positive side, can hardly be satisfied by being told that Omnipotence can bring forth the atoms that have been dispersed and again build them up into a human form, breathe life into it, glorify it, and fit it for an eternal existence in the spiritual world. Such a doctrine does not satisfy the rational inquirer. He has no faith in omnipotence without order. Human beings are raised up by the Creator, but always according to Divine order. We are not justified in believing that a human body will ever be rebuilt by a promiscuous jumbling together of atoms that once constituted it an organism receptive of life. We see in the end for which man was created a manifestation of the Divine love, and in the wonders of organic development there is manifested an infinity of wisdom. From an infinite desire to create united to an infinity of wisdom, or an infinite knowledge how to do it, results omnipotence. If a living body could be formed without the orderly process of organic development, it would not require omnipotence to create and sustain living beings. According to our judgment the Apostle gives a very clear, rational, and satisfactory answer to the questions cited above, if his meaning be not distorted by a false theory: "That which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body" (1 Cor. xv. 36-38). The Apostle in his illustration here plainly alludes to the natural body of man which is sown and his spiritual body which is raised. But how can man's natural body and its sowing, be compared with a seed and its sowing? Some will say the comparison is plain enough, for as the seed is sown in the ground and springs up again a new and living object, so the natural body of man is placed in the grave, and at the general resurrection will rise therefrom a living and spiritualized being! This view of the subject, however, is so preposterous that we cannot regard it as worthy of any serious refutation. If we are to understand the Apostle as meaning that the natural body is sown when it is dead, we are driven to the con-

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clusion that he supposed seeds may also be sown when dead! Surely this is not worthy of the great Apostle. The sower knows he must sow living seeds. We should get as much from sowing some inorganic substance as we should from sowing dead organisms; and we might as well sow the carcass of a horse or dog, as the dead body of a man, in the expectation that one day a spiritual entity would rise therefrom. A seed must be sown when it has life or there can be no quickening, so also man's natural body must be sown alive or there can be no quickening or resurrection. It is therefore certain that by "a natural body is sown," the Apostle could not mean "a dead body is placed in the grave." A seed that is worth sowing, in expectation of having a plant spring therefrom, consists of a living embryo, with food to nourish it in its embryonic state, properly enclosed and protected by integuments. Each kind of plant has food stored up in quantity and quality peculiar to itself, and exactly suited to its requirements. The integuments are also so formed as to give the necessary protection to the embryo, and afford means for its exit when the time comes without injuring the newly-developed root and stem. As the Apostle says, "God giveth it a body as it hath pleased Him, and to every seed his own body." In a good seed the embryo plant has latent vitality, and the body of the seed, if it cannot be said to be living, remains intact in a peculiar state of preservation so long as the embryo is dormant, and should it be in any way injured the embryo must start into active and manifest life or perish.

Evidently what the living embryo plant is to the seed the living soul is to man; and the coming forth of the living embryo by a gradual process of development, and putting off its external covering to commence a distinct and higher degree of existence, and live an essentially useful life, is clearly enough representative of man's preparation for immortality by means of his natural body, his putting it off and resurrection therefrom to a distinct and higher degree of existence, where he will be able to perform the essential uses for which he was designed by creation.

"That which thou sowest is not quickened except it die," does not necessarily mean that death is the cause of quickening. Dying and quickening, or death and resurrection, appear to be simultaneous. The separation of soul and body is death in the natural world and resurrection in the spiritual. When a seed vegetates, the quickening of that which is internal is the cause of the death of the external. And so with man, if he had continued to live according to Divine order, the departure of the fully-prepared soul for immortality would have snapped the thread of life from the body and caused its death. "Human life from infancy to old age is nothing else but a progression from the world to heaven, and the last, which is death, is the real transit" (*A. C.* 3016). "If man had lived the life of good, in this case his interiors would be open to heaven. . . . And hence the man would be without disease, and would only increase to ultimate old age, until he became altogether an infant, but a wise one; and when in such case the body could no longer minister to its internal man, or spirit, he would pass without disease out of his terrestrial body into a body such as the angels have" (*A. C.* 5726). Thus it appears that if man had continued to live according to Divine order he would have attained a ripened physical old age by regeneration, actually becoming by the process a young immortal incapable of living in a natural body any longer. In such case the body must of necessity be put off, having served its use to the end, and being no more capable of any longer containing the soul prepared for heaven than the testa of the seed can contain the plant when its roots are drawing nourishment from the earth, and its leaves are expanded to the immediate influence of heat, light, moisture, etc., of the atmosphere. If, therefore, man had passed from earth to heaven according to the laws of Divine order, the death of the natural body would have resulted from being put off by the soul as being incapable of serving it any longer; not the struggling violent death caused by disease as now, but the calm and easy death of the last sleep. It is in this manner that a seed dies. The rupture made in the external covering of the seed by the expanded radical, and the bursting of the whole of the integuments by the expansion of the ascending plant, does no violence, as everything is so formed as to be in readiness for the event. It is simply putting off that which is of use no longer. But man did not continue to live according to Divine order, and the Lord has in mercy provided that, although the body be prematurely destroyed by moral and physical disease, the immortal embryo spirit shall find reception and careful nurture in its own world. I am not aware that anything corresponding with this ever takes place in a vegetable seed naturally. And it is a question whether, if the external covering of a seed be prematurely destroyed by violence, the young embryo plant could be preserved and developed; probably in some cases it could by the application of advanced scientific knowledge, and if so it would represent the preservation of those who die in tender years by the wonder-working power of Him whose tender mercies are over all His works.

As the Apostle speaks of man's natural body as being sown, and compares its sowing with the sowing of seed, there must be a time, a distinct period, when man in his natural body is sown. This period must be when he is born into the natural world. Having passed through an embryonic life in his mother's womb preparatory to his life in the natural world, he has now, as an immortal being, to pass through another embryonic life preparatory to his life in the spiritual world. This embryonic state should, according to Divine order, continue till man becomes a "wise infant" prepared to enter heaven, his eternal home. If it be objected that "threescore years and ten" is too long a period to be compared with the time that intervenes between sowing the seed and its appearing above the ground a new object, we think the objection is not valid. We may take the average time which a seed takes to enter upon a new state as seven days, and the average length of the life of an annual plant as seven months. But we might take the longest lived perennial and the comparison would not in the least suffer. What is the period of "threescore years and ten" compared with that which never ends? Again, if it be objected that the life of the embryo plant is too circumscribed, being confined within the limits of the integuments, to be compared with the natural life of man as he lives and breathes freely in the wide open air without let or hindrance, we think the objection is wholly unfounded. The embryo plant is certainly confined by the integuments, which, however, expand by the absorption of moisture to nourish the young plant and give it room to prepare to enter upon a new state of existence; but the plant when grown has a very helpless and limited existence, having its roots fixed in the ground it is naturally confined to that locality, and has to submit to any kind of treatment it may meet with from man or beast, and can seek no shelter from inclement weather. And man, although his natural life be lengthened to "threescore years and ten," his existence here is circumscribed by the laws of space and time. He feels the bonds and strives against them. His thoughts and affections fly

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instantly to those he loves however far it may be, in whose presence he desires to be, but the laws of nature forbid it. He has, as it were, to drag himself through space and wait—O how long!—for some desired event to transpire. In the other life none of this bondage will be felt. With those who live in the order of heaven no affection will be left ungratified, and no thought will be blunted and thrown back upon its subject, but both will find their foundation and stability in the transpiring of desirable events without having to wait for the slow movements of the hand of time. Man, having cast off the material body, which of necessity must be confined to the laws of space and time, will be able to expand his powers, and become a delighted recipient of the Divine bounties. Thus he will be enabled to live in the continual performance of the essential uses which constitute the source of heavenly happiness. The spiritual body in which he now lives in heaven is spoken of by the Apostle as "the body that shall be," and he can no more return into the body that was sown than the full-grown plant can return and be again confined by the integuments or external body which was cast off and *died* when the plant itself was *quickened*. R. G.

ST. OSYTH.

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER XII.

WHERE shall we find a more beautiful and exact image of calm and tranquillity than the ocean in repose! Things habitually tranquil cannot possibly supply it so well as one that is apt to be tossed and troubled. Hence the Latin *æquus*, smooth or even, a word sometimes referred to ἐικὼς, resemblance, but which certainly has its proximate affinity with æquor. *Æquus*, whence "equal," literally signifies "resembling smooth water;" figuratively, even, regular, justly and harmoniously balanced. When we speak of things being "equal," it is a comparison of them to the ocean at such times as the halcyons build; and when we speak of an equable disposition, or of equanimity of temper, it is in reality describing those characters by similarly pointing to the smooth mirror of an unruffled sea, or of a still and quiet lake. And it does not end here. For as smooth water always best reflects the gliding clouds and the objects on its banks, so do we find the correspondence still holding good in regard to the aptitude for receiving fair impressions from without, which is possessed by the calm and even-tempered soul. "The mind," says Plato, "when free from tumult, reaps the pleasures proper to itself, the truest and sincerest that can be." Compare what is said by the Psalmist, on the foundation of this image of the good shepherd:—"The Lord maketh me to lie down in green pastures, He leadeth me beside *the still waters*;" that is, When I trust in Him, He gives me the heavenly tranquillity of soul which quiet and transparent waters image. The effect of the picture is considerably heightened when we reflect on the correspondence between stormy or troubled waters and a mind disturbed and unsettled by guilt or passion. "The wicked are like the troubled sea, when it cannot rest."

This leads us to the word *iniquitas*, the negative of equity, one of the most expressive metaphors in the language. In its literal translation iniquity means unevenness or roughness of surface, whether of land or water. Livy speaks of the *iniquitas* of an inhospitable country. With Cicero it becomes a metaphor for heavy obstacles. Lucretius, in his opening invocation, laments that he cannot pursue the task he undertakes, "tempore iniquo, æquo animo." Finally it becomes the name for that which is opposed to justice, peace, and happiness in every form. From *æquus* also come adequate, inadequate, equalize, equality, equilibrium, all which words address themselves to the mind's eye as depicting or alluding to things or conditions which resemble a tranquil sea. Great rivers being masculine, of course the ocean is the same.

> "'Old ocean was
> Infinity of ages ere we breathed
> Existence, and *he* will be beautiful
> When all the living world that sees *him* now
> Shall roll unconscious dust around the sun."

Sweet as is the spectacle of the sea in repose, how grand when it breaks upon the shore in crested surf! People are accustomed to call these great waves "horsemen." Lord Byron speaks of laying his hand upon the ocean's "mane;" he compares the pleasant tossing of a bark in full sail to the action of a horse that "knows its rider;" ships are constantly described as "riding at anchor" and "riding out the storm." Surely there is something more in this than can be called accidental? Perhaps it will some day help to explain why Neptune was fabled to have presented mankind with the noblest of quadrupeds. In ancient times the horse was regarded as a symbol of the sea. When at full speed it was figurative of a ship running before the wind. Hence it seems not impossible that in *ap*, ἅρας, may be found also a clue to the origin of ἵππος, which word, by permutation of *p* and *q*, exists in Latin as *equus*, the source of equine, equestrian, and equerry. In some of the Gothic languages the horse is called by the congenerate name of *ag*, formed from which last, by an error similar to that which made "an eft" into "a newt," we have the English "nag."

Paternity implies energy, vigour, and power, and these in turn lead to and imply possession. On the primeval *ab* rest accordingly the Sanscrit *ap*, to obtain, and the Latin *habeo*, in Anglo-Saxon *habban*, whence the English "have."* Habit, habitude, habitation, inhabit, denote that which we hold, possess, or "have" as our personal property. In possession of wealth, rightly understood, or as denoting wealth in respect of mind and feeling as well as in respect of gold and silver, is implied "happiness," which again literally denotes "having." The Hebrew, Greek, and Latin words for "happy" carry the same physical signification. טוֹבָה *tobhāh*, the Hebrew term, stands in Eccles. v. 10 for "abundance;" in Ps. xvi. 3 for "delight;" in Ps. cvi. 5 for "gladness." Homer applies the epithet μάκαρ at one time to a rich farmer, at another to the felicity of the immortal gods. *Felix* (whence felicity) in Virgil continually denotes productive or rich, just as *infelix* is constantly put for "barren." Thus, *felicibus ramis*, "with luxuriant boughs;" *infelix oleaster*, "the unproductive wild olive." The correspondence is illustrated every day in conversation, as when we say "happily endowed," meaning richly or plentifully. To be made happy, and to make her one's own, are synonymous for the gaining of a wife. It is for the same general reason that possessions are called by the figurative name of "goods." Cicero, speaking of the equivalent Latin term *bona*, says he wonders whence it arose, seeing that true riches consist not in money and chattels (Paradoxes, i. 6). From *habeo*, through *habilis*, comes "able," another expressive metaphor, "able" signifying the power which is identified with

* This ancient word existed also in Greek, for Hesychius proves that ἄβεις was employed in the same sense as ἔχεις, particularly by the Pamphylians.

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the idea of "father" in its complex signification of originator and sustainer. Hence, by another step, ability and enable, and with prefixes implying negation, unable, disable, inability. Our "behaviour" is the way in which we hold, conduct, or "have" ourselves. A "haven," a place where ships can get good and safe anchorage, figuratively any place of safety, an asylum in time of trouble, is that which holds or contains whatever takes refuge in it. The "haft" of a knife is that by which it held or "haved." In French the initial aspirate of the Latin is dropped, *habeo* becoming *avoir*, whence comes *avec*, a contraction of *avez que*, "have that." By permutation of *h* and *g*, as in "hortus" and "garden," *have* becomes *give*. "Give it me" is the same as "Let me have it." From "give" comes in turn the conjunction "if," originally spelt "gif." "If it be fine" is literally "given it be fine," that is, "*having* fine weather" we will do so and so.

The verbs to *be*, *bide* and *abide*, are also originally derived from *ab*, father, since "being," that is, life in its highest quality and vigour, is in paternity naturally implied. Our "abode" therefore is where we have our "being." Recognising the idea of "father" as the soul of the word "abide," how beautiful becomes the disciples' touching entreaty: "Abide with us, for it is towards evening, and the day is far spent"!

> "*Abide* with me; fast falls the eventide;
> The darkness deepens; Lord, with me abide:
> When other helpers fail, and comforts flee,
> Help of the helpless, O abide with me!
>
> Hold Thou Thy cross before my closing eyes;
> Shine through the gloom, and point me to the skies;
> Heaven's morning breaks, and earth's vain shadows flee;
> In life, in death, O Lord, abide with me!"

Be, when used as a prefix, still implies the same thing, as in *be*cause, *be*side, *be*siege. The preposition *by* is of similar purport. *By* night and *by* day, literally mean "being" night and "being" day. To *bid* is to order to remain or "be" where you are; thence to ask, intreat, demand.

Again, by reason of its implying energy, vigour, and power, *ab* or "father" becomes a figurative appellation, in innumerable ways, of cause, origin, and beginning. Not to pursue the subject tediously, let it suffice to refer to certain prepositions. Most of the prepositions which in the Indo-Germanic languages denote such relations as above, superior to, by reason of, on account of, are traceable to this identical root; conclusively proving that while no words seem to have less of the figurative or poetical in their nature and substance than prepositions and conjunctions, none are more truly and essentially metaphorical. The fact was originally brought to light by Koerber, who developed it in connection with the Hebrew language.* Subsequently it was taken up by Horne Tooke, who in his celebrated work, the "Diversions of Purley," established it in regard to the English prepositions. It is an error, therefore, to suppose that Horne Tooke was the pioneer, though it is quite likely that his discoveries were original as regards English words of the class referred to. Immeasurably remote from the sounds and forms of objective nature as many of the prepositional words now appear to be, their connection therewith is indisputable: like all other words, they carry with them the sheen of ancient poësy. In many cases, it is true, the parentage has not yet been ascertained, but the testimony of those of which the history is known, is quite sufficient to attest the character of the remainder. Whenever the veil which time has spread over them is drawn aside, there is not one that does not show itself a metaphor of excellent beauty, because founded on a natural agreement. The words of this class referable to *ab* are the Græco-Latin ὑπο, ὑψου, ὑφ', απο, αφ', επι, *sub*, *suf*, etc., with the Gothic *af*, *auf*, *op*, *uf*, *ufa*, *ufan*, *ufon*, etc. In English we possess it in the thence derived up, upper, upward, upmost, above, of, etc. The fragrance "of" the rose is the sweet smell "haved" by the rose.

LEO H. GRINDON.

* Lexicon Particularum Ebræarum, Jena, 1712.

A FEW WORDS ON CONFIRMATION.

IN the review which appeared in your last of "The History of Confirmation," lately published by the Rev. William Jackson, Vicar of Heathfield, Sussex, the reviewer takes occasion to express himself unfavourably to the introduction of a "rite analogous to Confirmation" into the recognised services of the New Church. Having read carefully the remarks of the writer, J. D. B., the impression they have made upon me is the conviction that we have in his paper rather the expression of feeling than of consideration and mature judgment. He admits in the early part of his remarks the justice of what New Churchmen have stated as to what they seek in the uses of a rite of Confirmation. No admission could be more complete. We quote it: "In the various discussions that have taken place in the New Church in England, those who have advocated the adoption of 'a rite analogous to that of Confirmation' have generally assumed that the chief uses to be performed by such a rite would be found in the preparatory instruction of young people in the doctrines of the Church, in the steadying influence of a public profession of faith, and of an earnest desire to become children of God. Against these things no reasonable objection can be taken."

Here is really the whole case as stated by New Churchmen; and against this, says J. D. B., NO REASONABLE OBJECTION can be taken.

Why, then, does he object? The whole case, as far as the New Church rite proposed requires, is granted; and the ground of objectors as far as reason goes has gone from under them.

J. D. B. then enumerates some superstitious views in relation to Confirmation taught in the Anglican and Greek Churches, but what have we to do with these?

We are not to reject the Trinity because these Churches teach a Trinity of three separate Divine persons; nor the Resurrection because these Churches teach the Resurrection of dead bodies. The true position of the New Church as it appears to us is to occupy the whole ground occupied by decaying Churches, but with truth and goodness instead of with error and corruption.

The reviewer says, "It appears to us that this rite of Confirmation is intimately associated with the doctrines of Baptismal Regeneration and Apostolical Succession."

Be it so. But the New Church does not reject Baptism because of the error of Baptismal Regeneration; nor does she reject a Ministry because of the error of Apostolical Succession. Why, then, should we not seek the uses of a rite of Confirmation with the teaching and training connected with it, while at the same time rejecting any errors or superstitions associated with it in darker times?

The advantages of having a definite time and a definite rite associated with such uses are several. I beg to suggest three.

1st, The use of such teaching and training of the young would be definitely and authoritatively declared.

2ndly, A period would be appointed when it should

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be undertaken. A duty which has no set time in which it should be done is apt to be overlooked.

3rdly, It would be announced that it was the duty of the minister to impress it upon his congregation, and to see that it was definitely attended to and carried out at a set appointed time. That which is nobody's duty is apt to be done by nobody. Whitsunday would be a very excellent time for a service of Confirmation.

Commending these considerations to the worthy reviewer, and to your readers generally, I conclude.

J. B.

BECOMING AS LITTLE CHILDREN.

THE Lord has given to every one of us an understanding, and we can conceive no higher use to which that faculty can be put than that of understanding as much as we possibly can about Him and His kingdom. This appears to us to be His teaching: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. . . . But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit" (Matt. xiii. 19, 23); again, "Whoso readeth, let him understand" (Matt. xxiv. 15). It is also recorded that "then opened He their understanding, that they might understand the Scriptures" (Luke xxiv. 45).

How comes it, then, that very often when certain doctrines are presented to us, such as those of the Vicarious Sacrifice, the Trinity of Three Persons, the Resurrection of the Material Body, etc., as soon as we begin to ask for explanations of difficulties, we are answered that "these subjects are mysteries," "We ought not to pry too closely into such questions," "It is not to be expected that we can understand such deep and holy doctrines," "We ought to accept the doctrine in faith," "We ought to become as little children," etc.

The last argument (?) is very often used in a manner that implies that unless we receive the said doctrines implicitly and without inquiry we cannot possibly "enter into the kingdom of heaven."

Such a position is entirely untenable. When the Lord does not ask us to refrain from investigating and understanding His teachings, when we read that St. Philip's first question to the reader of the book was, "Understandest thou what thou readest?" we are justified in looking with suspicion at any doctrines that will not bear the test of rational investigation.

Before we can believe in any doctrine as true we must know upon what evidence it is based. St. Paul gave some advice in his Epistle to the Romans which is not yet out of date, "Let every man be fully persuaded in his own mind" (xiv. 5). When the Lord speaks all the earth shall keep silence before Him. His truth must be reasonable and consistent, and hence everything unreasonable and inconsistent may be safely dismissed as of human origin.

The attempt to prove that the Lord prohibits full and rational investigation in spiritual things will not bear looking at. Certainly no plea for such a prohibition can be fairly deduced from the Lord's words as to the necessity of becoming as little children.

His theme was the qualifications for heaven, in reply to the question of the disciples, "Who is the greatest in the kingdom of heaven?" Following His common custom, in order to impress His answer upon their minds, He gave them an object lesson: He "called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. xviii. 1-4).

It argues a very imperfect acquaintance with the habits of children to suppose that the Lord could have intended to imply that even His teachings are to be received unquestioningly. It is proverbial that "children ask questions that would puzzle a lawyer" (in Yorkshire they say "bairns would craze a clock"). The following extract from a popular periodical is by no means an exaggeration: "'What makes that noise?' asked a little boy in a train the other day. 'The carriages,' answered the mother. 'What for?' 'Because they are moving.' 'What are they moving for?' 'The engine makes them.' 'What engine?' 'The engine in front.' 'What's it in front for?' 'To pull the train.' 'What train?' 'This one.' 'This carriage?' pursued the youngster, pointing to the one in which they sat. 'Yes.' 'What does it pull it for?' 'The engineer makes it.' 'What engineer?' 'The man on the engine.' 'What engine?' 'The one in front.' 'What's it in front for?' 'I told you that before.' 'Told who what?' 'Told you.' 'What for?' 'Oh, be still! you are a nuisance.' 'What's a nuisance?' 'A boy who asks questions.' 'What boy?' 'My boy.' 'What questions?' At this point the train pulled up at a station. The last that was heard as the lady led the youngster along the platform was, 'What tickets?'"

Children are indefatigable in their search after knowledge, and in many cases irrepressible. Even when they are told that "children shouldn't ask questions" they are very likely, in utter unconsciousness of the fact that they are disobeying the law laid down, to look up with an astonished, "Why not, mother?" Their questioning is not of a doubting character; *they are in an affirmative state*, anxious to acquire all the knowledge they can. The very irrepressibleness of their questioning is a means of strengthening their intellectual powers; and though they often receive fictions as facts, they gradually grow out of the fictions because of their habits of inquiry.

But to return to the meaning *intended* to be conveyed by the Lord. He was not speaking about the acquirement of knowledge at all, but about the means of becoming great in the kingdom of heaven; *and this is dependent not on intellectual but on affectional qualifications.* The Apostle Paul has well caught the true sense in which we ought to look upon the necessity of becoming as little children: "Brethren, be not children in understanding: *howbeit in malice be ye children, but in understanding be men*" (1 Cor. xiv. 20). Again he speaks of the offices necessary "for the perfecting of the saints . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: *that we henceforth be no more children*, tossed to and fro, and carried about with every wind of doctrine" (Eph. iv. 12-14).

We become as little children in the manner intended by the Lord when we become imbued with the spirit of teachableness, and of trust in our Heavenly Father. The Lord does not always answer our questions in the way we expect or desire, but He never forbids inquiry; He stimulates inquiry: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. vii. 7). Even His teachings are to be received with the understanding, and it is our duty to endeavour to comprehend the *meaning* of what He says; much more are we justified in demanding the right to scrutinize the declarations of men-made creeds and the

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interpretations of Scripture given by the "Churches." We must guard against becoming little children in credulity; and therefore while receiving implicitly the teaching that we know comes from our Heavenly Father, we must scrutinize very closely the credentials of those who profess to give us His messages. SEDAN.

"IS THERE A PERSONAL DEVIL?"

MANY seem to have been agitated lately respecting the personal identity of His Satanic Majesty. It cannot, however, be shown very clearly in what consists the *usefulness* of such a belief, except that the Bible says so, and that to give credence to what is there stated must necessarily be right. In that, of course, all are agreed. But does the Bible really teach it? It appears to me that reason is at one with Scripture on this as on all matters. Judging from what we see around us in this life, where we find that though there are many ringleaders in evil, there is no one central chief who controls and directs the whole world's wickedness, we would rationally conclude that in the real life which succeeds this, when such men leave the body, similar rivalries in evil will continue to exist, preventing one from having complete control over all others. In diversity of evil lies safety to the evil themselves. The Bible seems to be quite in accordance with this. True, it speaks in the *literal* sense of a devil by name; but in order to bring out the full inner meaning of all such passages it is essential to substitute in our thought, for the idea of a personal power outside of ourselves, evil as an abstract quality within ourselves, *i.e.* perverted life. This is especially necessary where the term "devil" is used. Falsity or perverted truth is meant where the term "Satan" is used. The Bible does teach both in the literal sense and inner meaning that there are many devils, many qualities or types of perverted life, and many Satans, many sorts of falsities; but that there is one grand self-existent Being who causes and dominates them all it does not teach. Take, for instance, some of the words "Quartus" quotes. "The Devil and his angels" means simply evil and its messengers, or the evil perverted will of a man using all his faculties as messengers to work out its evil. "Simon, Simon, Satan hath desired to have you that he may sift you as wheat," cannot clearly be taken literally, but rather as meaning, "Falsity is desirous to appropriate and pervert all the good seed of truth in you." No doubt "the spirit that now worketh in the children of disobedience" is evil. The disobedience shows the will to be evil, tending to disorder and perverted life.

Then take the quotation from St. Jude's Epistle, on which most stress has always been laid in proving the existence of a personal devil. Michael the Archangel is a messenger powerful in quality of celestial good (hence he is called *arch*angel), and in contending with evil as regards the mere externals of the Mosaic Law (the *body* of Moses) brings no railing or scornful accusation, but in the words "the Lord rebuke thee" seems to say, with a gentleness born from above, God give thee light to see what is hidden within these mere externals, which you are bending to the service of your own evil.

Some may perhaps take exception to this method of interpreting Scripture. Let me, however, simply ask which is the more rational interpretation of the passage "Resist the devil and he will flee from you"? Is it more rational to believe that this is meant to teach that if we resist a certain powerful personal wicked spirit who rules all others he will run away; or will it have more practical effect on our lives and conduct to take it to mean, Shun evils in yourselves and you will be enabled to drive them out?

It is painful, no doubt, to many sinful and erring, as all are, to have their faith in a personal devil rudely shaken. Once give up that and no longer can we say, as Eve did long ago when her sensual appetites and desires tempted her, because she loved them, as ours do now for the same reason, "The serpent beguiled me, and I did satisfy my craving." Give up the devil! and we have no one to blame for our evils but ourselves. For God only gives us good life, which we too often pervert to evil uses. Still it is perhaps well that this flimsy excuse for our misdeeds should be taken away from us, that the veil should be withdrawn from our eyes that we may be the better able within the boundaries of our own nature to discern and drive out, by the power of God-given regenerating life, that love of evil which is the devil.

THE BIBLE AND DAILY LIFE.

THE following extract from the speech of Mr. H. H. Fowler, delivered at the meeting of the British and Foreign Bible Society, deserves to be well weighed by every professed believer in the inspiration of the Word. It is only in the degree that we recognise the Bible as pre-eminently a book for the present time that it can serve as a lamp unto our feet and a light unto our path. It is only in the degree that we permit the influence of the Divine Word to influence our elementary and scientific teaching, and our commercial and national life, that we can hope to experience the prosperity and happiness of that nation whose God is the Lord:—

"Our Bible is not an illustrious monument, mutely recording the beliefs and deeds of a long past age, like that venerable obelisk which has transferred to the banks of the Thames the story of the banks of the Nile. Our Bible is not an unrivalled classic, enshrining the beauty and wisdom of some of the earth's loftiest intellects; our Bible is not even a gallery, transmitting to all the ages the lineaments of some of the noblest men and women. Our Bible is a speaking, acting statute-book, as binding in faith and morals in London as it ever was in Jerusalem, legislating daily for our individual and national life, and justifying its claim to that legislation by the accumulated proofs of past and present history, that there can be no successful, no beautiful individual or national life in permanent defiance of its precepts. I say then, let us nail our colours to the mast. In all the spheres where our voice or our influence is effective, let us stand to this position; let it dominate all other controversies. We may have our different opinions, say, upon the question as to what is the wisest, best way to educate the rising generation of this land; but however much we may differ in minor details and in minor administrations, let us repudiate any and every system of education which excludes the Bible; let us reject every assertion, every speculation of science which derides the Bible; let us abandon every principle, whether of intellectual or commercial life, which ignores the Bible; and let us resist to the very uttermost every national policy which defies the Bible."

SOCIALISM, FICTION, AND CHRISTIANITY.

IN the face of recent events, the following correspondence taken from the *Bradford Chronicle* of June 19th possesses a special interest. On the 4th of May last Mr. Joseph Hatton, who has been contributing a novel called "Cruel London" to several of the leading provincial journals, added to a chapter which developed

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the unorthodox views of his American hero, Tristram Decker, these remarks :—

AUTHOR'S NOTE.

The spread of infidelity is one of the most notable signs of the times in which we live; and it is worthy of the serious consideration of all denominations of religious teachers, whether a platform of alliance cannot be found between every sect and creed for a campaign against the rapid progress of secularism. Ten thousand secularists recently marched through the city of Berlin to declare themselves infidels and scoffers at the Christian faith in open day. In New York last month vast crowds went on a Sunday to hear Colonel Ingersell preach against all kinds of religion, and to openly denounce the Bible as unworthy of belief, and heaven and hell as mythological fables. The leading papers reported his address. His views are popular among large masses of people in London. They are advocated more or less in one of our chapels, which a few Sunday evenings since was formed into a theatre for the nonce; and there are several secularist journals of large circulation in the metropolis. The kind of argument they use in denying all supreme control is akin to the specious theories and sounding platitudes which I have put into the mouth of Tristram Decker, whose brain is not strong enough to bear the chastening of the Divine hand. I venture to call attention to this new phrase of Decker's mental transition in deference to the more sensitive of my religious readers, who may feel shocked at his profanity, and also as a warning to the various Protestant Churches of England, that while they are disputing over minor points of essentials and non-essentials, Infidelity and Secularism are seizing the outposts of the Christian fort, and that ere long a bold and united front of Protestant and Catholic Churchmen, Dissenters, Methodists, Baptists, and other Religionists will be needed to defend the very citadel itself.

Upon this there appeared the subjoined correspondence, which we commend to our religious readers, not only in the interest of Christianity, but as an illustration of the broad usefulness of fiction when well directed. "Cruel London" boldly exposes "the cant of charity" and other social sores of London life, and has proved one of the most popular of the famous newspaper novels introduced through the well-known agency of our Bolton neighbour, Mr. W. F. Tillotson :—

A MINISTER OF RELIGION AND "CRUEL LONDON."

To the Editor of the Bolton Journal.

DEAR SIR,—Among numerous letters which have reached me touching the story I have had the honour to contribute to your columns, the following may prove as interesting to some of your indulgent readers as it is gratifying to—Yours truly,

JOSEPH HATTON.

GARRICK CLUB, 15*th May* 1878.

21 CROMPTON STREET,
DERBY, 14*th May* 1878.

"MY DEAR SIR,—Although a stranger to you personally, yet not to your writings, I trust you will pardon the liberty I take in addressing you.

"In your 'Romance of Real Life,' called 'Cruel London,' there is a chapter entitled 'The Arrogance of Infidelity,' in which the subject of religion is favourably introduced. I have for a long time been convinced that a splendid opportunity is afforded the novelist to vindicate the great principles of Christian philosophy, and to enforce them in a manner more cogent and living than is possible in lectures or formal discourses. I am, therefore, extremely gratified to find your opinion coincides with my own in this respect as evidenced by the chapter referred to, and also by the footnote.

"The doctrines of religion have too often, even by advocates, been represented as unreasonable and contradictory, and I am under the impression that a great amount of the infidelity which you rightly deplore is due to this fact. Men need a common-sense creed by which the conduct of their moral and spiritual natures may be regulated, as well as common-sense rules in respect of business affairs. We know, of course, that there is an infidelity which is fatal to all truth whatsoever of a reforming and elevating character, which has its ground in a selfish and bad heart, but this infidelity, we rejoice to think, is comparatively rare. I am, therefore, of your opinion, that if 'a platform of alliance' could be found—and I think it might—between every sect and creed, much more might be done to stem the torrent of infidelistic notions and prejudices than we in our present divided state are capable of.

"In the meantime, I am confident much can and will be accomplished by manly and Christian novelists, among whom, sir, I delight to consider you.

"I trust since 'Mr. Kerman' has put on the Christian armour he may be able to stand, and to give reasonable and satisfactory replies to the ravings (which are born of ignorance) of 'Mr. Tristram Decker.'

"Allow me, dear sir, to suggest that if through the multiplicity of your engagements you have hitherto been prevented from reading the writings of Swedenborg, that you make an effort the first opportunity to peruse his 'True Christian Religion.' You will then discover whole armies of principles, which, in your Christian 'campaign,' will prove absolutely impregnable.

"Again I ask you to excuse the liberty I have taken.—I am, yours sincerely,

"JOSEPH ASHBY,
"*Minister of the New Jerusalem Church, Derby.*

"To J. HATTON, Esq."

The New Church Missionary and Tract Society in council, having this correspondence before them, asked the author to accept, with their thanks and congratulations, a copy of the work mentioned by Mr. Ashby, which Mr. Hatton tells them he receives "under the circumstances with peculiar pleasure." The importance of the subject since it was mooted in the "author's note" has received terrible indorsement in the socialistic plot to kill the Emperor of Germany, and in the forcing upon the Government of that country restrictive measures, which it is naturally feared will for some years to come prove seriously obstructive to a genuine and constitutional progress.

EMPLOYERS AND EMPLOYED.

A meeting of persons employed in the establishment of Messrs. Cassel, Petter, and Galpin, of Ludgate Hill, was held on May 6th at the City Terminus Hotel, to hear from the heads of the firm a statement relative to a benefit fund they contemplate initiating to provide a system of superannuation allowances for "long and faithful service," and bonuses to the families of those who die in their employment. About six hundred of the *employés* availed themselves of the invitation to attend the meeting, which was under the presidency of the senior partner in the firm, Mr. Petter, who was supported by Sir Charles Reed, Mr. Galpin, Mr. Jeffrey, and Mr. Turner. The business was opened by the reading of a document detailing the scheme, by which the firm undertook to set aside from year to year a fixed proportion of their returns to provide a gratuitous life assurance to all who remained with them for seven years and upwards, the amounts payable at death varying according to length of service and class of work from £25 to £100; and also further to provide for the payment of bonuses of similar amounts to those who became incapacitated either by old age or ill-health. The amount so appropriated would for the current year amount to about £600, and it was intended that the scheme should have a retrospective effect, dating from the commencement of the year. Mr. Petter, who was received with prolonged cheering, said that himself and partners had for some time felt that some steps other than those already taken should be adopted to give expression to their indebtedness to the workers associated with them in an enterprise which had proved so successful, but the difficulty had been to devise a scheme which would cement the good understanding between employers and employed that had now existed without a serious interruption for a quarter of a century, and at the same time guard against possible complications and a lessening of individual exertions. The scheme now before them was the outcome of the matter, and for the concession he only asked in return that they would make it a matter of mutual obligation to do their best to promote the interests of the firm, thus directly promoting their own, and not allow the undertaking to become in any way discredited. (Loud cheers.) Mr. Galpin said a census of the establishment revealed the fact that there were 830 persons employed there, and of these 190 had already completed seven years and upwards of service, and would, therefore, have the satisfaction of taking home with them a fully paid-up policy of life insurance. (Cheers.) Sir Charles Reed, the Rev. T. T. Shore, and Mr. Jeffrey added a few words, and the cordial thanks of the *employés* were tendered to the members of the firm.

TO CORRESPONDENTS.

Is Evil a Substance?—"An Inquirer" (Bristol). We have glanced at the articles in the *Intellectual;* the object of the writer is evidently to show that the *origin* of evil is not an origin of substance, but of state. He says, "There never was one particle of evil substance created, but all that was created was good, and it came under the denomination of evil only when it was perverted." Evil is only a negation or perversion of good, and is therefore not to be described as a substance. Good affections and thoughts, however, are real spiritual substances, substances that are incapable of destruction. Hence Swedenborg says: "No one can deny that those things of wisdom and love, which are called thoughts, perceptions, and affections, are substances and forms, and that they are not volatile entities flowing from nothing, or abstracted from that real and actual substance and form which is the subject" (*D. L. W.* 42). Again, "Love and wisdom are a substance and form. . . . To separate love and wisdom, or affection and thought, from substance

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in form is to annihilate them" (224). The work on the "Divine Love and Wisdom" is very clear upon the point that good affections and thoughts are real substances; any apparent contrary view in the *Intellectual* notwithstanding. The *statements* of Swedenborg are generally much more convincing than the laboured arguments of metaphysicians, and we would advise new readers to always endeavour to find Swedenborg's explanation of apparent discrepancies.

ITEMS OF INTEREST.

We print in our present number an article entitled "Is there a Personal Devil?" which we take from the *Canadian Spectator*. We are pleased to see a New Church article on this subject, and others with relation to the question so widely agitated lately of the future life, gain admission into a literary and political newspaper of this standing. As the article formed a part of a correspondence for and against the personality of Satan, we have omitted the references it contained to the views of other correspondents, so as to adapt it as a general article on the subject. We hope to give another specimen next week of the work which may be done in this way in a paper taken from the same source on "The Present and the Future Life."

The Rev. Chauncey Giles is at present in Paris, but will return to London about the beginning of August, and be present at a meeting which has been arranged by the London Association of the New Church to be held on the 8th of August. The Rev. W. H. Benade, who has returned from his tour in the East, is also in Paris, and has been invited to be present at the meeting referred to. Both Mr. Benade and Mr. Giles are typical ministers of the New Church in America, and we trust that both may be able to make it convenient to be present at the meeting devised to give them welcome. Mr. Benade, Mr. Giles, and the Rev. C. A. Dunham will, we believe, all attend the next session of Conference.

We have pleasure in printing the following letter, which has been sent to us for the purpose. From it we learn that there are materials in Salisbury which only need the organizing faculty of a good leader to make the nucleus of a vigorous New Church Society. It is as follows: "Dear Sir,—Although not connected with, I am interested in the New Church. It is not therefore surprising that, spending a Sunday in Salisbury recently, I was desirous of finding out the locality of the New Church building, and worshipping with the friends there. You will therefore imagine my sorrow on arriving at the place to find that the building so long occupied by our brethren had been turned over to the 'Plymouth Brethren,' and that the members of the New Church had taken refuge in the building evacuated by this more successful body. I of course worshipped in the building now occupied by our friends, and found over forty persons present, who entered most heartily into the services. Mr. Saunders, whom I understood to be a working man, gave a most useful exposition of the six days of creation. The service delighted me for several reasons. I saw to my joy several young people present, who appeared to take a thorough interest in the proceedings. There was a greater air of cheerfulness pervading the meeting than I could have anticipated, and from some conversation I had with some of the friends I found that there was a determination to hold on. My object in writing is to bespeak the interest of any friends who may be in or near Salisbury on a Sunday, and to urge them to give our friends a call and encourage them by kindly words. I know but, alas! too little of the beautiful doctrines of the New Church, but I know enough to assure me that there are nowhere such maxims of brotherly love as are inculcated in the writings. And I long for the time when each one of us will desire our brother's before our own good. Should any friend at Salisbury see this, I trust he will feel encouraged to go on in the work there, being assured that in due time he shall reap if he faint not.—Yours very sincerely, George Sweetman, Wincanton."

A contemporary has the following: "Mr. J. C. Earle, the author of the book on the 'Spiritual Body,' which has been condemned by the Council of the Index, determines to show a bold front. He says his friends ask him when he is going to retract like Father Curci. He replies that he is not going to retract at all, and that he does not think Father Curci has done very much in the way of eating humble pie either. He himself has, he submits, violated no dogma of the Catholic Church in repudiating what he calls the 'old bones theory,' or 'the resurrection of corpses,' and which he sets down as a degrading superstition. I am curious to see what will be done with Mr. Earle. The Roman Catholic authorities are accustomed to find their votaries more pliant. Mr. Earle tells me that he is about to ventilate his opinions afresh in two magazine articles on the first of July. The first will be in the *Psychological Review*, and is to be entitled 'The Abate of San Gandolfo;' the other will appear in the *Christian Apologist*."

On Saturday, July 6th, the annual summer trip of the Sunday-School, and of the members and friends of the Camden Road Society took place, to what may be styled the usual excursion-ground of this Society. The friends went by train from Highbury and Camden Town to Rickmansworth, and thence proceeded to Moor Park, the grounds of Lord Ebury. The day was fine, and afforded an excellent opportunity for enjoyment both to old and young. The older members strolled in the park and viewed the landscape and the deer, or occupied a shady seat by the little river, and spent the time with pleasant chat. The smaller ones had bat and trap, skipping ropes, and balls to play with. The skipping ropes not being confined to the little girls by any means, but including also a number of the "old boys." Cricket, too, had its usual number of fervid devotees. A few of the young ladies preferred to seek a picturesque view of the river and the mill, and to amuse themselves (and others) by doing a bit of water-colour sketching. The dinner was bountiful; and the afternoon tea provided in the way that children like—with lots of cake. All confessed that though it was near midsummer, and so very near the longest day, they had found the day one of the shortest in all the year.

SUNDAY-SCHOOL LESSONS.

JESUS AND OTHERS' INTENTIONS.

July 28th, Morning.—John vii. 14-30. The Jews intended to kill the Lord, and though they had not given expression to their intention He knew it, because He knew all things. They professed to be actuated by great zeal for their religion, but the Lord showed that this was only a pretence (ver. 19). The law of Moses is in entire harmony with the teaching of the Lord, it being a shadow of the better things to come; hence the Lord came not to destroy the law and the prophets, but to fulfil; and hence also He told them that if they believed Moses they would also have believed Him.

The midst of the feast is the inmost of goodness, the temple is the Divine truth; verse 14 therefore signifies that the Lord from the inmost of His love, by means of His truth, teaches the way of life. Verse 16 means that His doctrine was not of truth alone, but of truth and love; and verse 17, that His doctrine can only be appreciated when it is loved, since he who does the Lord's will loves Him. Verse 18, truth is from the Divine love and seeks to form and promote love or good in man; men seek to kill truth when they place truth above good, professing to exalt it, they really degrade it. Verse 20 illustrates the truth that those in evil never acknowledge themselves guilty of seeking to destroy goodness and truth. Verse 24 is a warning against being so bound to the letter of the law as to neglect its spirit. Though the Jews would so far depart from their usual routine of Sabbath observances as to attend to the ceremonial of circumcision, they murmured at the Lord's performance of a work of real benevolence on that day. (See Bruce's Commentary on St. John, pp. 174-180.)

RUTH AND NAOMI.

July 28th, Afternoon.—Ruth i. ii. The Book of Ruth is not one of those containing a spiritual sense. There is nothing in it that purports to be a direct message from the Lord. It is nevertheless a very interesting scrap of Jewish history, and is doubtless a genuine Hebrew document. The answer of Ruth to Naomi (chap. i. 16, 17) is a sample of pathetic entreaty and affectionate determination unequalled in secular literature. The narrative brings up several points of Israelitish custom that are very different to our present English habits—one of them being that when a husband dies leaving no children his widow shall become the wife of his brother. This regulation was doubtless given to the children of Israel for the better keeping of property in the same hands, and spiritually to signify the necessity of the marriage of goodness and truth so as to result in good works.

The account that is given of the gleaning in the fields of Boaz gives an illustration of the working of the Levitical law (with those who, like Boaz, are thoughtful of the poor) in relation to the gathering in of the harvest. A beautiful lesson to be drawn from chap. ii. 8-12.

Ruth was the great-grandmother of David, and is mentioned in the genealogy of the Lord given in St. Matthew's Gospel. Her resolve to accept the God of Naomi is, we believe, the first instance of the acceptance of the Lord by a Gentile, and is an evidence that in every nation he that feareth God and worketh righteousness is accepted by Him.

BIRTH.

On July 9th, at Bradford, Mrs. David Goyder, of a daughter.

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MORNING LIGHT

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FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER XIII.

WHEN the infantine and inarticulate utterances represented in *pa* and *ma* come to be superseded by conscious and intelligent Language, man expresses himself in numerous interjectional forms. The fecundity of many of these in regard to derivatives is quite as conspicuous as that of the proper onomatopœias, and may be illustrated by considering the old familiar interjection employed throughout the Indo-Germanic languages to demand, and thence to denote, cessation, quiet, fixity, and the numberless collateral circumstances and objects of which quiet and cessation are either literally or metaphorically descriptive. The interjection in question is *hist!* The behest which it conveys is expressed also in *hush!* But it is "hist" which has become parental, the central idea of the whole of the great group of words which has arisen upon it being that of staying or standing still. If the reader will utter *st*, and watch the process, noting how the tip of the tongue is pressed against the roof of the mouth, just above the teeth, he will perceive that no utterance after *ba* and *ma* requires so little exercise of the vocal organs, or so small a quantity of breath, or so thoroughly puts an end to all further vocal movement. Self-checking, it is an exact type of standing or stopping, and is thus naturally adapted to furnish an inconceivable number of words, with meanings both physical and figurative. The earliest ascertainable *verbal* shape which the original sound acquired is the Sanscrit *ti-stâ-mi*, or *ti-sthâ-mi*, to stand, represented in Greek by στάω and ἵ-στη-μι, in Latin by *sto* and *si-sto*, and in the Gothic tongues by *stam*, etc. From these have descended many hundreds of words, comprising all the most familiar and forcible terms employed in the Indo-Germanic languages to denote staying, and thence, metaphorically, mental and emotional passivity, resolution also, repose, permanence, and unchangeableness. Such of the race as cannot be affiliated upon any one of the main progenitors doubtless sprang up from the original *st* in precisely the same way that in the garden accessory shoots spring up around the principal stem of a lilac-tree. Of the simple word "stand," the daily metaphorical use is so varied that the dictionaries ascribe to it no fewer than seventy meanings: standing the test, standing content, standing by one's contract, etc., and besides these there are the compounds, such as "withstand" and "understand." The final *d* is probably like the *d* of "sound," no part of the original word. In Scripture these figurative meanings occur incessantly, and in the most beautiful forms and relations, and the references being purely to spiritual things, it becomes delightful to note that the best and most certain key to the true sense of Scripture is the phraseology of common life.

"The grass withereth, the flower fadeth;
But the word of our God shall *stand* for ever."—*Isa.* xl. 8.

"The works of His hands are verity and righteousness:
All His commandments are sure.
They *stand fast* for ever and ever."—*Ps.* cii. 7, 8.

"He shall not be afraid of evil tidings:
For his heart *standeth fast*, trusting in the Lord."—*Ps.* cxii. 7.

The ancient secular poets use the word in ways precisely similar. In the Odyssey, Penelope, after her husband's long-protracted absence, is so hard to persuade that it is really Ulysses who stands before her, that Telemachus, chiding her silence and seeming indifference, tells her that she is insensible as a stone. "Nay, my son," she replies, θυμός μοι ἐνὶ στήθεσσι τέθηπεν, "it is that my whole being *stands still* within me," meaning that she is utterly confounded and overpowered by her mingled astonishment, joy, and misgivings. Æschylus, describing fruit ripe and dropping from the tree, calls it καρπώματα στάζοντα, *i.e.* incapable of becoming riper. Virgil, when he places before us that beautiful picture of the sea, so calm that the shepherd-boy walking upon the sands saw his figure reflected in the water, says that this occurred one day, "cum placidum ventis staret mare," "when the sea stood unruffled by the winds."* The idea is expressed also in the nearly allied Latin word *sterno*, as when Ovid, describing the effects of the deluge, says, "Sternuntur segetes"—"the corn-fields were laid flat," the word here depicting not simply the overthrow of the previously erect, but the utter stop put to the sweet soft waving and swaying of a corn-field awaiting the sickle when rippled by a breeze, which renders it so beautiful a symbol of life. Observe, again, how in the ancient poets the simple physical act of standing, as when one is fascinated by some novel and lovely object, is made suggestive of a long train of pleasing ideas. Pindar says of Hercules when he drew near the beautiful oleasters of the Hyperboreans, τόθι δενδρεα θαύμαινε σταθείς. We need no more. The entire scene is before the mind. The graceful trees, shining like silver (the peculiar charm of the oleaster), the blue sky beyond them, the sunshine reposing upon the foliage, all is seen on the instant; and we are filled with the same kind of agreeable satisfaction which arises when introduced suddenly to an ample and delightful prospect.

In every case the word under consideration thus acts upon the mind as the keynote of a little melody which it immediately proceeds to generate for itself. In the Virgilian passage it wakes up all our own most treasured recollections of the shore. We "taste in thought again" the sweetness of those peaceful hours in the langsyne, when the waters, touching the wrinkled sands without a sound, transfused into our own hearts their unspeakable calmness, and gave us a new lesson in the amenities of nature. In its plain literal sense and ordinary use the word is prosaic enough. By the touch of the poet it is transformed in the instant; the silent thing becomes vocal, the inanimate moves and breathes. The charm and glory of words is their infinite capacity for being transmuted by the poet into pictures and music, and the more that we accustom ourselves to regard them in this light, the more nearly do we approximate the poet's own spirit. All words are poetry intrinsically; and in reading the poets, unless received as such, we miss their profoundest charm. The reason why the poet makes so peculiarly delicious and wonderful a use of words is, that he is the high priest and interpreter of nature, and in his spirit recognises more deeply than the generality of men how consummate and sublime is that relation of outward and material things to invisible, spiritual, and immortal ones, in which all language and poetry have their origin and their nutriment.

"The world is full of glorious likenesses;
The poet's power is to sort them out,
And to make music from the common strings
With which the earth is strung; to make the dumb
Earth utter heavenly harmony, and draw
Life clear and sweet and harmless as spring water
Welling its way through flowers."

* Ecl. ii. 26. Imitated, however, from Theocritus, vi. 34, 35, where Polyphemus contemplates his huge outline in the sea as in a mirror.

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Poetry, therefore, cannot be discussed apart from the metaphysics, the origin, the nature, and the composition of language. Men may call it, as some have done, an "abstraction," or an emotion, or "an idea in the mind," and talk about it as such, but a clear perception of the philosophy of words is the only key that unlocks its full and boundless meaning. True of poetry, the work of man, how transcendently true of revealed theology!

A good example of the employment of the word "stand" in English poetry is furnished in the celebrated passage in the "Seasons," where the lady discovers while bathing that not only to "Paris on the piny top of Ida" had charms such as those of the celestial Three been "unconfined:"—

"With wild surprise,
As if to marble struck, devoid of sense,
A stupid moment motionless she stood."

Here are pourtrayed not only her physical attitude, but the utter paralysis of sense produced by the overwhelming shame and terror of the moment. It is interesting to observe that Ovid uses the equivalent word *adstitit* in narrating the celebrated story of Diana and Actæon. The introduction of the word *stupid* greatly adds to the force of the passage, the primary sense of "stupid" being "fixed" or "insensible."

The relation of *stillness* to the onomatopœtic *st* needs no argument. It is quietude itself. Hence the sublime command to the stormy waves, "Peace, be still!" so grandly foretold in the 107th Psalm, "He maketh the storm a calm, so that the waves thereof are *still*." The magnificent display of power here afforded is no less consolatory than majestic, being representative of the healing efficacy which the love of God can exert over the soul when tossed and disturbed by evils, a condition of which it is impossible to have a more striking emblem than a dark and troubled sea. This is the fact which both the prophecy and its accomplishment are intended to unfold. For the circumstance of the Divine allaying a *material* tempest serves no higher purpose, regarded in itself, than to exhibit Him as a tremendous, and, it may be arbitrary, autocrat over the elements. Far more beautiful, sacred, and consistent does it appear when regarded in its true character of a physical intimation of His power and love in *spiritual* operations. In Comus, one of the perfect poems, Milton uses the expression with infinite beauty to denote the tranquillizing powers possessed by the music of the lost one's guardian angel,—

"Who with his soft pipe and smooth-dittied song
Well knows to *still* the wild winds when they roar,
And hush the waving woods."

The passage has a fine parallel, too, in the Æneid, where Virgil likens Neptune stilling the waves to the calming of an angry and excited multitude by a man of piety and worth, whose presence inspires respect even in the most turbulent. He concludes this most finished bit of poetry with the words "*arrectisque auribus astant*," as though incapable of describing such a scene without making an immediate reference to standing, figurative as well as literal. Horace conveys the same general idea in his "*sternere ventos*," literally "to still the winds." In ordinary conversation, for the same reason, we apply the word "still" to repose, quietude, or standing, in all their varieties, both physical and emotional. It also furnishes innumerable similes. Milton speaks of profound attention as being

"Still as night,
Or summer's noontide air."

Another simple derivative of *st* is the word "*st*aff," the uses of which in language exhibit some strikingly beautiful results of men's intuitions of respondence. Primarily, a staff is an instrument which enables a person to *stand firm*, by reason of the support which he derives from leaning on it. Hence it has come to be used in all ages as a metaphorical name for *food*, as when we call bread "the staff of life." Hence it has come to be used also as a term for filial aid given by children to their parents. How often do we hear the beautiful phrase, "The *staff* of his declining years"! In the ancient poets there are many examples of this figure. In Euripides the dutiful Polyxena is so denominated. Sophocles applies it to Ismene and Antigone, the daughters of the poor, blind, helpless old Œdipus.* Shakspere, of course, recognises its full value: "The boy," says Launcelot, "was the very staff of my age."

It is obvious from these usages that the essence of the signification of a staff is that of *power*. This shows us why a staff or sceptre is given to kings as a symbol of dominion. It also explains the origin of the different kinds of maces and batons, as used from time immemorial, to symbolize authority, and termed the "staff of office." So incomplete, indeed, is the idea of majesty or power unless the staff be present, that the Jews, when mocking our Lord prior to the Crucifixion, not only put a crown of thorns upon His head, but "a reed in His right hand," the most bitter mockery of the whole. For a reed is the natural emblem of impotence and weakness, and in meaning is thus the remotest possible from that of the staff. In Anglo-Saxon *stafian* signified to command.

The use of the baton as an emblem of authority explains a curious phrase in Shakspere, wherein the very primitive word "stick" is employed in the sense of staff of office. In "Troilus and Cressida," after

"Achilles hath the mighty Hector slain,"

he exclaims—

"The dragon wing of night o'erspreads the earth,
And, *stickler-like*, the armies separate."

In the Elizabethan times a stickler, literally a stick or staff bearer, signified an arbiter, such a one as had for his duty the watching of duels, seeing fair play, etc., and who had authority to separate the combatants if needful. Shakspere makes the darkness of night perform the same use. Arbiters are often troubled over punctilios; hence the modern somewhat inelegant verb to "stickle," or insist upon trifles.

From being the symbols, the staff, the baton, etc., became names for the authority itself. Ovid, when he would speak of laying aside the dignity of empire, calls it "Sceptri *gravitâte relictâ*." Another beautiful illustration occurs in Talfourd's "Ion:"—

"So resolved, so young—
'Twere pity he should fall, yet he *must* fall,
Or the great sceptre which hath swayed the fears
Of ages, will become a common staff
For youth to wield, or age to rest upon,
Despoiled of all its virtues."

For the same reason, enchanters and magicians are uniformly represented as bearing what is the same thing virtually—a *wand*. Homer gives one to the famous enchantress Circe. A similar instrument is carried by the magicians of the Arabian Nights. Mercury also had his *virga*, with which he procured or drove away sleep at pleasure. Without their wands enchanters are further represented as powerless. They are described, therefore, as exceedingly careful not to let them out of their possession.

* The Greek words are *βάκτρον* and *σκῆπτρον*. This does not in the least interfere with the truthfulness of the image, since whatever *names* may be given to things, their representative character must always be the same.

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"What, have ye let the false enchanter 'scape?
O ye mistook! ye should have snatched his wand,
And bound him fast. Without his rod reversed,
And backward mutters of dissevering power,
We cannot free the lady, who sits here
In stony fetters fixed, and motionless."

The same idea supplies the meaning of Prospero's decision in the "Tempest:"—

"When I have required
Some heavenly music (which e'en now I do)
To work mine end upon their senses, that
This airy charm is for, I'll break my staff,
Bury it certain fathoms in the earth;
And deeper than did ever plummet sound,
I'll drown my book."

In Latin a staff is called *baculus*, the diminutive of which word is *bacillus*. Hence the term "imbecile," literally one who has no intellectual *baculus*, no staff to rest upon or wield, neither power nor its symbol.

Comparing these various testimonies, it is easy to gather what must be intended in Scripture by the "staff." For it cannot mean one thing *out*, and another when *in*. When used in connection with *good*, it denotes power exercised by God, or by Him given to man for spiritual purposes. When referred to in connection with *evil*, it denotes, on the other hand, the arrogant assumptions and overbearing of the wicked. Examples of the former are frequent; of the latter, rare. Perhaps the most striking is that in Isaiah xiv. 5, where it is said that "the Lord hath broken the staff of the wicked." A beautiful example of its higher meaning occurs in the history of David and Goliath. David when preparing to encounter the giant (who is representative of the strength and audacity of spiritual evil) "took his staff in his hand." In its supreme sense God Himself, who is all power, is here meant. In its secondary sense it signifies *reliance* on that power, which can alone carry man successfully through such combats as are in this narrative representatively depicted. Thence to the Christian it also signifies the Gospel, which is God in His Word, and which points or indicates the way to victory and life spiritual, and thus *confers* power. "Though I walk through the valley of the shadow of death, yet will I fear no evil, for Thou art with me; *Thy rod and Thy staff they comfort me.*" This is the reason also why the disciples were commanded to "take nothing for their journey save a staff only;" meaning that they were to go forth into the world relying solely upon God for strength, and that if we would be numbered with them, such likewise must be our own procedure.

The representative character of the staff is further and admirably illustrated in the history of the miracles worked by Moses, all of which are described as having been effected, under the direction of Jehovah, by means of his "*rod.*" Aaron also had his rod, which last "budded and bloomed blossoms, and yielded almonds." That such an event should occur in the ordinary course of nature was in ancient times regarded as so utterly impossible that oaths of peculiar energy and sanctity were accustomed to be sworn upon it. Achilles in Homer exclaims when venting his rage against Agamemnon—

"Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν ὔτποτε φύλλα καὶ ὄξους
Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
Οὐδ' ἀναθηλήσει."*

So in the oath of friendship sworn by Latinus to Æneas—

"Ut sceptrum hoc (dextrâ sceptrum nam forte gerebat),
Nunquam fronde levi fundet virgulta nec umbras;
Cum semel in sylvis imo de stirpe recisum
Matre caret, posuitque comas et brachia ferro."*

LEO H. GRINDON.

* "I vow by this staff, which has produced neither leaves nor branches since it first left its parent stem upon the mountains, and never shall sprout again."

* "As this sceptre (for a sceptre he chanced to hold in his right hand) shall never more with light foliage produce twigs nor shady branches; since, cut from its stem in the woods, it is once for all severed from its mother-tree, and has laid-down-beneath the axe its locks and arms."

THE PRESENT AND THE FUTURE LIFE.

THOSE who have lately written on the subject of the Future Life are not alone in the intense longing they express for definite knowledge of the future state. It is right that this desire should be satisfied. It is also possible for a man to attain the required information ere he leaves this world by using the means his present condition of life places at his disposal. The Bible, nature, and experience, each bring their quota of information to the rational part of him, which if he will use rationally shall bathe his life in spiritual light.

May I be permitted to act somewhat in the manner of a fingerpost, which, though not conspicuous for celerity of motion itself, yet points the way on which his Intellectual Pegasus may run and find safe footing?

A man needs only to regard himself and his every physical act from an outside point of view to realize the fact that his physical nature is not himself. That is only matter which he can wield as his inner consciousness or will may direct. Projecting himself, as it were, still further outside of himself, he will find himself able to view and calmly judge of his own thoughts, directing them also by that same will into any channel he may choose. For instance, his will wills to pluck an apple from a tree near by. His will bends his thoughts to the accomplishment of that object; his feet are constrained to run for a ladder; his hands to grasp it and place it against the tree. By a continued effort of will he mounts the ladder and grasps the tempting fruit. If, however, his will be accustomed to regard use and economy of time and labour as well as self-gratification, he may reflect that the ripe apples are the easiest to detach, and also the most useful and nutritious; then he will simply *shake the tree* and stoop to pick up the falling fruit.

But why waste printer's ink on such a simple piece of commonplace? Why, merely to ask, What plucked the apple—the man's bodily hand, or his will animating his spiritual hand? I fancy there can be but one rational answer. His will was the motive-power in the whole transaction; a dead body cannot be galvanized into plucking apples. The will, therefore, is the true inner spiritual living man. The will is the life—independent of the body, yet acting through and by it so long as that body is capable of performing its uses. When that ceases to be the case through disease, the gradual decay of its powers, or the violent destruction of its members, what we call death ensues—death physical. But does the conscious will with its conscious thought—the *real man*—die? We cannot kill the will and its thought. The words and thoughts and deeds of men live long after we cease to see the physical forms in which they manifested themselves to us. His will and its thought were the conscious life of the man while in the body. Is it unreasonable to suppose they are still his conscious life after he has left his body?

We find, then, that the will or love principle—the faculty which longs for or desires—is really man's life. Will, love, life, are synonymous terms. The thought or

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understanding—the intellectual principle—is the outgrowth of that will, formed by it as a means whereby to attain the end desired. Their joint endeavour is the whole spiritual man ultimating himself to our comprehension in deeds. Is not this true to Nature? Is it not true to that Word of God which plainly declares the kingdom of heaven to be *within* us? When that kingdom is established in the very innermost will principle or life of a man does it not emerge in thought and deed? If otherwise, there is no truth or consistency in the command, "If ye love God, keep His commandments." Is it not true also to the facts of daily life? We all know by actual experience that the man of most power and influence is he whose will forces his thoughts and actions into perfect harmony with itself, be its aim good or evil. That it is within the power of will to do this is a self-evident fact. Where we find a man—that is a will—who cannot do this, we call him insane, nor do we err in so doing.

If, then, the will, which is the real, spiritual, substantial man, acts through and by the present material body so as to show his true nature and quality as fully as he can with the imperfect means at his disposal, how much more intensely and really must his true nature reveal itself when freed from the restraint of matter. However perfectly organized our physical nature may be, no man finds it efficient to perform all he would have it do. He cannot write in an hour what he can think in a minute. He cannot find language to express the one-thousandth part of his emotions. The pressure of the hand, the glance of the eye, express but feebly the love of hearts that beat with love and sympathy for each other. The cannon's roar, presaging its messenger of death, the clash of armies, the tortures of the Inquisition, do, alas! but feebly represent the hatred, wrath, and malice of the evil. But deprive man of the "disabilities" of his corporeal nature, and behold! the good or evil will, which *is* himself, leaps at once from restraint into comparatively perfect freedom to work its will, to choose its associates in a fellowship closer and more real than the contact of matter with matter could ever give.

Such is the secret of the future life. Closer, more real communion with good men and God for those who, because they love God, love their brethren also; for the evil, closer communion with other evil men and greater liberty to depart from God. Closer communion—more real life—because spiritual and not material. Being let go they go to their own associates. They *will* to be with them. They *love* them.

Heaven is a state, then, not a place. The heavenly state is love of goodness and truth, and therefore love towards God, who *is* love. At present it is hard for men to see this, though capable, if they will, of "seeing Him who is invisible" in that incarnate Wisdom the Divine Humanity of our Lord God and Saviour. If a man has but the first faint dawn of this new Life of Love within him, it brings him into immediate conjunction with all in a similar state. These are swift to aid him in every good thought and deed till he attain at length that rest which remaineth for the people of God, attained only when, by the voluntary co-operation and conjunction of his own will with the will of his Creator, every wish and every thought and act have been brought into harmony with Divine order, and the Divine Life fills and animates his whole being. This life then takes the form of goodness; his thoughts the form of truth, because both are regenerated or born of God.

Evil, on the other hand, is but the perversion to selfish uses of that Divine Life or will-power which is constantly flowing into man. Every sin is but a form of selfishness—Life used for self and self-gratification, not for the good of others. Love for self means hatred of all others. Experience in this world shows this. Who does not know men who put their own ends, their own gratification, constantly first? Anything which interferes with that must give way or perish if they have power or opportunity to carry out their will. Does such a state of life emerge in peace, concord, harmony, brotherly love, happiness, and heaven here? If not, can it hereafter? when the same will is let loose from the restraints of matter? Neither now nor then does God need to punish sin. Sin punishes itself, because it is contrary to the order of man's very being. Man is made in God's image formed as a recipient of His Life of Divine Love and Divine Wisdom. If man will reverse these into self-love, instead of love to his fellow-man, he reverses every fibre and faculty of his being. Every faculty which was meant to bless him and render him happy and useful in its exercise brings him only misery. Nothing can stop it but his own will. That is his God-given life. God cannot force that without destroying utterly the life He Himself has bestowed. When there is no remnant of anything but evil self-love left in a man, and every shadow of a wish to mitigate the sufferings of others is utterly gone, it may be that all power to draw life of any kind from the great Source of all life is lost, and the man ceases to have any conscious life at all. It seems possible, but so far we have no revelation of it and no analogy to it in nature or experience. Perhaps the evil in the future state do not even wish it. Certain it is the evil in this world do not wish it, but would prefer, if they could, to live always.

Do my readers now see how the fingerpost points? Do good to others from love to them and purely for goodness' sake, for that is love *from* God *to* God. That love the more it is received and exercised will bring with it the Light of Truth. If his opportunities be small, and his position in his own estimation at least a mean or petty one, in this world there is yet room enough in it to do all he can. That is all that can be expected of him. If faint and weary and sad at heart at the poor results he feels he has power to attain, while his will to bless and benefit others seems to him large enough to fill the whole earth with happiness and peace if only he could find vent for it, let him live in hope, nay certainty, of wider opportunity, extended power, continual progress, "when this mortal shall have put on immortality," when "he shall know even as he is known," and be able to act *exactly* as he feels. Blessed indeed are they who are thus pure in heart, for they shall perceive God and shall increase that perception by added Life from Him throughout eternity, permitted then as now to lessen the misery of the evil and erring as much as they themselves will allow, and drinking in and communicating new life from kindred spirits whose aims are at one with his in the pursuit and practice of a boundless charity.

MATERIALISM AND CHRISTIANITY.

THE Archbishop of Canterbury, in a lecture recently addressed to young men, took occasion to sketch out a few general principles that all persons should bear with them in reading or hearing the discussions of the present day.

Starting from the words of St. Paul, "The things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 18), the lecturer said that the teaching of the materialistic philosophers is that the things which are seen are very valuable, and most important for us to dwell on, but the things which are

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not seen are of no importance. The Apostle took a very different view of the matter, and the Apostle was not singular in this respect. In all ages the greatest orators, anxious to sway the minds of the people, had appealed to something far higher than our material interests, to something which, though not seen, was more lasting and more valuable than anything that was the object of sense. So, also, the highest of all poetry had to do with things unseen. Our own observation confirms the testimony of all the greatest human writers and thinkers of every age—that the unseen is higher and more lasting than the seen. We might see this truth exemplified in ourselves. What is it that constitutes the commanding element in ourselves? Not the material strength, not the power of body, but the will, the will which no man ever saw or can ever judge of except by believing that there is something which controls man's actions and the forces of nature.

The Archbishop urged that the unseen and the spiritual were above the material; that the world had not outlived the consideration of things unseen; and that they were vain attempts which would so explain the connection of all things with immutable laws as to remove a Governor Unseen from the world in which we live.

It is sometimes urged that "there may be these higher things, this higher world, but what can you know of it? Is it not the higher wisdom to profess your ignorance; to be content to labour in the low field in which you have some certainty; and to leave the higher things alone, declaring yourselves unknowing and ignorant thereof, unacquainted with these higher things if they exist?" In reply to this position the Archbishop said: "No; God has not so made us. We do not so exist as not to have faculties whereby we can rise to some knowledge of the higher things which are above us. Is there a truth, or is there no truth? If there is a truth there is something for ourselves, and we ourselves in our conceptions of truth may be approaching indefinitely near to the knowledge of the real truth. There are two words very common and familiar to all who treat on these subjects, common in all books, often used without being much thought of—subjective and objective. Is all truth subjective, or is there an objective truth? What time of day is it now? Look at your watches. They are all different—some nearer the true time, some further from it. These are the subjective conceptions of the true time; but there is a true time, though none of your watches may have reached it. Our conceptions of truth may vary, but they are approaching, all of them, to some knowledge of the real truth; and, if there is a real truth, and we have this sort of means of indefinitely near approach to it, God appears to have given us some sort of faculties by which, if we cannot grasp, we can at least approach the truth.

"We are right to seek for proof of everything which we believe; and God has given us the means of ascertaining by proof the reality of what we believe. He has stamped upon us certain great principles which we cannot doubt without being consigned to a madhouse. Your own existence—how are you to prove it? You accept it—the belief of it—as a principle stamped on human nature. That your senses give you a true account of what you see around you—how can you prove it? You cannot prove it; but God has stamped upon you, in virtue of your existence, a belief in the evidence of your senses. And so God has provided us with conscience as with consciousness. He has provided us with certain principles which we cannot shake off, and these are the helps and means and instruments whereby we rise to some understanding of the real truth. So, then, we have come to this—the things spiritual are the highest and the most valuable. The world is not, thank God, too old to dwell upon them. They are not to be tested, like common things, in a material machine; but God has given us certain powers by which we may rise to the contemplation of them, and, if we are worthy of His goodness which is thus accorded us, we shall use those powers to know the truth to which He summons us."

ANOTHER WORD ON CONFIRMATION.

TO the three cogent reasons assigned by "J. B." in the last number of *Morning Light* in favour of "a definite rite at a definite time," a fourth may be commended to the consideration of all New Churchmen, but especially to the attention of members of the forthcoming Conference.

In the Statistical Table appended to the Minutes of Conference there is a column for "members under twenty," but there does not exist any authoritative or uniform method for taking the census of the Societies in this respect. The disadvantages of this disorderly arrangement are obvious. It is said that on one occasion the figures inadvertently supplied by one Society under the heading named really represented the number of members, young and old, of its Mutual Improvement Society, and thus exceeded considerably the total of its registered members above twenty years of age, many of whom by this error appeared twice in the returns. Moreover, the lack of a definite system of registration of junior members seems to operate against any kind of registration; for out of the sixty-four Societies included in the Statistical Table for 1877 only fifteen, *i.e.* less than one-fourth, make any return under this head.

It seems advisable, therefore, that a definition of what the Conference means by a "member under twenty" should be made public for the instruction of the officials who have to supply the statistics of the various Societies, and the question of Confirmation seems to suggest a solution of the difficulty, if such it be. For surely when youths or maidens, having received "preparatory instruction in the doctrines of the Church," "make public profession of faith, and of an earnest desire to become children of God," the rite which ratifies this heavenly sentiment might with the greatest propriety form the qualification for their enrolment in the Conference statistics. "Members under twenty" would thus simply mean young people who have availed themselves of a rite of "Confirmation" such as "J. B." foreshadows.

C. H.

THE COMPANIONS OF OUR LORD.

II.—JOHN THE BAPTIST.

(*Concluded from page* 283.)

ALSO significant in the highest degree, and of lessons most solemnly momentous, are the circumstances attending the martyrdom of John the Baptist. Representing in his life and character the literal sense of the inspired Scriptures, his death must of course symbolize the entire rejection of the truth which that sense embodies. John the forerunner, and Jesus, to whom he bare witness, both suffered as types of the Word, and both exhibited, in the manner of their execution, the determined hostility to every requirement of Divine order and justice, alike of the fallen Jewish Church, and of every persistently wicked

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soul. There is, however, this difference; that while the beheading of John denotes the negation and perversion of the literal commandments of the written Word, the crucifixion of Jesus signifies the violation of the essential living Word, and of that Divine Humanity which is the Incarnate Word. These always go together, and follow the same sequence as the historical crimes by which they were foreshadowed. Where the Bible is falsified, Jesus will be rejected. Where a Divine revelation is denied, God will necessarily be unknown. In death as in life, therefore, John the Baptist is the precursor of the Lord, and manifests, in the treatment he experiences, the kind of reception to be accorded to Him of whom he testifies.

Herod, tetrarch of Galilee, the enemy and persecutor of John, and at length his murderer, is a type of the ruling principle in that natural and unregenerated mind of which Galilee—which, in order to emphasize this significance, is frequently named Galilee of the Gentiles—is an emblem. And Herod, at first, "feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly" (Mark vi. 20). The intellect of the natural mind is often thus impressed by the force and beauty of the inspired volume. It finds there many attractive promises, much soul-stirring eloquence, frequent narratives of delightful interest and pathos. To a certain extent it is awed by the sublime authority of truth, and so long as its own pleasure is not thwarted, it may even condescend to obey some of the Divine precepts. But by-and-by the unregenerate soul falls into the evil imaged in Herod's crime of taking to himself the wife of his brother Philip. Like every offence against the sanctity of marriage, this outrage refers, in its inner meaning, to the violation of that union between goodness and truth which is the very essence of genuine religion. The Lord's providence continually seeks to lead us into practical obedience to right; to induce us to love, and thus to do, whatever He reveals to us as a duty. Because such a conjunction of will and understanding is the root of all happiness, all excellence, all resemblance to our God, whose ineffable perfection is based upon the fact that in Him infinite love and wisdom make an eternal inseparable one, heaven itself is frequently compared in Scripture to a marriage, and the Church is described as "the bride, the Lamb's wife" (Rev. xxi. 9). Whatever, therefore, is contrary to Divine order, and results from a severance of the will and understanding, or from persistence in desires and actions known to be wrong, is represented under the offensive but appropriate figure of the various corruptions which defile and profane wedded sanctity. Thus the sin of Herod denotes the alliance of an instructed mind with a depraved heart and a wicked life. Such a condition is sadly general—in a greater or less degree, indeed, it is common to us all. And most momentous is the question, when thus circumstanced, how we are to receive the expostulations of the spiritual John the Baptist. For the entire testimony of the written Word is opposed to such a state. The Bible is the most practical of books. With mere theorists it has no sympathy. Those acting contrary to their convictions, neglecting the duties they recognise, and indulging in practices which their enlightened judgments condemn—those who, like Herod, violate the heavenly marriage—it confronts with the uncompromising prohibition of the dauntless, faithful Baptist, "It is not lawful for thee to have her" (Matt. xiv. 4). Herod when thus admonished "sent forth and laid hold upon John, and bound him in prison" (Mark vi. 17). Other sinners often do the same, striving to silence the reproofs of unwelcome truth by consigning it to the dungeons of indifference and neglect.

John remained in bonds until the birthday of his tyrant (Matt. xiv. 6). Since birth, in the Scripture, relates to state, birthdays, or festive anniversaries of birth, are indicative of delight in the quality of such state, and of a desire to perpetuate it unimpaired. Herod's birthday consequently signifies a condition of entire satisfaction with the merely natural and unregenerate mind of which he is the type; an utter indifference to progress; a triumphant pride in present attainments. At such times the baser faculties of sense and passion, and of the loves of self and the world, are in their wildest exuberance. Herod makes "a supper to his lords, high captains, and chief estates of Galilee" (Mark vi. 21).

In the midst of the festivities "the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him" (ver. 22). Herodias representing, as already seen, the corrupt and evil will, her daughter, Salome, will typify the affection for whatever is wicked and false to which such a will gives origin. Dancing expresses intense and active natural delight; which is, of course, good or bad according to its exciting cause. David's dance before the Ark denotes the holy joy of the regenerating soul when the principles and life of pure religion are becoming established in its midst (2 Sam. vi. 14). The dance of Salome, on the contrary, shadows forth the corrupt pleasure of the depraved mind in the contemplation and indulgence of wrong.

Infatuated by her performance, the king pronounced the rash promise, "Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom" (Mark vi. 22, 23). These mad words describe a sad, but far too common state. The king, in every mind, is the understanding; the sublime faculty given us that by its means we may rule our life in accordance with truth and right. No one is half so royal as he who is genuinely wise, and who employs his wisdom to govern his passions. But when this position is inverted, and the understanding, instead of directing the affections, becomes their slave; when principle is subordinated to pleasure; when, in short, the king says to the damsel who has fascinated him, "Ask of me whatsoever thou wilt, and I will give it thee;" then, indeed, is insane folly rampant, and ruin nigh. And yet, how prevalent is such delirium! Some for the low delights of sense; some to gratify their pride of intellect, or wealth, or person; in all how many, and in how many various ways, are every day repeating the folly of the wild oath of Herod! are abasing their reason at the feet of passion, and pledging themselves to give her whatever thing she asks. And the girl takes counsel with her mother (ver. 24): in other words, the corrupt will is called into exercise. The impulse which responds to the fatal weakness of the understanding proceeds from that evil heart which is "deceitful above all things, and desperately wicked" (Jer. xvii. 9). Accordingly the reply to the king's proposal is proportionate to the magnitude of the iniquity by which it is prompted: "I will that thou give me by and by in a charger the head of John the Baptist" (Mark vi. 25). The voice crying in the wilderness of the unregenerate heart, "Repent," is to be silenced in the dust. This is always the aim of wrong desire—to stifle the unwelcome monitor which prohibits its indulgence. The danger and evil of such conduct cannot be exaggerated, for if the soul intentionally destroys the truth, it loses the only means of subsequent amendment, since nothing but truth can lead us to goodness, and nothing but goodness can qualify us for heaven. The stipulated

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mode of the Baptist's death is also of deep significance. The head, the loftiest portion of the human form; the seat of man's distinguishing faculties of reason and intelligence; the throne of expression, which beams in the eyes and trembles in the voice; is, in relation to the trunk and members, the symbol of what is internal with respect to what is outward. The beheading of John thus typifies the separation of the literal and spiritual senses of the Word. When this is done the truth must perish. If, for instance, we regard the Bible as an ordinary book, judging it by common standards, and explaining it as we interpret the productions of finite human minds, we destroy all the specific instruction of which it is intended to be the vehicle, and involve ourselves in inextricable perplexity as to its real nature and purpose. And if such severance is the result, not of ignorance, but design, that by dwelling merely on the letter we may bring the authority of Scripture into ridicule and impotence, we commit a grievous, soul-destroying sin, and are spiritually guilty of the murder of John the Baptist. The head was required in a charger, because a charger or large dish, like all the vessels mentioned in the Word, represents the knowledges which contain truth. We are apt to suppose that knowledge is itself truth, but this is a mistake. Truth is a Divine light which illumines the soul, a wine which makes glad the heart of man. Knowledge is the form in which the light is received, the cup in which the wine is stored. We may know, for example, that God is love; we may be able to repeat the fact, and even to commend it to others; but unless such knowledge is filled with inner light, unless we see what it involves, and obtain from its possession guidance and strength, how are we the better? And just as there are vessels for various purposes, so are there knowledges of different qualities; with the wicked, indeed, no knowledge which is not perverted into an instrument of evil and falsehood. Such, then, is the meaning of the charger in which the daughter of Herodias demanded the head of her victim. It denotes the delusions and sophistries with which the corrupt, deceitful heart seeks to confirm, and to push to the very uttermost, its criminal endeavour to destroy the power and life of the Divine truth.

The understanding sees the danger and degradation into which it is dragged by the corrupt will, and, like the royal murderer of John the Baptist, is "exceeding sorry" (Mark vi. 26). Yet what avails sorrow like his, powerless to protect the victim, mighty only to avenge him? For when the rational faculty has relinquished its sovereignty, and abandoned itself to the guidance of the appetites and passions, it permits their impious suggestion to take effect. A double reason is assigned for this defection: "For his oath's sake, and for their sakes who sat at meat with him, he would not reject her" (ver. 26). Because, in the state here represented, falsity combines with evil. Both powers of the mind rush into crime. The will and the understanding unite in the rejection of the commandments of the written Word, and through their concurrence the preacher in the wilderness is slain.

A knowledge of the spiritual representation of the Baptist is also necessary to a comprehension of the peculiar qualification with which the Lord tempered His splendid eulogium: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he" (Matt. xi. 11; Luke vii. 28). Literally, John's character is indeed unsurpassed among mankind, but spiritually it requires this exception. For he signifies the truth of the written Word, which is natural truth, such as is also denoted by "them that are born of women." Of this truth the outward utterance of the Scripture is indeed the most perfect example, because it contributes to the most exalted uses. Yet "he that is least in the kingdom of heaven is greater;" for the lowest and most general perception of the spiritual and eternal wisdom of the Word transcends indefinitely the highest power and glory of its letter. While, therefore, John is justly honoured for the clearness and vigour of his preaching, and the heroic magnanimity of his life and death, be it ever remembered that his function is external and temporal—a mere "voice crying in the wilderness" preparatory to the advent of the Divine Regenerator Jesus, who quickens the inmost heart and mind by His Spirit of Truth. While an acquaintance with the outward teachings of the Bible is prized and sought after as the best form of natural knowledge, let it be chiefly valued as a means towards that supreme heavenly wisdom which is enshrined in the interiors of the Word, whereby community of intelligence may be enjoyed with the angels, and the soul may be illuminated by the light of the Lord Himself.

JOHN PRESLAND.

MORNING LIGHT AS A MISSIONARY OF THE NEW CHURCH.

WE have on several occasions mentioned such efforts to utilize our weekly issues for the diffusion of New Church truth amongst "outsiders" as have come under our notice. Thinking, however, that some benefit might attend the recapitulation of these efforts in fuller detail, we give the following particulars.

Every week a copy of the current number is sent to each non-New-Churchman whose name or work is mentioned in connection with praise or blame (or even merely *en passant*) in its columns with the paragraph marked. This work is undertaken by the Auxiliary Missionary and Tract Society.

Fifty copies of each week's issue are posted—forty-nine to that number of coffee and dining rooms in the E. C. London postal district, and one to the Notting Hill Free Library. These are folded in a neat printed wrapper stating that they are sent by the Association, and bearing also the request, "Kindly allow the enclosed to lie on your tables." This plan of distribution has been adopted from the considerations that not only are the former of these establishments very largely attended, but that their frequenters live in all parts of the metropolis, and thus that the good sought to be effected is spread over a very wide area. This work is carried out by the London Association of the New Church by means of a fund subscribed several years ago for the purpose of starting a newspaper, a portion of which has, by permission of the donors, been appropriated to this object.

Five hundred copies of every *Missionary* number (the first in each month) are purchased by the Missionary and Tract Society. Of these, 430 are sent to the principal hotels in the kingdom, with the words "For the use of the commercial-room" stamped upon each. The remaining copies are sent to the editors of religious newspapers and magazines.

The above paragraphs place on record all the systematic and regular methods of circulating considerable numbers of *Morning Light* with which we are acquainted. We know, however, of several instances where one or more extra copies are taken by a kind friend of the paper and the "cause," to be by him placed in a public

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reading-room or other place favourable to its being read and appreciated.

We have chronicled several instances where special numbers have been widely circulated. Thus in our second issue we reported that 2400 copies of No. 1 had been by the co-operation of two friends distributed to every clergyman and minister throughout Wales. And in our eighteenth issue we stated that a friend had sent a copy of the previous number, containing Rev. J. F. Potts' sermon on "War Fevers," to every member of the two Houses of Parliament.

In addition to these two special distributions several hundreds of the earlier numbers were sent to the editors of leading local newspapers in all parts of the United Kingdom.

We venture to commend these facts to the members of the Lord's New Church, to the end that so far as they may have means and opportunity they may do likewise.

The rapid increase of periodical publications, the enrolment among their contributors of the highest names in theology, literature, science, and art, and the consequent accession to the ranks of their readers of scholars and thinkers of every grade, is a remarkable sign of the times in which we live. Weekly newspapers and monthly magazines would seem to be now to a large extent occupying the ground which was formerly the sole province of books. Topics the most grave and themes of the deepest moment are discussed in the "weekly" which one reads at one's breakfast-table, or the "monthly" with which one wiles away a railway journey. Adapting itself, therefore, to this fashion of the times, the New Church may be able to present its exalted teachings in an acceptable shape to many minds at present wholly ignorant of them. Many a man whose only use of a tract would be to light his cigar withal, would doubtless extend a courteous hearing to reasonings which came to him in the well-known guise of a weekly paper.

Considerations such as these, in which those best qualified to judge will fail to detect more than an infinitesimal infusion of the merely "commercial" element, induce us to urge all those who are desirous to render real help to the extension of the New Church in the world to assist in the missionary circulation of *Morning Light*. The instances noted above will suggest many possible methods of so doing, and others will present themselves to the minds of any who desire by this means to obey the Divine command, "Freely ye have received, freely give."

RELIGIOUS PERSECUTION IN AUSTRIA.

DISSOLUTION OF THE VIENNA NEW CHURCH SOCIETY.

RECENT intelligence from Vienna gives a distressing account of the breaking up of the New Church Society there, after an existence of over twenty years, by a decree of the authorities. It seems that the Jesuits, kept under in every other country in Europe, Belgium too having displaced the Ultramontane party at its last elections, have in Austria at present a preponderating influence. It is a curious comment upon one of the resolutions of the Berlin Conference which seeks to provide for the recognition of absolute religious equality in the newly-formed states released from the rule of the Turk, that one of the signatory powers should practise at home so badly what it preaches abroad. This is a power, too, which claims to be civilized, and has its claim allowed; for has it not been asked to occupy, for the purpose of ensuring good government, two sadly-disorganized provinces on its borders? The irony of facts could hardly be carried further.

The condition of the Vienna Society during the past year may be described as favourable in almost all its aspects. Things went on in an orderly manner, and concord prevailed among its members. Divine service was well attended, and a tolerably good choir had been collected, which contributed greatly to make the services brighter and more devotional. Besides the Sunday service, spiritual instruction was given to the children on the Sunday afternoons, except on the last Sunday in the month, when a doctrinal class was held instead for the young men and women.

Mr. Peisker was enabled to devote his whole time to the service of the Vienna New Church owing to the liberal contribution of £30 made by members of the New Church in England. With the assistance of this sum it seemed as though everything had been made smooth for the working of the Society in Vienna as a centre for the eventual establishment in Austria of the New Church. This prospect has, however, been shattered by the action of the Austrian authorities.

The members held the opinion that they were justified in administering the sacraments of Baptism and the Holy Supper, and in celebrating marriages, without transgressing their sphere of usefulness, as laid down in their constitution, and also in the fundamental law of Austria. Indeed, as a Society of the Church, they thought it their duty to carry out the functions laid down in Holy Writ. For how is it possible to separate the particular from the general, seeing that they form a one? Indeed, as long as they by their Divine worship did not violate any of the rights of the State Church, and obeyed the existing laws, they naturally thought they were acting as sincere Christians and loyal citizens. This opinion was not of sudden growth, but had grown up gradually, and had been strengthened by the fact that on no occasion had the municipal authorities made objections to their procedure; nor had their actions as a religious body ever been limited by any order or decree of the Imperial Government.

A first notice was served upon them a couple of months ago. By it they were prohibited from exercising any particular ecclesiastical functions. This was followed soon afterwards by another decree, in which they were notified that their Society had been dissolved, and they were forbidden thenceforth to hold any meetings whatever. The reason assigned was a transgression of the law by the administration of baptism in their hall. The action seems to be most arbitrary, and it is a bad omen both for Austria and the times that the wind of reaction should blow there so strongly. It is a bad omen, because the collective wisdom of mankind has summed up its experience in the saying that pride goes before a fall; and Ultramontane ascendency is spiritual arrogance in its most odious shape.

Mr. Peisker means, we are happy to learn, to stick to his post, and we trust the assistance which the Church in England provided last year will not be withheld when misfortune has struck them so hardly, and when their scattered condition is likely to be a great blow to the resources of their minister. The scattered embers are in the greatest danger of dying out, and will require the greatest care to keep alive, so that they may when opportunity offers be again collected and form again a beacon of truth in the prevailing darkness.

ARGYLE SQUARE CHURCH.

ANNUAL GENERAL MEETING.

THE Annual General Meeting of this Society was held at the above church on the evening of Wednesday the 17th of July. Tea was provided in the schoolroom at six o'clock, after which the members and friends assembled in the church, when at ten minutes past seven the Rev. John Presland was called to the chair.

A hymn was sung, and the meeting was opened with prayer by the Chairman.

The minutes of the last Annual and last Quarterly Meetings were read and signed.

Messrs. Humphreys and Trobridge, assisted by Mr. Peters, were appointed Scrutineers to examine the balloting-lists for the new Committee.

Two ladies were admitted members of the Society.

The report of the Committee was then read by the Chairman, in which it was stated that since the last Annual Meeting the church had undergone a thorough restoration. The services were suspended on the 12th August, and the reopening took place on Thursday the 20th and Sunday the 23rd of September, the Sunday services consisting of a harvest thanksgiving.

The General Fund of the Society having been found to be inadequate to meet the necessary expenses, an effort was made at the January Quarterly Meeting to remove the deficit, and at that meeting subscriptions to the amount of £60 were obtained, and a sub-committee was appointed to collect further subscriptions. In a very short time sufficient subscriptions (including a handsome donation of £60 from Mr. Prowse) were raised to entirely clear off the deficiency.

This being a special effort, the Committee strongly urged the members to adopt some means to prevent any future recurrence of a similar state.

The *Manual* had been a source of considerable expense and loss to the Society, which the Committee could not regard with com-

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placency; they were therefore under the necessity of announcing in the June number that the publication must be discontinued. On this being made known a cheque was sent to the Committee by Mr. Jeggins for the amount of the deficit to July 1876, as stated in the balance sheet of last year. The Committee have consequently decided to continue its publication.

The number of members returned to Conference was 264. Three members had been removed to the spiritual world during the past year; two marriages had taken place; and nineteen infants and eight adults had been baptized.

Mr. Pitman, the Treasurer, then read the report of the cash account from 1st July 1877 to 30th June 1878. The receipts had been £733, 16s. 1d., and expenses £677, 19s. 3d., showing a balance in hand of £55, 18s. 10d. This announcement was received with applause by the meeting.

The Treasurer also read a report of the repairs fund account, which had been kept separate from the General Fund.

The receipts were £635, 2s. 2d., and expenditure £847, 7s. 10d., showing a balance due to the Treasurer of £212, 5s. 8d. Part of this amount had been promised, but further subscriptions would be required to pay off the balance.

Mr. Tarelli, in moving the reception of these reports, called attention to the scarcity of matter in the Committee's report in reference to the services of the church, one great omission being the absence of any mention of the sacrament of the Lord's Supper, with statistics of the number of communicants. He wished to direct attention to the unsatisfactory manner in which that service had been participated in by the congregation recently, with the hope that an improvement might be made in future. It was much to be regretted that so many left the church when the Sacramental Service commenced, and that the minister's directions as to the mode of approaching and leaving the altar had been almost entirely disregarded. Referring to the Treasurer's report, he begged to congratulate the Society on having such a handsome balance in the hands of the Treasurer.

The resolution was seconded by Mr. Horton, and supported by Mr. Howe in a long and vigorous speech, in which he urged the Society to make greater efforts to influence the people in the neighbourhood of the church, and also to give greater support to the operations of the Sunday-school.

Mr. H. T. W. Elliott thought the Committee did quite right to present a business report rather than a report of the spiritual affairs of the church; he wished, however, the Committee would take the Society more into their confidence, and then such matters as the collapse of the *Manual* and other calamities might be prevented.

Mr. Day also supported the resolution, and hoped the Lord's Supper would be more fully and more orderly participated in.

The Chairman in submitting the resolution said he was glad the reports had been so well discussed. The Committee were always anxious to take the Society into their confidence, but the difficulty had been to get the members to attend the business meetings of the Society. He was glad the omission of any mention of the Sacrament had been referred to, and stated that the average attendance had been sixty-six against fifty-seven last year.

It was moved by Mr. Jobson, seconded by Mr. Clark, and resolved, "That Mr. Pitman be requested to continue to act as Treasurer of the Society during the ensuing year."

Mr. Hooker being unable to continue to act as Secretary, it was unanimously resolved that the best thanks of the Society be given to Mr. Hooker for his past services.

It was further resolved that Mr. Thul be the Secretary during the ensuing year.

The election of Mr. Thul causing a vacancy in the representation on the New Church Association, it was unanimously resolved that Mr. Horton be a delegate to the Association.

The report and cash account of the Benevolent Fund were read by Mr. Watson. There were seven pensioners on the books, and a balance in hand of £14, 15s.

It was unanimously resolved that these reports be received. The ladies were then appointed to act as a Committee for the ensuing year, and Mr. Watson was reappointed Treasurer and Secretary.

The report of the Day-schools Committee was then read by the Chairman. The Government grant £193, 9s., was less than last year, owing to changes of teachers. The report stated that the schools had now passed from the Society to the London School Board, an arrangement having been made for the Board to take the building for a year free of rent, the Board in return to put the schools into thorough repair and pay all rates and taxes during the year.

Mr. Rose read a report of the cash account, showing a balance in hand of £27, 1s. 8d.

Mr. Tarelli moved the adoption of these reports, and congratulated the Society on at last being relieved of the burden of these schools, which ought to have been done at least five years ago.

Their children would now receive a thorough secular and moral education. If there were any members who regretted the loss of the schools because they would lose an opportunity of imparting dogmatic doctrinal teaching, let them now apply their energies to the Sunday-school, and make that institution attractive to the children in the neighbourhood. The day-schools had done a great work, being started at a time when education was much neglected by the Government. And they would still be carried on in a much more efficient manner than the Society could have done.

Mr. Hooker seconded the resolution, which was unanimously passed.

It was moved by Mr. H. Rowe, seconded by Mr. H. T. W. Elliott, and unanimously resolved, that the balance of £27, 1s. 8d. be handed to Mr. Pitman, the Treasurer of the Society, and that the money, after paying any outstanding claims in connection with the day-schools, be devoted to the purposes of the Sunday-schools.

Mr. W. A. Presland read the report of the Sunday-school. There were 190 children on the register, namely, 106 girls and 84 boys. The average attendance was—morning, 51; afternoon, 115. The largest number attending had been 156, and the smallest 58. This showed a falling off from last year, which was caused mainly by the great want of teachers and want of active interest on the part of the members of the church.

Mr. Tarelli read a report of the Theological Meeting. A report of the Mutual Improvement Society was read by the Chairman, also the Librarian's report. The *Manual* report was read by Mr. H. Rowe.

It was unanimously resolved that these reports be received by the meeting.

A resolution was moved by Mr. Howe, and carried unanimously, to the effect that the new Committee be requested to take the condition of the Sunday-schools into consideration.

Votes of thanks to Mr. Alvey for a new minute-book, to the organist and ladies and gentlemen of the choir, and to the gentlemen who had occupied the reading-desk were unanimously passed.

It was resolved that Messrs. A. Day, Milner, and Pitman be the representatives at the Conference to be held at Salford in August next, that the subscription to Conference be sixpence per member, and that fifty copies of "The Minutes" be taken.

It was also resolved that the minister be requested to attend Conference.

Messrs. Hooker, Barnes, and Horton were appointed Auditors for the ensuing year.

The Scrutineers reported, and the Chairman announced that the following gentlemen had been elected members of the Church Committee: Messrs. J. Clark, A. Day, H. T. W. Elliott, A. Faraday, Jobson, Hooker, Keene, Milner, Peters, and Watson.

The doxology was then sung, and the Chairman closed the meeting with the benediction at a few minutes to ten o'clock.

THEOLOGY THE QUEEN OF THE SCIENCES.

THE 109th Annual Conference of the General Baptist Association assembled a short time ago at Westbourne Park Chapel, and was opened by the President, the Rev. J. Goadby, B.A., of Chilwell College, who after acknowledging the honour of his election for the second time opened the proceedings in a lengthy but very thoughtful address. Mr. Goadby took as his specific subject, "Christian Theology and the Modern Spirit," and in dealing with it, and showing the action of the one on the other, he displayed a breadth of thought, and at the same time a robust faith, that in these days of either lax teaching or rigid literalism is not too often to be heard. The opening passages of the address dealt with, and acknowledged, the vast upheaval in the world of thought, both scientific and theological, which demanded, the speaker thought, and was undoubtedly calling forth, a closer study of theology. "I am thankful," he said, "that now at last the public interest in theology has revived. Essays, it is true, are written by what we may perhaps without offence designate the advanced school of religious thinkers, on the decay of theology, and suggestions are made with the same air of lofty wisdom, that creeds had better be left to die of their own inaction. But it cannot, I think, be denied that just now there is a remarkable revival of interest in the study of theology. I should have been glad if the revival had come from friendly quarters, but whencesoever it may come the phenomenon is welcome. In the midst of doubt, discontent, and controversy, the queen of the sciences will once more renew her youth and resume her wonted place of dignity and power." We cordially accept the conclusion of the President, and think we can see in it a fulfilment of something we have met with foreshadowed in the writings of Swedenborg.

ITEMS OF INTEREST.

We think that when persons act from their common perception, and not from their creeds, they are very apt to act like the sister in the following rather amusing story, which we cut from the columns of *Bow Bells*: "A minister was once preaching about heaven, and,

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to show the absurdity of Swedenborg's ideas, drew a graphic picture of the Swedenborgian's heaven, with its beautiful fields, fine horses, cows, and pretty women, when, in the midst of this glowing description, one of the sisters went into raptures, and shouted, 'Glory, glory, glory!' This so disconcerted the preacher that he paused, when an elder cried out to the shouter, 'Hold on there, sister, you're shouting over the wrong heaven!'"

The small, commonplace, everyday actions which go to form the characters of men; which are in fact the stepping-stones either upwards or downwards—upwards toward angel-hood and heaven, or downwards towards devil-hood and hell—are thus described by Mr. Ruskin in the preface to his work called "Sesame and Lilies:" "Remember that every day of your early life is ordaining irrevocably, for good or evil, the custom and practice of your soul; ordaining either sacred customs of dear and lovely recurrence, or trenching deeper and deeper the furrows for seed and sorrow."

The *Malvern News* of July 6th has the first notice which we have seen of the "Hindu Gentleman's Reflections respecting the Works of Swedenborg and the Doctrines of the New Jerusalem Church." It is as follows: "This is a capital book to put into the hands of infidels, and those who believe in no hereafter, who have no more thought of it than a stone has, and who, only they must not be told so, are of no more use than a stone. To such men there will be several nuts very hard to crack found in this work. We shall recur to this work again."

The usual quarterly business meeting of the Camberwell Society took place on Friday evening the 12th inst., Mr. E. Austin in the chair. The Secretary, Mr. A. Braby, reported that nine friends were desiring to become members of the Society, but that only five had passed through all the usual preliminary formalities: these five were then cordially received as members. It was reported by the Committee that the smallest sum for which the proposed church-keeper's house could be erected was £450, towards which the Treasurer held £260. It was resolved that the work be put in hand forthwith, and it was incidentally mentioned that the builder promised to complete the work within three months, and also that Mr. Braby had already paid to the Treasurer the £25 which he had promised to contribute conditionally upon the house being built within the present year. Mr. Austin reported that the experiment of administering the Holy Supper at both the morning and the evening services, tried on the preceding Sunday, had been found so convenient to the friends, as evidenced by the large attendance on both occasions, that it would doubtless become established as a precedent. Messrs. A. Braby, H. W. Brown, and A. C. Moore, were elected to be the representatives of the Society at the forthcoming Conference, and several suggestions were made to them concerning matters with which in that capacity they may have to deal. The Secretary reported the number of members—the list having been as usual carefully revised, and several names, for various causes, expunged—to be 124. The sum of £3 was voted to the Conference Fund, and Mr. Ernest Braby was appointed to collect the sum *pro rata* from the members. The proceedings were closed with the benediction.

The *New Era*, a newspaper published at Port of Spain, Trinidad, has in its issue of June 10 a long letter which is worthy the attention of New Churchmen. It advocates our using the "understanding, which, as images and likenesses of God, we are enjoined to use" in the rational investigation of religious matters. The writer advocates the unity of God in the Person of the Lord Jesus; contrasts the authority acknowledged in the Roman Catholic Church with the genuine principle of authority under which we should join; sums up the reigning principles in the Churches at present which are "antagonistic to the spirit of the Gospels;" and winds up with the following admonition: "Let us then go to Swedenborg, the enlightened 'servant of the Lord,' in whose works are the remedies so much needed, and in whose scriptural teaching the Church will be led to know her Lord and Master; and the centre of Unity—at present so blindly sought after—will be established in love and charity; the science of correspondence—that science of sciences—will be made known, and the Apostle's words, 'The invisible things are clearly seen, being understood by the things that are made, even His eternal power and Godhead,' will no longer be a dead letter to the members of the Church."

The reply to the unfavourable references made by the Rev. Joseph Cook of Boston respecting the teaching of Swedenborg on the Family Life and the Resurrection Body, which appeared in our No. 24, has, we are happy to hear, given general satisfaction. The Missionary and Tract Society has ordered a large number of it as a separate pamphlet, and means to distribute it widely. We hope our readers, and New Churchmen in general, will help in promoting its circulation. It will be sold at a penny per copy, or six shillings the hundred.

SUNDAY-SCHOOL LESSONS FOR AUGUST.

Date.	Text for Repetition.	Subject.	Chapter for Reading.	Lesson.
Aug. 4.	Romans ii. 6, 7.	John and Jesus' Baptism.	Matt. iii.	Matt. iii. 13-17.
	1 John v. 20.	Hannah and Eli.	1 Samuel i.	1 Sam. i. 9-18.
,, 11.	Romans ii. 6, 8.	Jesus' Temptations in the Wilder-	Luke iv.	Luke iv. 1-13.
	2 Cor. v. 19.	Eli and his Sons. [ness.	1 Samuel ii.	1 Sam. ii. 12-19.
,, 18.	Romans ii. 6, 9.	John's Testimony of Jesus.	John i.	John i. 19-28.
	Rev. i. 8.	Eli and young Samuel.	1 Samuel iii.	1 Sam. iii. 1-10.
,, 25.	Romans ii. 6, 10, 11.	Jesus cleanses the Temple.	John ii.	John ii. 13-22.
	Isaiah xliii. 10, 11.	Eli and the Ark of God.	1 Samuel iv.	1 Sam. iv. 10-18.

*** Two plans of lessons are given to suit those Societies which have school both in the morning and afternoon.

JOHN AND JESUS' BAPTISM.

August 4th, Morning.—Matt. iii. 13-17. John's baptism represented reformation; the Lord's baptism represented regeneration. The first is the removal of evil; the second is the implantation of good. John's baptism is necessary to precede and prepare the way for that of Jesus. A man must learn from the Word what evil is, and abstain from it; and so far as he does so, he receives new life from the Lord. John's baptism comes from without; the Lord's comes from within. John's baptism removes outward impurities; the Lord's inspires new inward life. Thus does the Lord baptize with the spirit of His truth and with the fire of His love all who faithfully follow the teachings of His Word by ceasing to do evil. The second baptism is a greater work than the first, and a mightier power is required to effect it. So much mightier is He who comes after him, that John declares himself not worthy to bear his shoes. The lowest good of love is worthier than the highest good of repentance. For further explanations, see Mr. Bruce's "Commentary on St. Matthew."

HANNAH AND ELI.

August 4th, Afternoon.—1 Sam. i. 9-18. Hannah was much misunderstood by Eli when she was entreating in silent prayer that the Lord would grant her the desire of her life and permit her to bear a son; but though misunderstood at first, like all good purposes, it made itself understood afterwards, and was granted by God and blessed by His priest. The child she bore she brought unto the house of the Lord, as was the custom in those times, and she had the great privilege of telling Eli that lo, this was the child for which she had prayed when standing by him. Hannah burst into a song of praise from the very gladness of her heart, and as all ought to do with the talent they have received from the Lord, she dedicated her precious gift of an only child to the service of God in the Temple.

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AND THE

Rev. W. H. BENADE,

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THE CREED OF THE NEW CHURCH.

CHAPTER VII.

THE GODHEAD.

"I believe in One God, in whom is a Divine Trinity; who is a Being of infinite love, wisdom, and power; my Creator, Redeemer, and Regenerator; and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in a glorified human form."

THE COMFORTER OR PARACLETE.

THE term "Comforter," applied by the Lord to the Holy Spirit, though intrinsically very beautiful, is the somewhat dubious rendering of the Greek παράκλητος (*paracletos*), which perhaps rather signifies a helper, an advocate, an attorney, or an interpreter; and which, owing to the difficulty of deciding on any exact equivalent, is frequently left untranslated by theological writers, and simply reproduced under the Anglicised form of Paraclete. Each of the suggested renderings, however, though questionable if proposed as a precise translation of the original, describes with perfect accuracy some one or other of the various functions attributed in Scripture to our Lord's Holy Spirit. How clearly, for instance, is this Spirit declared the Divine Interpreter! "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26). "He will guide you into all truth" (xvi. 13). And how effectually would this operation of the Spirit render it the Comforter! For amid the contumelies, perils, and sufferings of their apostolic work, what solace could compare, in the estimate of the Lord's faithful disciples, with the blessedness of recalling His gracious instruction and promises uttered while He was yet with them, together with the additional and deeper rapture of understanding, in richer fulness, the wisdom and mercy which His Divine words embosomed!

The word Paraclete possesses a further interest, as serving to identify yet more clearly the Holy Spirit with the spiritual presence of the Lord Jesus Christ, and also as shedding much important light on the scriptural doctrine of Mediation. It only occurs five times in the New Testament, and on four occasions of its employment is spoken by the Lord of His promised gift of the Spirit, and translated by the term "Comforter;" while on the fifth it evidently relates to the Saviour Himself, and is there rendered by the word "Advocate:" "If any man sin, we have an Advocate"—or Paraclete—"with the Father, Jesus Christ the righteous" (1 John ii. 1). If, then, it be objected that the apostle is here speaking of the mediatorial office of our Lord, and that this is quite distinct from any function ascribed to the Holy Spirit, we answer that this is so far from being the case, that the Spirit is itself emphatically described as likewise constituting a Mediator. Thus we read, "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26). Remembering, however, that "the Lord is that Spirit" (2 Cor. iii. 17), and that the Spirit is indeed nothing more or less than His own omnipresent indwelling in the hearts and minds of His people, all obscurity and confusion are at once removed. For by His Spirit He does indeed teach us to pray, inspiring both the yearning aspirations which prompt our supplications, and the thoughts and words by which they find expression.

Moreover, the mediation of Jesus must never be thought of as the interposition of one Divine Person with another, for the sake of inducing a forgiving disposition toward sinners, instead of the inflexible justice and consuming wrath, sometimes imputed to Him whose tender mercies are over all His works (Ps. cxlv. 9), and who is kind even to the unthankful and to the evil (Luke vi. 35). The Lord is our Mediator because His Divine Humanity, being received by glorification into perfect and eternal union with Deity, constitutes a perpetual means of mutual access between the infinite invisible Father and all orders of His finite human children. From this Humanity we receive the graces of the entire fulness of the Godhead which it enshrines (Col. ii. 9), accommodated to our capacities because qualified by the Divinely-human medium through which they are communicated. Conversely, in this Humanity alone are we able to approach the Father, or in any real sense to understand or love Him. Thus Jesus declares, "I am the Door of the sheep. By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John x. 7, 9). And again, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me" (John xiv. 6). In this sense must be understood the declaration of Paul, that "there is One God and One Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5). He cannot mean that Jesus is merely human, because elsewhere he styles Him "over all, God, blessed for ever" (Rom. ix. 5). But while thus teaching the sole and Supreme Divinity of our Saviour, he is also careful to show that in Him this Divinity is enshrined in Humanity, since he says that "God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19). When, therefore, he so precisely limits the mediatorial function of our Lord to His Humanity, "the Man Christ Jesus," he evidently implies that, in Jesus, the human nature constitutes the means of intercourse between essential Deity and all mere finite manhood. Thus this same "Man Christ Jesus" is indeed our "Advocate," or Paraclete, "with the Father" (1 John ii. 1), inasmuch as the Divine Humanity of our Lord alone provides for our satisfactory relationship with His Godhead. And this provision is ensured by His ever-present Holy Spirit, which conveys to our hearts and minds, in a form adjusted to our necessities and powers, those energies of love and wisdom without which we could never be saved, but which, in their state of original and intrinsic Divinity, we should be utterly unable to receive.

The question of the procession of the Holy Ghost, or of the manner in which the Divine Spirit proceeds, whether from the Father alone, or from the Father and the Son, has always proved one of the burning problems of theology, and, in the eighth and ninth centuries, produced the controversy which resulted in the separation of the Greek and Latin Churches. The Greek Christians maintained its emanation from the Father, and ascribed to the Latins, as a fearful heresy, that in the Nicene Creed—or Creed of Constantinople, as it would be better styled, as it was not adopted in its present form until the Council of Constantinople in the year 381—they had added to the clause which affirmed the procession of the Holy Ghost from the Father the word *Filioque*, "and from the Son." But in truth neither of the statements in dispute is entirely accurate, since, as we have seen, the Holy Spirit proceeds entirely from the Son or Glorified Humanity. Its original spring is, of course, the infinite abyss of all perfections which we term the Father, or the inmost essential Deity; but, as first issuing from this supreme Fountain, its qualities are such as utterly to transcend the receptive powers of any finite beings, even

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of the highest angels, and to be capable of acceptance by the Divine Humanity alone. Received into this Humanity, however, its nature undergoes a complete change, being so graciously modified and tempered that it is precisely adapted to every requirement even of the feeblest soul. Bearing in mind this series of providential operations, all that is affirmed in Scripture of the Holy Spirit appears in beautiful coherency and order. Firstly we read of the investiture of the Son with the Divine Spirit, which descended upon Him at His Baptism (Matt. iii. 16), and which He declared was given to Him in infinite fulness, and not "by measure" (John iii. 34). Secondly, the Lord, while as yet unglorified, promises to pray to the Father, who should impart to the disciples another Paraclete, even the Divine Speaker Himself, revealed in their hearts and minds as the Spirit of truth (John xiv. 16). Here the word rendered "I will pray" is, in the original, simply "ask," the idea being not of worship, or even of personal colloquy, but of the establishment between the Son and the Father of such a communication as should enable the life-giving energies of the Father to reach and benefit mankind; which communication was effected by Glorification. The Father is next represented as sending the Paraclete in the Lord's Name (John xiv. 26). But since the purely spiritual idea of a name is simply all that by which the quality of the object named is known, and since the Lord is known only by means of His Divine Humanity, His Name must signify such Humanity; an inference which is confirmed by the fact that Jesus speaks of His Glorification, which was unquestionably the Glorification of His Humanity, as the Glorification of the Divine Name (John xii. 28). Hence, for the Father to send the Paraclete in the Name of the Son, is evidently for the inmost essential Divinity to impart the Holy Spirit to mankind by means of the Divine Humanity. Accordingly, in a further passage, Jesus speaks of the Paraclete "whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father" (John xv. 26); because, as in its first efflux from the Godhead this Divine Spirit is entirely beyond all receptive powers except those of the Glorified Humanity itself, the Humanity is necessarily the agent by which it is dispensed; wherefore, so far as our experiences and interests are concerned, it proceeds to us from the Lord Jesus Christ alone. This also He expressly teaches: "It is expedient for you that I go away: for if I go not away, the Paraclete will not come unto you; but if I depart, I will send Him unto you" (John xvi. 7). His disappearance from the bodily vision and association of His disciples was of course the condition of His Glorification; when glorified, however, He would Himself give them the Divine Spirit, which would then abide, in all fulness, in Him alone, and would be thus fitted for communication to frail and finite men. Accordingly, after His Resurrection the glorified Redeemer did actually Himself bestow the Paraclete upon His followers; since "He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John xx. 22). What evidence can be more conclusive that He is Himself the Giver of the Holy Spirit, which thus, proceeding out of the Divine Humanity from the essential Divinity or Father, is sent forth solely by Him in whom dwelleth all the fulness of the Godhead bodily? *

The miracle which accompanied the grand outpouring of the Holy Spirit on the Day of Pentecost (Acts ii. 1-21) affords a beautiful and most expressive symbolic illustration of the blessings then conferred upon the apostles and the infant Church. To attempt any detailed explanation of this wonderful occurrence would carry us too far from our immediate subject: we may however briefly notice a few main particulars. How appropriate, for instance, was the entire transaction when regarded as signifying the communication of the promised Spirit of truth (John xiv. 17). For its immediate effect was to fit the apostles, in a manner by which men have never been prepared before or since, to proclaim the truths of the everlasting Gospel; each at once speaking with new tongues as the Spirit gave him utterance (Acts ii. 4), so that every member of the vast congregation heard, in his own language, the wonderful works of God (ver. 11). And the power thus conferred was indicated by a sign precisely typifying the qualities which the Lord, through His Spirit, is ever seeking to impart. "There appeared unto them cloven tongues like as of fire, and it sat upon each of them" (ver. 3). Fire is the symbol of love, the vital heat of the soul; the fiery tongues thus denoting the ardent love which should characterize all apostolic labourers, both as regards their sincere thirst for truth and their earnest desire and effort that whatever they preach shall be genuinely true, and also with respect to their burning zeal for the salvation of souls, and the spirit of gentle charity in which their truth should always be spoken. But why cloven tongues? Is it not because all pure love is double, having its twofold aspects towards God and the neighbour? and because the doctrines the disciples were to utter referred to these twin affections, and were intended to promote their establishment in the hearts and minds of men? And although the outwardly miraculous consequences of the first bestowal of the Holy Spirit have long ceased, their internal corresponding equivalents still exist, and are indeed the indispensable effects of our Lord's presence and operation in the soul. For He comes to make us speak, with the new tongues of an amended life and conversation, the brighter, wiser thoughts and convictions to which His Divine Spirit is perpetually guiding us, and to render all our characters and actions the eloquent exponents of the two chief loves required in the first of all the commandments (Mark xii. 29-31).

The sin of blasphemy, or the speaking of a word against the Holy Spirit, concerning which our Lord declares that it "hath never forgiveness," but entails "danger of eternal damnation" (Matt. xii. 31, 32; Mark iii. 28, 29; Luke xii. 10), of course acquires its terrific character from no arbitrary decree of the Divine will, but from some essentially ineradicable quality inherent in itself: in other words, it is unpardonable because it is irremovable.* And it is irremovable because it involves the inextricable confusion and impious blending together of truth and falsity, goodness and evil. No mere abuse of language can constitute this tremendous guilt. "Out of the abundance of the heart the mouth speaketh" (Matt. xii. 34); and the abundance of the heart cannot revile the Holy Spirit until the heart has experienced the Holy Spirit, that is, until some considerable progress has been attained in the regenerate life. For the influences of the Lord's Holy Spirit operate deep within us, and cannot be consciously perceived until the profounder recesses of our nature are reached and opened. The soul must have advanced beyond a state of simple outward knowledge and submission. Conscience must have been quickened, reason convinced, love aroused; otherwise, although continually

* The procession, or mode of emanation of the Holy Spirit, is discussed at some length by the Rev. Samuel Noble, *Lectures on Important Doctrines of the "True Christian Religion;"* Lecture XIX "The Advocateship of Jesus Christ and of the Holy Spirit."

* The subjects of the Forgiveness and Remission of Sins will be discussed at some length when we come to that of the New Church doctrine of Salvation.

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present to help and save and bless us, the Holy Spirit cannot be so known as that "the abundance of the heart" should wilfully blaspheme against it. Hence the force of our Lord's statement, "Whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. xii. 32). The Son of Man is the Lord as externally known, and, more specifically, the Word as superficially understood; and the offences of the natural mind against this natural knowledge are comparatively light, because, springing in the main from ignorance or thoughtlessness, they involve no violation of profound and sacred convictions, and may be rectified by clearer knowledge and a deeper intelligence. The Holy Spirit, on the other hand, is the Lord as inwardly acknowledged and the Word as spiritually discerned. Since, therefore, to blaspheme its sanctity is to defile the veriest inmost recesses of the soul, and wilfully to recede from an advanced state of regeneration, it occasions such a mingling of good and evil as admits of no after separation, but necessarily occasions hopeless condemnation. For when spiritual truth is understood, and the spiritual powers of the soul are at once developed and profaned, there exist no further or superior faculties by which to counteract the mischief. The frosts of winter never hurt the seed locked in the ice-bound earth; but if the seed has quickened, and its tender shoots are then chilled and withered, the whole plant dies. The case is similar with the soul. In its state of unconverted grossness the deepest guilt is impossible, and its sins are consequently remediable. Once vivified by the Holy Spirit, however, its responsibility increases, and the persistent choice of evil, after conviction and amendment, desecrates with a sevenfold increase of evil worse even than its unconverted grossness (Luke xi. 24-26). Against such deadly peril the Divine Providence most carefully guards each one, and actually opposes hindrances to any comprehension and confession of the truth, which would create a responsibility heavier than the feeble and unstable could sustain; "that seeing they might not see, and hearing they might not understand" (Matt. xiii. 13-15; Mark iv. 12; Luke viii. 10). Far happier is it for such to be thus kept in a condition of external thought and consequent comparative innocence, than that they should be raised to an eminence they would be unable to maintain, and whence their fall would be immeasurably ruinous. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they should fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. vi. 4-6).

The dogma of the distinct personality of the Holy Spirit, though embodied in most of the creeds technically professed by the majority of Christians, is too vague to require any laboured refutation, and, if the reasoning employed in dealing with this portion of our subject merits any acceptance, may be considered as already sufficiently disposed of. That the Holy Spirit is a separate essential of the Divine Trinity, and as such not to be confounded with the Father and the Son, we have endeavoured to show; but this essential, together with every other constituent of Deity, is comprised in the One glorious Person of Him in whom dwelleth, bodily, all the fulness of the Godhead (Col. ii. 9). Thus, while our Lord commanded His disciples to baptize all nations "in"—or as the Greek εἰς (*eis*) more emphatically expresses it—"into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19), it is remarkable that they appear to have inaugurated their proselytes into His own name alone (Acts ii. 38; viii. 16; x. 48; xix. 5); thus indicating that this Divine Name does indeed include the entire Trinity, since within the glorified Humanity of Jesus dwells the Father (John xiv. 10), while from Him proceeds the Holy Spirit (John xx. 22). Indeed, the fact that the Lord uses the singular form "Name," rather than the plural, would imply that the three terms He employs must relate to the same Divine Being, although they of course distinguish three different functions or attributes which co-exist together, and unite to form His supreme perfections.

Perhaps the most cogent arguments in defence of the distinct personality of the Holy Spirit are those based upon our Lord's allusions to the Paraclete (John xiv. xv. xvi.), which we have seen to refer to His own mediatorial work and spiritual presence with His disciples in all ages. Another assumed stronghold of this doctrine is the account of our Saviour's Baptism, at which it is recorded that "He saw the Spirit of God descending like a dove, and alighting upon Him" (Matt. iii. 16). But if this passage proves the personal separateness of the Holy Spirit, it surely proves in addition more than the most strenuous supporter of this hypothesis would wish to maintain. If its testimony to the distinct existence of the Spirit is to be received as a statement of literal fact, so, too, in all logical fairness, must its evidence as to the mode of such existence; in which case we should be committed to the belief that one of the supposed persons of the Divine Trinity is in the form of a bird! Nor could we even rest consistently contented with this remarkable conclusion, because, in other parts of the New Testament, the same Holy Spirit is exhibited under other and quite different aspects. Thus John speaks of "the seven Spirits of God" (Rev. i. 4; iii. 1); and describes these Spirits as existing under the semblance of "seven lamps" (iv. 5) and "seven horns and seven eyes" (v. 6). Evidently, therefore, these appearances, which all appertain to a state of vision, in which the seer is exalted to a capacity to behold the life and phenomena of the spiritual world, cannot be regarded as delineating the actual shape and being of any separate persons of the Trinity, but rather as constituting representative illustrations, in Divinely expressive and accurate symbolical forms, of the nature and operation of the Lord's Holy Spirit. Thus the supernatural occurrences at the Baptism of Jesus in the river Jordan (Matt. iii. 16, 17) indicated the progress then attained in the great work of His Glorification. The heavens which opened above Him implied a corresponding unfolding of the veil which had divided His human from His Divine nature, so that, even as to His Humanity, He was increasingly aware of the Divine life which constituted His inmost essence, and which was gradually fashioning even the uttermost principles of His being into conformity with Itself, that He might be at length rendered entirely One with the Father. And the descending dove betokened the gentle, peaceful, reconciling influences of that Divine Spirit which was flowing into His Humanity from the Father, and which, when the Humanity should be fully glorified, should thence stream forth to sanctify, regenerate, and bless the world. Again, the "seven Spirits" described by John (Rev. i. 4; iii. 1) indicate its supreme holiness, this being the scriptural significance of the number seven; while their representation under the figures of lamps, horns, and eyes (iv. 5; v. 6) reminds us that the Divine Spirit of truth is the great Source of enlightenment, power, and perception.

Thus the infinite and eternal Jehovah, who by Incar-

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nation became our Redeemer, having glorified the Humanity He assumed for this purpose, and thereby made it His eternal person in the same sense as that in which a man's body is the person of his soul, is from henceforth our Regenerator and Saviour; since from His Glorified Humanity perpetually flow the sanctifying influences of His Holy Spirit, to create us anew, and to enable us to receive the blessings of His heavenly kingdom.* Moreover, now that the Glorification is complete, and God is Man not only in first principles but likewise in ultimates, His resemblance to His human image and likeness is obvious and perfect. A man comprises the trinity of soul, body, and their combined activity. In the Lord exists the corresponding Trinity of Father, Son, and Holy Spirit: the Father being the essential Divinity, which is analogous with the human soul, and of which the Divine Humanity of Jesus constitutes the body; while the Holy Spirit is the Divine Proceeding or operative energy, which dispenses the benefactions of infinite truth and goodness in a form and measure suited to finite capacities and needs.

The purely philosophical Trinity of Love, Wisdom, and Power or Use referred to in the Creed † also necessarily continues, because these attributes are essentials of conscious, voluntary life. We must beware, however, of so connecting these two Trinities in our minds as to cherish the idea that the Father is exclusively Divine Love and the Son exclusively Divine Wisdom; for this would be to ignore the perfect union of the Father and Son effected by Glorification. For, by virtue of this union, the Word or Divine Truth, which in the beginning was with God and which was God, and which was made flesh and dwelt among us (John i. 1, 2, 14), was actually invested with all the treasures of Divine Love. Thus in the last most wondrous prayer of our Lord recorded by the beloved apostle, He is described as saying, "And now, O Father, glorify Thou Me with Thine own self; with the glory which I had with Thee before the world was" (John xvii. 5). This glory was, of course, the glory of the Word in the beginning, when it was with God, or, in other language, the glory of Divine Wisdom in its original union with Divine Love. Since, therefore, it was the Word which was made flesh and dwelt among us, the Humanity, during its residence on earth, was necessarily in more intimate conjunction with the Divine Wisdom than with the Divine Love, and accordingly yearned for the full unition of its wisdom with that love, which would constitute its glorification with the Father's own self, and which was fully realized when such glorification was complete. Accordingly, as the result of this process, love and wisdom are alike predicable of both Father and Son, the distinction being that in the Father they exist in an infinite and internal manner, while in the Son they are outwardly manifested in an intelligible and visible form, and, by the agency of the Holy Spirit, are rendered practically instrumental in sustaining and blessing all orders of finite life.

Therefore the Lord and Saviour Jesus Christ stands forth revealed as "Jehovah in a glorified human form," our "Creator, Redeemer, and Regenerator." To Him alone we pray; in Him alone we place our trust and hope. He is the visible God in whom is the invisible; the glorious, Divinely-human Being who only hath all power in heaven and in earth (Matt. xxviii. 18), and in whom indeed dwelleth all the fulness of the Godhead bodily, insomuch that we are complete in Him who is the head of all principality and power (Col. ii. 9, 10).

"I believe in One God, in whom is a Divine Trinity; who is a Being of infinite love, wisdom, and power; my Creator, Redeemer, and Regenerator; and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in a glorified human form." JOHN PRESLAND.

* Many particulars connected with the Divine works of Regeneration and Salvation will be more fully discussed in our chapter on Salvation.

† See *Morning Light*, pp. 81-83.

THE PURPOSE OF LIFE.

IT is possible that some may not perceive fully what is involved in the fact that man's *will* is really his *life;* nor the inevitable conclusions in regard to the future existence which must result from it. These are that the future life is simply an expansion of our present existence.

"That which may be known of God is manifest to us, for God hath showed it to us. For the invisible things of Him from the creation of the world are clearly seen, being understood by [or through] the things that are made." So says St. Paul; and we are justified by the whole tenor of the Bible in reasoning from things natural to things spiritual, till we gain, by the study of material things, true and rational light regarding our spiritual powers. This Physical world is but the "shadow of things to come." Every rock or mineral, every ocean and river, every mountain and valley, every tree and flower, every bird and animal, every insect and butterfly, are but the patterns or symbols of things and existences in that spiritual realm in which they find their *raison d'être.* Man himself in the present state of physical existence is, as regards his body, composed of material substances which we can analyze, examine, and separate into their component parts. Kill him, and the dead body retains still all its physical substances. Yet not a limb, not an eyelid even, retains one iota of *life.* That has left its every fibre. The real complete man, therefore, must be wholly spiritual, and spiritual in every part. Man, in fact, must have—or rather man *is*—a spiritual form inhabiting every organ of his physical body. This spirit, therefore, is not without form and void, but underlies every portion of him to the minutest nerve or organ—a corresponding spiritual form as real, substantial, and recognisable to other spiritual men as his physical form is to its fellow-men. When, therefore, the *glove* of matter is withdrawn from the spiritual hand, that spiritual hand still exists, none the less a hand, nor in any way deprived of its power or deftness. Man, therefore, exists now as a spirit within a physical covering, drawing to himself, from the Great Source of all life, spiritual life whereby to animate and use the physical frame which he inhabits while in this world. Is this an irrational or unscriptural belief? "In God [or from God] we live and move and have our being" was quoted by St. Paul at Athens from one of the ancient poets, and confirmed by him as true regarding himself and other men living in this material world.

The change, therefore, from the present life to the future state of existence is not so great as some suppose. It is but the continuance of our present life, with powers and facilities for working out our will, as much excelling our present powers as will and intellect excel matter. Is this extended power a rational conclusion? Does any one in this age of great engineering exploits, railways, electric telegraphs, and telephones, need to be told of the transcendent power of mind over matter even in this world, where the will must, perforce, act on and through matter?

Behold, then, the tenderness, the infinite gentleness and compassion of our Creator and Saviour, in beginning the development of our spiritual faculties in a material

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world. Here in this world, clothed in the grosser form of matter, we learn to use them more safely, because our powers are limited by our physical form. Misuse of these powers here does indeed bring that consequent misery which is the inevitable result of departure from the laws of our being; but that misery is tempered and lessened by our feebleness in working out our will. The lesson is more easily learned. The wrong more readily righted. The spiritual man within us sees and feels at once where error tends, can cease at once to do that evil physically by ceasing to *will* to do it, thus ceasing to do it spiritually also. Thus physical good and evil are readily discerned "by their fruits," and spiritual good and evil in the inner will, or life, because at once perceptible. Thus we are gently, tenderly taught by a tempered, though often bitter experience, the regenerating power which is hidden in that essence of all true beginning of life—"Cease to do evil; learn to do well." Surely of a truth this demonstrates that the beneficent Source of all Life is Infinite Love revealed in Infinite Wisdom in His dealings with us and all His creatures.

Future life, then, is but the opportunity to use in larger measure the life powers we have partially developed here. Future life is—must be—far more real, more substantial, far more potential for good or evil, than this life, because there our powers are granted greater opportunity. Let us begin here, then, the life we *will* to live in the future. Let us be up and doing—be useful here that we may be more useful hereafter. God's kingdom is a kingdom of uses here, and therefore hereafter. The *will* to benefit our fellow-men is the true life here. For God's sake—for goodness' sake do it, because "forasmuch as ye do it unto one of the least of these My brethren, ye do it unto Me." A sentimental beatified idleness is nowhere depicted in God's Divine Word as the "Kingdom of Heaven." And it is written in the laws of our being that "in keeping God's commandments there is great reward"—not the reward of *merit*, but the reward of the blessedness of a life whose every faculty is working according to its nature and constitution, finding every power respond harmoniously to every effort of its God-given will or life. "Cabined, cribbed, confined" this life may be while we exist in this world, but if begun at all here, even in slightest measure, it will grow and expand by added life from God, instilling into it a wisdom pure enough to guide and render useful an unbounded charity.

ANOTHER CASUAL CONVERSATION.

HAVING strolled out to contemplate the beauties of an autumn sunset on Hampstead Heath, I was sitting quietly enjoying my cigar, and the tints of glorious colour that dyed the western sky, when I was disturbed by the bow-wow, bow-wow of a large dog that came bounding towards me.

"Here, Toby, here, you bad dog!" was shouted by a voice some distance behind me.

"Bow-wow-wow," answered Toby, looking towards his master, and making a gambol of satisfaction towards him, and then back again to me, as much as to say, "Here he is; we know him, bow-wow."

"I trust my dog has not annoyed you?" said a gentleman, approaching the spot where I sat.

"Not at all," I replied; "I recognised the dog again, and am indebted to him for our present meeting."

"And I," said the gentleman, "much more so, for I wished to meet you again. I have been thinking over that theory of development which we discussed when we met before, and I find that it involves much more than I at first thought; for if it were true that man is the result of natural development, the question would arise, Will he develop into something beyond man? or are we to conclude that he is the highest and last product of natural development? That seems to be the idea which this theory seeks to establish. It therefore involves the idea that when man dies he returns to the elements from which he came. Now if each of us were nothing but a mysterious development of atoms, possessing an individual consciousness, but destined by the laws of nature to return after the lapse of a few years to the condition of the mass from which we were formed, what possible object should we have to live for but our own selfish gratification? We should all thus stand pitted against each other, every man for himself. This seems to be the law development ends with. But from the beginning that law does not seem to have worked very well as regards man; for the strong no doubt oppressed the weak, and hence men found it necessary to herd together, and make rules for their own protection from each other. From this came about what are called civil laws, but if I obey those laws I do so only from self-interest. Then, too, if I can avoid them, I have a perfect right to do so in my own interest, and so has every one else. What we call the criminal classes are therefore no more criminal than you and I; but *they* have the misfortune to be discovered—that is all—by the stronger party. If they were the stronger party, why, then, what we call virtue and justice would be crime. It would have been better if development had stopped short before we became reasoning animals, for we might then have lived in some contentment and harmony, as the monkeys do, whereas we employ our reason, according to the grounds advanced, in the constant effort to deceive and get the better of each other, and the greater what is called refinement and civilization become, the greater adepts we become in the art of deceiving each other and keeping our self-interest out of sight. We are thus torments to ourselves and others. The greatest good of existence also centres in each one's self, and takes the form of a struggle as to who shall get the most gold. And when a life has been anxiously and wearily spent in scraping it together, what is the end? We are too old to do anything but sit down and contemplate our approaching annihilation; and ask ourselves, What is the good of having lived at all? For my own part, I am not at all thankful to nature for developing me if that will be the end. Besides, I have the misery all my life long of knowing that to such an end I am coming day by day. Better that this development theory had never been discovered. I could then have gone on believing in and striving to live for a future state; dwelling in a fool's paradise, if they like to call it so, but pleasant nevertheless to dwell in. And if I went on in it to the end, why, I should not be any the worse off, for I should be past learning that it was simply a delusion. I must say the belief in a future life has had in all ages a wonderful influence upon the life of humanity, and has been a mighty power in the world for good. But now there comes this new theory to work a revolution, not for a greater good, but to destroy what good there has been, for it leaves a man nothing to live for but himself. There is no God, there are no angels, no devils; the Bible is a delusion, Christianity is a delusion, all religion is a delusion; right and wrong are delusions, only so far as they affect each individual's self-interest—in fact, we are landed in a chaos of delusions as soon as we attempt to think of anything outside the region of nature. The whole human race has been deluding itself from the beginning that there is a future life. Think on the sub-

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ject how I will, I have come to the conclusion that the theory is radically wrong, that the outcome of it would be universal atheism, which instead of elevating humanity would press it down to the condition of a thinking brute. Let those who will believe the theory if they can; for my part I entirely reject it."

"Well," I replied, "I am glad you have given the subject so much thought, and also have arrived at the conclusions you give. I perfectly agree with you that the theory, if true, would land humanity in universal atheism. Human reason, with all its wonderful capabilities, so long as it depends upon itself and believes in nothing but itself, must of necessity be in a constant state of vacillation, and driven here and there by every current of thought; be, in short, ever seeking truth, yet always failing to grasp it. It is curious to remark how new theories seize upon the mind, and for a time throw a spell over it, completely blinding it to everything in existence but what can be seen through its own one window. So if we take up the idealistic school, of which Bishop Berkeley is still the leading exponent, and follow it out, everything is non-existent, outside of mind; if we take up the theory of development and follow it out, everything is non-existent, outside of matter. Human reason is like a little child without Divine revelation; with it, it becomes a giant. I grant our system of theology is a dark and benighted one which will not stand the test of human reason, and that is perhaps the reason why some enlightened and thinking minds put all theology aside as a delusion. The advanced state of thought in this age demands a rational theology, something that can be understood. It will not rest satisfied with being told that it must not reason upon the dogmas in which theology has wrapped itself, and which evidently had their origin in the darkest of the dark ages, while our religious teachers have nothing to offer but a blind faith in creeds and beliefs that the human mind sees to be against all reason and contradictory in themselves. I must say I am not surprised that men lose their reverence for religious teaching, and with it their reverence for that Book from which such teaching is professedly drawn; for men see that truths in nature, so far as they are able to understand them, are harmonious, and that law follows law in unbroken and unvarying order. The natural deduction therefore is that God's truths in nature and God's truths in theology cannot stand opposed to each other, as they are supposed to do; and since we can understand the one, we cannot accept the other unless it can be presented to us in a form which we can understand, and that is just where the prevailing system of theology fails. Think over the subject, my friend, and you will find that the great failure lies in the want of a true and consistent system of theology, that is to say, right ideas of God, and of the end and purpose for which He created worlds that they might be inhabited by human beings, and I think you will come to the conclusion that the prevailing ideas among Christians regarding God must be radically wrong. It therefore follows, that the systems of religious belief that have been woven from a wrong conception of God in the first instance, must also be wrong; and neither the authority of the early Fathers nor the antiquity of the belief can make it true. Think over it, friend; and if you give as much attention to it as you have done to the development theory, you will, I believe, arrive at the same result—that is, you will reject the false theories of theological science, as you have rejected the false theories of natural science."

"Well, I must say," replied the gentleman, "that I am a little surprised at your observations. The doctrines of Christianity, as you yourself admit, are drawn from the Bible; how, then, can we be wrong in believing what the Bible teaches? It is true that men differ upon some small points of doctrine, but on the whole you must admit the principal doctrines of Christianity to be beyond dispute."

"My friend," I replied, "that is just what I do not admit. I deny that the commonly-received doctrines of Christianity are to be found in the Bible. I know that men think they are, because they have been taught so; and have also been taught that they must not question the truth of those doctrines. The mischief is that men have been taught from their infancy that they must not reason upon religious doctrines, but accept them as infallible truth; they may reason upon all things under the sun, but to reason upon religious things is considered impious. Hence it follows that whatever may be the progress made in natural science there can be none in religious science. Religious men seem to think that all is known that can be known; they thus regard with suspicion and distrust every thought that does not run in the orthodox groove."

"Then am I to understand you to mean, sir," said the gentleman, "that the whole Bible is wrong in what it teaches us about God, heaven, hell, salvation by Jesus Christ, the creation of the world, and the day of judgment? If we cannot believe the Bible, what foundation has Christianity to rest upon?"

"None at all," I replied; "but you have somewhat mistaken the point, I think. It is the doctrines men have formed from the Bible to which I object, not to the Bible itself; for I believe it is, what it professes to be, the Word of God to man. But the human mind seems to be suffering from paralysis, so far as the Bible is concerned. There seems to be an idea current among religious people that we must not try to understand it; but must accept as infallible, dogmas that were formed by men a thousand years ago, when the light of intelligence, compared to what it is in this age, was like a candle to the sun. The framers of these doctrines did their best, no doubt, according to the light they had; but they seem to have been doubtful of the soundness of their own theories, for they stamp them with the name of mystery not to be understood by reason. Why, friend, there is no mystery, and there can be no mystery in God's Word any more than there is mystery in God's works in nature. A thing is only mysterious so long as we do not understand it. We employ our reason to investigate everything in the natural world, and arrive at absolute truths; but everything that concerns the spiritual world, men shrink from exercising their reason upon, as if God had something to hide from us. But if we would only use the reason God has blest us with, and try to understand the character of the Bible and the purpose for which it is given to man, we should see the mystery is of our own making. But instead of looking for the fault in the weakness and short-sightedness of our own perceptions of spiritual things, we virtually say, Oh no; we see clearly enough; we have not misunderstood the Bible. Thus the mind is closed against all progress in spiritual knowledge, and a banner is raised, not bearing the strange device *Excelsior*, but the inscription, 'As it was, is now, and ever shall be, world without end.' Men mostly think of God as being influenced by like passions as they are themselves, only all-powerful; thus they have blundered into the sad errors that overshadow the Christian religion, and the worst feature is the blind persistency with which they defend these errors."

"Well, sir," said the gentleman, "I admit there are some things in the Bible that must be given up. The

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account of the creation of the world, for instance, and——"

"Mind," I replied quickly, "that is your admission, not mine. I do not consent to give up a single word of the Bible. If it is God's Book it must contain in every sentence infinite truths. We may have lamentably failed to see that truth, but that does not prove the book to be wrong. The account of creation in Genesis was never intended to instruct us about the creation of natural things, but treats of an altogether different subject, which is the creation of spiritual things, the first states, progress, and development of the human mind thousands of ages before the date fixed by man. In fact, the Bible was not given to us to instruct us at all in natural things, but to instruct us in spiritual things; and we must look beyond the mere letter, if we would understand what the greater part of the Bible means. Take the book as a whole, and the largest part is without meaning to us; thus, for instance, if simply and literally understood, who can understand the Book of Revelation and the prophecies?"

"Then," said the gentleman, "you would spiritualize everything in the Bible."

"Well, my dear sir," I replied, "is not that what every minister of religion is trying to do in his pulpit every Sunday? but unfortunately they have no fixed system of spiritual interpretation. Every one follows his own fancy, and so long as he keeps within the general boundary of religious thought, his interpretation of any passage is accepted as the teaching of the Bible, when in reality it is simply the man's own interpretation made to fit into the doctrine he advocates."

"But how," said the gentleman, "can there be a fixed system of interpreting or understanding the Bible? That would almost imply that it was written according to a fixed system."

"That is just the point, my friend," I replied; "that is what I contend for. Once understand the spiritual signification of the narratives, histories, persons, and things mentioned in the Bible, and it will at once be perceived that the most obscure passages are full of Divine instruction; and the figurative language used will in all cases have a fixed and definite meaning. The subject is too long to go into now, but remember I contend for the whole Bible; I give up none of it; not even the first chapters of Genesis, but I do give up the literal interpretation. It is by confining the mind to it that the mass of error and superstition that darkens all our theology has arisen. Think over the subject, and do not be afraid to bring your reason to bear upon a doctrine, however old it may be. Ideas have been reverenced for their antiquity although they have had no basis in facts."

"Well," said the gentleman, "I shall give the matter my best consideration, for I feel great interest in it; and as I shall be about this spot every fine evening during the coming month, I hope I may again encounter you here. I hope you will make it convenient to stroll in this direction again; for I assure you I shall be most pleased to have some further conversation with you."

T. PLUMMER.

CONFIRMATION IN THE NEW CHURCH.

HAVING read with interest the various articles which have appeared in the columns of *Morning Light* on the subject of Confirmation, I desire to say a few words on the subject, in which to give some reasons for deprecating the introduction of a rite of Confirmation, or anything analogous thereto, into the services of the New Church. But first I would call attention, like J. D. B., to the uses supposed to be associated with this rite, the religious instruction which precedes and leads up to it. This is indisputably a most highly important use, but it is no *necessary* part of Confirmation. ALL Churches regard it as highly important to educate the young in their religious tenets, and some Churches which have no such rite are—judging from their practice—more diligent and more successful in instilling the teachings of their creeds than those Churches which possess it, the Presbyterian Churches of Scotland witnessing to this fact. To bear testimony, therefore, to the importance of religious instruction is not necessarily to bear testimony to the value of a rite of Confirmation.

But J. B. says, "We are not to reject the Trinity because these Churches teach a Trinity of three separate Divine persons; nor the Resurrection because these Churches teach the resurrection of dead bodies." He says further that "the New Church does not reject Baptism because of the error of Baptismal Regeneration. Why, then, should we not seek the uses of a rite of Confirmation, with the teaching and training connected with it, while at the same time rejecting any errors or superstitions associated with it in darker times?" To these questions the answers are plain and simple in the extreme. We accept the doctrine of the Trinity of Divine essentials because it is taught in Scripture and in the Writings of our Church. We reject the doctrine of a Trinity of separate Divine persons because we believe it to be contrary to the teachings of Scripture and reason. We accept the doctrine of the resurrection of man because such is the teaching both of the external and internal senses of Scripture, and because it accords with reason and our common perception. We reject the ordinary view of the resurrection because it is anti-scriptural and irrational. In connection with these doctrines we see that they are direct teachings of Scripture and of the Writings of our Church. We therefore, in the exercise of our reason, accept the teaching of Scripture and of our Church, rejecting only the erroneous interpretations which have been based upon Scripture in times past. But what, may we ask, is the case for a rite of Confirmation, when a parallelism is drawn between it and the sacraments instituted by our Lord and the doctrines of faith taught in His Word? The analogy from the instances adduced by J. B. is that we should accept the true teaching of Scripture and of the Writings of our Church respecting Confirmation, and reject "the superstitious views in relation to Confirmation taught in the Anglican and Greek Churches." To this no one who respects the New Church standards can have any possible objections. Let us have the true doctrine from Scripture and the Writings, and we shall be willing to acquiesce in the statement that a rite of Confirmation should be instituted for the use of the Lord's New Church. *But this doctrine we cannot find.* It is contained neither in the Word of God nor in the Writings of Swedenborg. The main use of such a rite, and therefore the chief argument for it, is in the religious instruction which precedes it, but this, as we have shown, is no integral part of it, and *may* even (as we have seen from the instance adduced) be better enforced without such a rite. But if we find no teachings on its behalf, and if we find the real use associated with it as adequately or more adequately fulfilled without it, what, we ask, can New Churchmen find to adduce in its favour? We think the reply of the thoughtful man will be, There is nothing to say in its favour. There are indeed two additional advantages quoted as likely to attend the adoption of such a rite, which are that (1) it fixes a period when it should be

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undertaken, and (2) makes it imperative on the minister to look after its being carried out. These, we think, are not of very great importance as reasons for adopting a rite of the Old Church upon which the special New Church teachings are absolutely silent. The importance of the religious education of the young being conceded, it seems to us that parent and minister alike cannot fail to do what in them lies to ensure it, without regard to any rite of Confirmation. Beyond this it seems to us that admission to Church membership is an individual matter which should be left to each to undertake in his own time and way. The Christian life should, at the time which marks maturity, be adopted in the full exercise of freedom and rationality. To adopt a rite of Confirmation, which all must go through at a comparatively early age, and as a matter of course, strikes us as being advantageous neither to the Church to which they belong nor to the young people who are intended to undergo the process. To institute a rite which should even proximately fix a time when young people should join as members and come to communion seems to make it a routine matter, which will be too apt to degenerate into a stereotyped form, characterized by no true inward religious life and vigour. B. W.

CYPRUS.

THE island of Cyprus is referred to in the Old Testament by the name of *Chittim*. It was from this place that Balaam prophesied, "Ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever" (Numb. xxiv. 24); from this it would appear that even in those days the island was a place of considerable maritime power. The Phœnicians had a settlement there at a very remote period, and it would appear from Isaiah xxiii. that the island was intimately associated with Tyre, and from Ezekiel xxvii. 6, that it was noted for its produce or commerce in *ivory*.

In the New Testament Cyprus is mentioned (Acts iv. 36) as the country of Barnabas, and it is recorded that after a sharp contention with Paul "Barnabas took Mark and sailed unto Cyprus" (Acts xv. 39).

A correspondent of the *Rock* hazards the conjecture that our ships may (after Cyprus becomes a British naval station) be justly designated "the ships of Chittim," and may be employed sooner or later to fulfil the *rôle* referred to in Daniel xi. 30!

THE SALVATION OF THE HEATHEN.

DEAN STANLEY in a recent discourse upon missions is reported to have said, that among the better circumstances of our time giving greater confidence for the future, was "the better knowledge of the Divine nature acquired by the extinction of the once universal belief that all heathens were everlastingly lost." It would appear, however, that this belief has not yet arrived at a state of complete "extinction." A defender of the old faith has been found who compares the Dean's ideas to the act of Judas—"betraying with a kiss." In the same category he (Dr. Cheever) mentions Peter's act of rebuking the Master, and John's request to be allowed to call for fire from heaven to consume the Samaritan villagers.

We think most people will see a closer comparison between the old belief that the heathen are necessarily lost and the request of John, than between the sentiments of Dean Stanley and the said request.

WHO ARE THE WICKED?

THE *Christian World*, in a notice of Dr. Thomson's pamphlet, entitled "The Scripture doctrine of Future Punishments," calls attention to the fact that the question, Who are the wicked? has never been cleared up in the controversy respecting the future of the wicked. The question comes up in connection with a remark made by Dr. Thomson, to the effect that "God's Word knows nothing of indefinite and mixed elements of Christian character," a position which is strongly controverted by the *Christian World*:—"Years ago the late Mr. Lynch remarked, when this question was being discussed, 'When the three Baptist worthies (Mr. White, Mr. Jukes, and Dr. Angus) have done telling us how the wicked will burn out, burn on, or burn clean and good, perhaps some one will answer the further question, Who are the wicked?' We are, therefore, only echoing Mr. Lynch's question, asked so long ago, and never answered in a straightforward and consistent manner. Till there is a clearer understanding on this point, we repeat, the question of Punishment must always be a matter of the gravest dispute. What people want to know is, Whether men are held to be 'wicked' in the sight of God because they fail to believe certain doctrines which their fellow-men tell them they ought to accept, whether they can honestly do so or not; or whether they are 'wicked' because they hate goodness and live lives of iniquity? That the latter description of men are 'wicked' all will allow; but what about the former, who are often patterns of virtue, and lovers of everything that is of good report, and who seem to be, on the whole, themselves good, and not bad, though Dr. Thomson tells us they are not, and cannot be? How, then, again we ask, are we to know if we are indeed 'wicked'?"

It is a great pity that leaders of the Christian Church should not have come to a clear conclusion upon such an important subject. Much of the uncertainty that exists upon this and kindred topics is due to the disposition to regard sin as something of an *abstract* nature, and punishment as an *arbitrary* infliction. The concordance would be a valuable help to any one who really wants to know who are the wicked?

THE SCRIPTURE TERMS FOR "HELL" AND "EVERLASTING."

THE Rev. Dr. Landels, in the course of a sermon on "Christ's Tear over Sinners," preached in the City Temple in connection with the British and Irish Baptist Home Mission, dwelt at some considerable length upon the future punishment controversy.

The following extracts seem to us likely to be particularly useful to those whose minds have been affected by the statements of Canon Farrar and others:—

"In view of His tears, we cannot but regard some recent utterances which, because of the source from which they have come, have been received with a degree of approval to which their intrinsic importance does not entitle them. The utterances themselves may be technically true, but the impression they have produced in some quarters is to our knowledge essentially false. When the statement is broadly and sweepingly made, that there are no such words as 'hell,' 'damnation' and 'eternal,' as applied to punishment, in the New Testament, it may be argued in favour of the statement, that the word rendered 'hell' is Tartarus, Gehenna, or Hades, and that the word rendered 'damnation' means sometimes 'judgment' and sometimes 'condemnation,' and

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the word rendered 'eternal' means 'age long.' And it may further be argued that because the words in question have come to bear a too harsh significance, they ought not to be used. But it cannot be denied, after all, that what they represent means something awful, and it ill becomes the Christian teacher to speak in such a manner as to leave the impression that there is little or nothing behind them, and to lead men to say exultingly, as we have heard them say, that 'it is something to know that there is no hell, or damnation, or eternal suffering.' When it is said there is no such word as 'hell' in Scripture, it should also be said that it is difficult to find a word of milder meaning which will serve as an equivalent of the original and as a representative of the thing to which it is applied. Whether there be a hell or not, there is a place and state to which our translations have applied the word because they can find no word more suitable. There is a Gehenna fire, into which the wicked are cast, 'where their worm dieth not, and their fire is not quenched.' There is 'outer darkness where there is weeping and gnashing of teeth.'

"Should it be admitted that much of the language of Scripture is not to be literally interpreted, that admission does not divest it of its awful significance. The 'fire' may not be literal, and the 'worm' may not be literal, and other things may not be literal—we have no conception that they are. We do not suppose that literal fire, literal worms, have any power to touch the spiritual part of our nature; but whether literal or not, when so applied, they mean something, and that must be a terrible something which such figures are employed to represent. Can it, indeed, be other than a terrible something which is involved in the soul being lost, cut off from its proper relation to God and the universe, at enmity with its Maker, and exposed to His righteous indignation? We are not speaking of any direct infliction as coming from the Divine hand. God has power to express His displeasure without that, and may do nothing more than leave the sinner to endure the penalty He attaches to the violation of His own law."

INFANTS IN HEAVEN.

THE following extract from a sermon by the Rev. T. L. Culyer is very suggestive, as indicating an approach towards the views of the New Church on a subject upon which we have been often severely criticised:—

"That infants will be doomed to the everlasting weakness and helplessness and ignorance of infancy seems to my mind impossible. No mother would ever want to see her darling babe stunted to an unchanged babyhood even here. It would become a pitiable monstrosity. Half the charm of childhood is its constant growth, its delightful openings, like the rosebud, to new thought and development. The idea of an undeveloped infancy in heaven would be almost a libel on the Creator! My darling boy will be none the less my own child in the 'Father's house' because (like another child at Nazareth) he has increased in stature and knowledge and in favour with God and man. That I shall know him there—if God's rich grace doth bring me there—I have no more doubt of than I have of the existence of a heavenly rest. Good Dean Alford struck a chord in every Christian heart when he sang:

'Oh! then what raptured greetings,
On Heaven's happy shore;
What knitting severed friendships up,
Where partings are no more.'"

GENERAL CONFERENCE.

IN addition to the subjects mentioned in the Secretary's circular, the following questions of interest are likely to receive the attention of Conference:—

1. The Report of a Committee appointed to consider the desirableness of preparing a new Hymn-Book.
2. Report of the Council as to the most efficient means of employing the Education Funds at the disposal of Conference.
3. The question of introducing into the services of the New Church a rite analogous to Confirmation.

A trustee will have to be appointed for Mr. George Meek of Manchester, *deceased.*

ITEMS OF INTEREST.

The summer excursion of the Sunday-school scholars, teachers, and friends took place on Wednesday the 24th July last to Kingswood, Sydenham, the residence of Thomas Tapling, Esq., who very kindly placed a large field at the disposal of the children, and gave permission to the senior scholars and friends to wander about and enjoy the private and spacious grounds attached to the residence—a permission, it is needless to say, greatly appreciated. It is very gratifying to add that, in addition to his other acts of kindness, Mr. Tapling provided abundance of milk and hot water. The weather, which at first was of a somewhat threatening character, cleared up before noon; and although a heavy thunderstorm raged over the metropolis during the latter portion of the day, Kingswood fortunately escaped, and the children were enabled to thoroughly enjoy themselves. Cricket, swinging, skipping, races, and the other many items connected with an outdoor fête, were freely indulged in. Mr. Walton kindly provided the greater portion of the necessaries for the various games, and all were much indebted to Mr. Howell for an unlimited supply of lemonade.

Over 160 children and friends sat down to a first-rate tea, under a spacious tent, and did ample justice to the good things provided for them.

Before leaving, the children formed in line, and marched in procession to the lawn in front of the residence, and (under the direction of Mr. Camp Penn) sang several little pieces, concluding, at Mr. Tapling's special request, with the National Anthem. An early start for home was then made, and Camberwell New Road Station reached shortly before nine o'clock, bringing to a conclusion one of the most enjoyable excursions in connection with these schools.

At the sitting of the Wesleyan Conference, now in session at Bradford, the Rev. Dr. Rigg was elected President by a very large majority. The Farnley lecture by the Rev. G. W. Oliver dealt with the Future Life question. The lay members of Conference, who will this year assemble for the first time, do not take part in matters of a ministerial and pastoral character. The full Conference assembles on August 5, and will consist of 240 ministers and an equal number of lay representatives.

"If we are going to fight the battles of infidelity and atheism, we must have our bulwarks made strong by a true conception of God, whose nature is love, and who administers the affairs of the universe in a spirit of love, and by love cleanses and purifies His creatures. Divine love is Divine justice; and all the works of justice throughout the world are emanations of Divine love." We wish these sentiments were more generally realized in the Christian world.

A learned and highly respected gentleman in London has intimated his intention of setting apart the sum of £500 for the special purpose of aiding the Italian friends in translating and publishing such of the works of Swedenborg as may be considered best fitted to promote the cause of the New Church in Italy. Though four important works, namely, "Heaven and Hell," "The Divine Love and Wisdom," "The Divine Providence," and "The Heavenly Doctrine," have already appeared, and a fifth, "The Brief Exposition of the Doctrines," is at present passing through the press, so many remain untranslated that, even with this munificent gift to aid, judgment must be exercised to undertake the work of translation and publication as nearly in the order of importance as possible. As regards the works which will then still remain untranslated "the Lord will provide."

The following letter has been issued to the readers of the *Catholic Gazette.* It no doubt records in a very plain unvarnished manner the projector's views of the regard which Catholics have for literary efforts even in connection with their own system. It is worthy of being recorded: "I regret to feel it advisable to end the existence of the *Catholic Gazette.* It has now been before the Catholic public for three months, and as a result I find that a certain educated section of the clergy and laity have supported me by becoming subscribers, yet the Catholic circulation is not sufficiently numerous to warrant my carrying it on except at a loss to myself. I have thought over the matter, and as I am single-handed, and, with the

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exception of an occasional outside article and reviews, have the whole of the writing to do, I have come to the conclusion that not only spare money but time is sacrificed without a sufficient return. The three months of its existence shows that a 'free-lance' is needed and appreciated; but it will require three or four persons to sink a certain amount of money every year if it is to be done. At present there is no 'public opinion' among Catholics; all are reduced to one dead level of stupidity, thanks to the régime which has existed for the last fifteen years or so, during which time Catholics have unceasingly found that the Inquisition, although not yet formally established in Great Britain, yet practically exists. If, at any future time, any of the Catholic public who have in writing and otherwise assured me of their sympathy and goodwill, feel inclined to put their desires to the test, and subscribe, or put every year a certain sum into a drawer for a 'free Catholic paper,' I shall only be too happy to resume the work which single-handed is rather too much for me. Till then, with many thanks to my numerous supporters, I say—'Vale.'—Willis Nevins."

In America a Mr. Murray is advocating a junction of all denominations for the purpose of building a church in which *they* may meet and *he* may minister. Here are his grounds: "In the highlands of faith there is but one clan, and Christ is the head of it, and all of us clansmen are called by His name. In my ministerial capacity I am a Christian. If Congregationalism means that, I am a Congregationalist. If Methodism means that, then I am a Methodist. If Baptist, then I am a Baptist. If Unitarian, if Episcopalian, if Universalist, if Spiritualist, if Swedenborgian, if Presbyterian, if Ritualist—if these all mean Christian, then am I, as minister, all these. I fellowship them all in so far as they represent the true nature and purpose of Christ." Indeed! if Mr. Murray knows anything at all of Swedenborgianism he should know that it cannot "fellowship" doctrines which it believes to be false. So far as any one approaches the New Church standpoint, be it from the Unitarian, the Trinitarian, or any other, he recedes from his former standpoint, and should cease to be labelled by his former name. Mr. Murray's invitation shows either that his own intellectual capacity is not of the greatest, or that he has no belief in intellectual capacity as a general attribute of Church members.

The *Family Herald* in its answers to correspondents passes the following judgment upon the Writings: "The works of Swedenborg will offer no facilities for the study of 'theology.' We cannot recommend their perusal, as they are morbid, and calculated rather to weaken than to strengthen the mind." If we recollect rightly, this reverses the opinion formerly expressed in this journal respecting Swedenborg, but irrespective of that it is a judgment which is not likely to commend itself to any who are acquainted with the writings referred to. The almost unanimous opinion of those who have studied them has been favourable. Such a man as Samuel Taylor Coleridge, for instance, who though he cannot be styled a Swedenborgian, yet thought so highly of Swedenborg's writings, that respecting one he wrote as follows: "I remember nothing in Lord Bacon superior, few passages equal, either in depth of thought, or in richness, dignity, and felicity of diction, or in the weightiness of the truths contained in these articles. I can venture to assert that, as a moralist, Swedenborg is above all praise; and that, as a naturalist, psychologist, and theologian, he has strong and varied claims on the gratitude and admiration of the professional and philosophical faculties." From the high literary position Coleridge occupies, and from the undoubted knowledge he had of the subject, his opinion surely will have greater weight with the majority of intelligent readers than the verdict of an anonymous writer in the *Family Herald* can possess.

Some ingenious individual has discovered that the recent Congress was foretold by the prophet Zechariah, and that in the leading part taken by our Premier in an assembly constituted of representatives of nations speaking ten languages we have a fulfilment of the words, "In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you!" It would be well that those who place such absurd meanings upon prophecy should show us how such an interpretation "is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The Committee of the Manchester and Salford Missionary Society have made arrangements to supply the pulpits of the New Church Societies in the vicinity of Manchester with ministers and teachers from a distance on Sundays, August 11th and 18th. On the 11th, at Peter Street, the Rev. W. H. Benade of Pittsburgh, Pennsylvania, will preach in the morning, and the Rev. C. A. Dunham of Riverhead, New York State, in the evening. On the same day the Rev. C. Giles of Philadelphia will preach at Salford both morning and evening.

SUNDAY-SCHOOL LESSONS.

JESUS' TEMPTATIONS IN THE WILDERNESS.

August 11th, Morning.—Luke iv. 1-13. When Jesus was baptized the remains in the human principle were opened and subjected to temptation as the result of the Spirit's descent. The Spirit (vers. 1, 2) does not tempt, but imparts that degree of bitterness which makes temptation possible: *no* spiritual life, *no* temptation. *Wilderness*—general state of temptability; *forty days*—succession of the states of temptation; *days and nights* (not here mentioned)—the alternations of such states. *The devil*—the affection of evil, in us and in hell. The Lord's human principle had such affection, or there would have been no temptability and *could* have been no temptation. In the first strong assault of evil (ver. 2) conjunction with the Divine is not yet possible (He did eat nothing); only when their bitterness is past does the Divine desire assert itself (He afterward hungered). Evil (ver. 3) will pursue Him even here by endeavouring wrongly to direct that desire: "Divine good is your aim (If—Son of God); be it so, but you can only have it in natural truth (this stone); *that* is the only Divine; eat and find it good (bread)"—the temptation of Eden over again—substitution of natural knowledge for Divine good. But (ver. 4) Jesus, on this great matter, appeals from nature (indeed, from *all* external truth, Jewish or other) to the written Word: "natural truth accepted as the only good is delusive—by the Word of God or Divine Truth man must live;" and temptation is thus resisted on the lowest plain. Evil (vers. 5, 6) will now attack a more interior love—the love of power and of the world (and the Lord had *all* loves), bidding Him accept these gifts on the condition of worshipping the giver. The choice is only "a moment of time" in the thought before the repellent "Get thee hence, Satan," is uttered. It is seen that "the earth is the Lord's and the fulness thereof," and to Him or to a good man the very thought of its enjoyment in severance from God is an instantly rejected torture. Thus more interiorly is temptation resisted. But evil (vers. 9-11) has one more shaft. Nature and sense may not be accepted in place of God, nor may the world and its glories, but might not *self* be? The inflation of becoming a law to ourselves, doing what we list, acting contrary to Divine order, casting ourselves down *at will* from the holiest truth and good (pinnacle of temple in Jerusalem), and dreaming that all will be well (angels supporting) *because self-determinations are law*—might not the soul be stormed by making man to think himself God? Yet there was and can be no hesitance—"Thou shalt not tempt the Lord thy God." *All love of self is a tempting of God;* and doubly in this self-willed lawlessness—in doubting and in daring Him.

ELI AND HIS SONS.

August 11th, Afternoon.—1 Sam. ii. 12-19. By this wickedness of the priests is represented (ver. 12) the truths (sons) of the Church and worship (Eli—*the offering*) wholly perverted to falsities of evil (sons of Belial) in which there is no acknowledgment of the Lord; and the consequent appropriations by evil (vers. 13-16) of all the goods of the Church, even (ver. 17) to denial and desolation. Vers. 13, 14. When rational truth would worship, evil, by its servant falsity, and through the agency of abounding natural scientifics (three-teethed flesh-hooks), steals the *good* thus being formed from the *truth* with us (the *flesh* in *seething* which the priest took for himself). Even spiritual men (Israelites) entering on peace (going to Shiloh) may be so bereft by the prevalent evil in them. Vers. 15, 16. Insatiable evil will assault not only the spiritual but those desiring to become celestial, but before celestial things can be produced (we can burn the fat) the evil to good (raw flesh) out of which they can be formed is stolen from us. Even if we desire the Lord to have His portion (let them burn the fat presently), we consent *also* to the evil appropriation (take as thy soul desireth); the result of which concession can only be the parting with our very good itself (thou shalt give it now—I will take it by force). Ver. 17. Wherefore falsities originating in evils (the sin of the young men) may turn us to hell from the presence of the Divine Love itself (the sin very great before Jehovah), and thus lead to the scorning of the Lord's worship and the final desolation of the Church. Vers. 18, 19. But there may yet be a remnant or saving principle in the Church. What we have truly desired and "asked of God" (Samuel) will be kept in purity and innocence (a child), serving the Lord in the sanctity of external truth (girded with a linen ephod); and in due time the Divine Truth from the Lord through the heavens in the Church (his mother) will prepare and bring to us, according to the progressive states of our growth (year by year), the corresponding internal truth (the little robe), as that Divine Truth becomes continuously united to its good in spiritual worship (as she, the mother, comes with her husband to offer the yearly sacrifice).

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II.—THE WHITSUNTIDE VISIT.

CHAPTER I.

"Day unto day uttereth speech, and night unto night showeth knowledge."

MAY. Most fickle, but most charming of all the months that round the year. Notwithstanding the flattery of the poets, cruel in its stinginess as well as sweet in its pleasantness is May. It has pelted me with its hailstorms and half-blinded me with its driving snows. Now, however, its smile is as soft as that of innocence, and its breath as calm and gentle as an infant's. The heavens are kind and the earth is joyful. Was there ever any green so fresh and lively as the green of a genuine English May? Meadow, field, wood, and hedgerow are now in their newest and richest attire. The earth like a young bride throws around her thousands of floral wreaths in delight at the warm embraces of her bridegroom the Sun, while the birds celebrate the union with a ceaseless marriage-song.

It is early morning. The dew is yet upon the grass. The sun has not long celebrated his victory over night and darkness by hurling long lightning spears from the east to the west, and making his lordship felt from the south even to the sullen north.

"Look, Hettie," I said, "what a change! an hour ago, and here where we stand were coldness, darkness, and silence. Now we have warmth, light, and the stir and song of life. What a majestic presence! What a daily mercy is the rising of the sun, and what a recurring miracle is his march!"

"No," she said with much naïveté; "it is no marvel that he has pursued his march steadily for millions of days, but the miracle is that he should for one day have paused in his march and hasted not to go down."

"Ah, that is in accordance with our conventional modes of thought. We daily enjoy the glory of the sun and we think nothing of it. It is the old story. That which is common is unappreciated. If monarchs were as plentiful as the rank and file of ordinary creatures, who would run after a royal show? I have never forgotten some sentences of Emerson: 'If the stars should appear one night in a thousand years, how would men believe and adore, and preserve for many generations the remembrance of the city of God which had been shown. But *every night* come out these preachers of beauty, and light the universe with their admonishing smile.' Every night the stars shine, and therefore thousands of eyes never look beyond the gas-lamps. Every day the sun rolls on, and therefore its rise and its march are but vulgar events. Strange that the marvel should be not in the exercise of power, but in its cessation!"

"Then do you really think," said Willie, who was by Hettie's side, "that the sun *did* stand still as recorded in Joshua? If you do, you have a rational creed!"

"I believe the Book of Joshua, and yet I am not under the necessity of believing that the sun stood still in the sense of your present thought. The expression is copied from a book of poems or parables called Jasher. That the sun stood still was not, of course, a historical fact. It was simply a poetical phrase. It is written that the stars fought against Sisera. This also was not a literal fact, but a poetical phrase. In the one case it means literally that darkness did not come on till the Israelites had exterminated their enemies, and in the other that all natural order was adverse to Sisera. But beyond this, both the statements are written as the embodiment of heavenly truth."

"I anticipated that would be your argument," said Willie; "but, Hettie,

> 'While the earth herself is adorning
> This sweet May morning,
> And the children are pulling
> On every side,
> In a thousand valleys far and wide,
> Fresh flowers,'

I scarcely feel inclined to enter into a disquisition on theological topics. I have no doubt Mr. Romaine has pretty well indoctrinated you with his peculiar views respecting the Bible, and I confess there is much in the book that surpasses my previous conceptions. But in one respect I am like Wordsworth's Wanderer. He had early learned to reverence the Bible, but, says the poet,

> 'In the mountains did he *feel* his faith;
> There did he see the writing; all things there
> Breathed immortality, revolving life,
> And greatness still revolving infinite.
> There littleness was not; the least of things
> Seemed infinite.'

I feel my faith here—in the glorious sun, the balmy air, the flash of the silvery waters, the breath of the flowers, the blue sky, and the murmurous music of the grove."

"I sympathize with you," I said, "and I am sure Hettie does."

"Yes," she replied, "for are not all these visible and sensible things a dim reflection of the beauty and glory of the invisible and of the insensible to be revealed hereafter?"

"She has learned, Willie, that nature is, as Carlyle says, the 'Time-vesture of God,' which 'reveals Him to the wise' but 'hides Him from the foolish.' She has comprehended in a wonderful way the mystery of Goethe's earth spirit's song in 'Faust'—

> 'At the roaring loom of Time I ply,
> And weave for God the garment thou seest Him by.'

As God is thus revealed in nature, all nature must be a symbol of Him."

"Come now," said Willie, "I am curious about this matter. Since our Christmas party I have often pondered over the extraordinary way in which we were enabled to get out of the Scriptures meanings that I never before anticipated. How was it? Everything was treated as a symbol, and now you tell me that all nature is a symbol of God. How do you read and understand the symbols?"

"Very easily when once you are put in possession of the key. I should pay a poor compliment to your understanding if I did not say that it is at least equal to my own. And yet when we were at Mr. Freeheart's you were comparatively helpless, while I was enabled to rub and supply cleansed wheat for all. The reason was because you had only your naked hands, while I had a certain little threshing and winnowing instrument between my palms."

"And which I now possess," said Hettie, laughing.

"Perhaps you could communicate it to me," said Willie, "that we may work on equal terms."

We had been standing upon an upland in the full glow of the morning sun and in the unobstructed current of the fresh breeze. We now turned down into a long

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lane illumined on either bank with primroses and overshadowed with hawthorn showering down its wealth of bloom.

"Well," I said, "the symbolical character of the objects of nature may be understood from their CORRESPONDENCE. Things natural correspond to things spiritual."

"Correspond," said Willie thoughtfully.

"Yes," I continued; "observe: they CO-RESPOND. They respond or answer together and to each other. They respond in their nature and in their uses. The sun, for instance, now filling the earth with life and glory, corresponds to the Lord Himself, the DIVINE LUMINARY, who fills the Church or man's spirit with blessings innumerable and unutterable."

"See how the golden beams strike through the interlacing boughs overhead," said Hettie.

"Just so," I replied; "however we may shut ourselves out from the Divine bounties, they follow us, and shine in upon us through the smallest inlet. The sun in all its aspects and in all its effusiveness corresponds to God in all His attributes and their effluence to man. See how the earth and the things upon it flourish and rejoice in the glorious light. So does the Church—so does the human spirit—and all the things by which it is adorned and beautified, flourish and rejoice in the beams of the DAYSPRING from on high. The earth therefore corresponds to the Church in general and in the human soul."

"The poets," said Hettie, "seem to have almost an intuitive perception of the correspondence of things. Don't you remember, Willie, that Milton makes Satan say in his address to the sun,

> 'Oh thou that with surpassing glory crowned,
> Look'st from thy sole dominion like THE GOD
> Of this new world'?

The sun is said to be the 'god' of the world, to have sole dominion in the heavens, and to be crowned with surpassing glory. In all these respects how wonderfully does it typify the Lord!"

"Don't take too much credit to yourself, lassie," said Willie, "for your discovery. The ancient Persians saw all that ages ago. They absolutely considered the sun a god, and worshipped it."

"Those more ancient than the ancient Persians did not consider it a god," I remarked. "They saw with open eye its correspondence, and venerated it not as the Creator, but as the *symbol* of the Creator. The Parsees had lost the vision of the fathers, but continued their practice. They worshipped the Sun itself as the Creator, while their progenitors worshipped the Creator Himself as the sun."

"That is a wide question," said Willie.

"Yes; too wide for discussion now."

"Again," said Hettie, "how universal is the action of the sun, and with what impartiality he distributes his bounties. As Shakespeare says,

> 'The self-same sun that shines upon the court
> Hides not his visage from the cottage, but
> Looks on both alike.'

How finely does it suggest the Divine impartiality and God's universal love!"

"Very true!" said Willie gravely; "but, my dear, you need not be so anxious to show your erudition among the poets. The same thing was said better long before Shakespeare; I don't mind acknowledging so much. 'He maketh His sun to rise upon the evil and upon the good.'"

Hettie blushed deeply, and declared she would not quote any more if he was so stingy, to which he replied that he was perfectly safe, as she could not help it.

"But to continue," I said, "there is the moon and there are the stars, all showering down sweet influences on the earth. Hence therefore they correspond with the Divine, or with Divine agencies, shedding blessings in the spiritual world of human wills and understandings."

"Yes," said Hettie, "God is called the sun and the moon. 'Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light.' There God is called the everlasting sun and moon, and you know Jesus said, 'I am the bright and morning Star.' The same universal presence which the poets ascribe to the sun they ascribe to the moon. Thus Keats says of the lamp of night,

> 'Thou dost bless *everywhere*, with silver lip
> Kissing dead things to life,
> And then respecting the stars——'"

Hettie's little speech was interrupted by a loud laugh from Willie at the speedy fulfilment of his prediction that her poetical memory would be too strong for her resolution.

"Never mind, my dear," I said; "his laughter is only a transparent veil to hide the pleasure it more fully reveals. But now, turning from the 'skiey influences' which correspond with heaven and its bounties, consider the earth and its condition, which correspond with human society and its internal state. What the skies dispense the earth receives, and it is beautiful and fruitful just in proportion as it appropriates what it receives. So with society. In proportion as man receives God, he teems with spirit-flowers and immortal fruits. Nor does the correspondence end here. Observe the plants around us that lift up their flowers like cups of gold, or ray out their petals like silver stars. They correspond with the plants planted by our Heavenly Father in the celestial garden of the well-ordered and beautified Spirit, which owe all their vigour to the Divine Sun, to the beams of a never-failing Love."

"Looking around us," said Hettie, "we may indeed say,

> 'Earth's crammed with heaven,
> And every common bush afire with God;'

and by correspondence we may add the virtuous soul is filled with the Divine, and all its common loves are Christ's own flowers."

"Ah, I see," said Willie, laughing, "I am an ignoramus, and have learned nothing since Christmas."

"Now," I said, "we have touched on some topics of the first importance. Why should we not continue them? This is the season when the Church formerly commemorated in its own peculiar way the Day of Pentecost and the baptism of the Apostles with the Holy Ghost and with fire. The world now carefully observes the season in its own worldly fashion. I should not like to burden our conversations during these lovely walks with serious talk. It is enough in our rambles to see, to hear, and to observe. While we are in the open air let the flowers charm us with their beauty and the birds entrance us with their melody. But let us as occasion serves endeavour to get the Divine baptism by conning over the lessons which these objects teach, and, by means of the Word, from the world in which we are, strive to learn something of that to which we go."

My interesting companions agreed, and during the remainder of our walk we suspended our discussion, and gave ourselves up to drink in "the spirit of the season."

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A LAY SERMON TO INSOLVENTS.

Is there a niche in Life for each one of us, in which alone we can really show to advantage whatever of beauty or usefulness we possess? Is there some portion of the machinery of existence left vacant for each of us, in which, and in which alone, we shall find our power to sustain or propel so exactly balanced to the other parts of the machine as to leave us no sense of strain, but rather healthful exercise of our faculties in promoting the usefulness of the whole? These are questions which peculiarly interest us, who, suffering the *reality* of failure, are oppressed with a sense of it, and burdened with the care and sorrow, misfortune and loss, which we have brought on others as well as on ourselves. For, alas! for us who sincerely mourn over our mistakes, we cannot, however willing, take *all* the consequences on ourselves. Society at large, those who have trusted our character and ability, as well as those nearer and dearer to us, must suffer with us; and, misery of miseries! to a sensitive nature, we, if brave and manly enough to stay and face these consequences, must look on and see them suffer till we can, in some measure at least, repair the evil we have done.

Let us then seek out the cause, that we may, each one for himself, apply the remedy. That there is a cause—that there is a remedy—who can doubt who believes in a "Providence which shapes our ends"? God sends no one into this world without some wise and beneficent end in view for the individual so sent, as well as for the community. There is some work for which each is peculiarly fitted—in which he can be eminently useful to his fellows. If he *does* it, they will be constrained to rise up and call him blessed. He will earn at least his bread, even if it be by the sweat of his brow; and if poor in worldly wealth, will be still no bankrupt in *honour* among his fellows.

We believe, then, that the answer to these two questions must be an affirmative one. There *is* some part of the working machinery of the world left weak for want of each one of us. There *is* some niche in the world's gallery of honour left vacant for each to fill with the loveliness of duty fulfilled—the sculptured grandeur of that repose which ensues when our activities have become concreted for ever into the rounded form of enduring truth—truth towards our own nature and capabilities, truth to the service of others. It is because we have missed this aim, perhaps neither known nor thought of it, that we have failed. But the result of our errors has come. We are awake to the facts. We have still capacities within us seeking more eagerly than ever their true outlet. Consciously and really distressed at the disastrous results of our actions, we desire sincerely and humbly to make amends to the world in honest service which shall benefit humanity.

To the less experienced but more fortunate or worthy Traders who have always been attended with a fair measure of success, who estimate success as not only the test of merit but of honesty of purpose, such a description of the feelings of *any* bankrupt may seem like the wildest dream; but it is nevertheless the fact, that nine-tenths of the numerous bankruptcies among us are caused, not by deliberate dishonesty of purpose, but by errors in judgment regarding either the possibilities of trade or our own capabilities. We may fairly claim that nine-tenths of the failures that occur are attributable to needless but honest-intentioned over-trading, incapacity to grapple with the practical difficulties of the trade undertaken, or an utter lack of business capacity. In some few cases excess of honesty, begetting excessive trustfulness of others, is the one sole cause. Excessive cupidity is also sometimes the primary reason of failure. To grasp after the control of the trade of a whole city or district, to the extinction of all competitors, is so remarkably like the game of draw-poker, in which one stakes his all in beating down and "weakening" his adversary's "hand," that it hardly requires the gift of prophecy to foretell ultimate disaster. This class, however, belongs to the one-tenth of *dis*honest insolvencies.

But the one cause of by far the most failures is the utter unfitness, by natural aptitude, for the special trade engaged in. Men with the thews and sinews of a Hercules are found electing, for the sake of a sham gentility, to spend their strength in measuring ribbons and coaxing the fair sex into purchasing dress goods. Heaven-born mechanics become, for similar reasons, dealers in tea and sugar. Men whose natures lead them to intellectual pursuits merge themselves, for family reasons perhaps, into the eminently practical trade of hardware, which requires much of the skill and experience of the trained mechanic. Others, with the honest pride and inborn independence generally attributed to the "village Hampden," allow themselves to start as Commission Agents, that vague style of commercial life which is destined to run them into truckling to both constituent and customer to make sales, force them to "become all things to all men" that they may gain a slender commission. Which kind of dishonour to choose is apt soon to become a practical problem solved by Insolvency.

Is it any wonder, then, that such men, so placed, fail in attaining any result satisfactory to themselves or others who trust them? Is it not, as an eminent writer has said, a constant recurrence of the "round peg filling the square hole, and the square peg trying to jam itself into the round hole"? The one falls out; the other cannot get in. Did either succeed in maintaining its place, could it feel comfortable there?

It is an axiom in morals—that most practical of all sciences—that amendment cannot be begun till we see and acknowledge to ourselves the cause of the evil within ourselves. So is it in so-called "practical life." We must see and acknowledge the error we ourselves have made, and perceive *that* as the cause of failure. The *cause* once seen, the *remedy* is not far to seek. If for social reasons Hercules has taken to selling trimmings and dress goods and failed to shine in that pursuit, let him bring his magnificent muscular development into play in some other more congenial occupation, and there is yet a career before him. The man with the deft hands and inventive brain of the skilled mechanic, must cease to attempt the mechanical (?) pursuit of weighing out tea and sugar, and employ his talents on what is more akin to his nature. Never mind the grime on his hands and clothes. It will wash off more easily and more thoroughly than the stain of uselessness and failure he has inflicted on his honour. We who have thought more highly of ourselves and our abilities than we ought to think, have perhaps been taught by the results of that overweening self-confidence to think soberly and rightly of our powers, and to estimate more correctly what God has fitted us to do usefully, because perfectly. If we have found we lack the ability to lead, let us cease to try, but rather follow some other leader, selling him our labour, to be guided by his superior ability. There need be no degradation in this. Brains are no more useful in their degree than hands are in their degree. Each would be useless without the other. Good "hands" are an invaluable blessing to a sound "head," and the latter cannot afford to treat the former with disrespect. Those of us who have trusted too generously, too confidingly,

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and through being ourselves deceived, deceived others, have perhaps much sympathy from all, even from those whom we have wronged. Still, that sympathy is mingled with some measure of contempt. Nor is this altogether unjust. We have actually injured those we trusted too largely, as well as those who trusted us. We have lacked wisdom, and the natural consequence has come upon us in loss of respect for our judgment from those who are wiser than ourselves. We have gratified our emotions of generosity without sufficiently regarding the true aim of usefulness to others. That most refined of all the forms which selfishness assumes has been ours—doing good and bestowing trust and confidence for the pleasure it gave ourselves, not for the good it did to others. We must swallow the penalty, and if we have learned the lesson, start again with the more limited powers afforded us, but, let us hope, better applied.

Then there are among our ranks, and not perhaps the least conspicuous, men of ultra sanguineness of disposition, who, over-confident in their power of brain and industry to conquer lack of capital or credit, have launched out boldly into enterprises far beyond their financial strength. They had perhaps both brain and industry surpassing that of their competitors, but they lacked the needful tools to work with. Their bark, too heavily freighted, took the ground and missed that "tide which, taken at the flood, leads on to fortune." At the critical moment there was not water enough to float them. Talents like these need not be lost—must not be lost. There are men of capital lacking just that element of success which they can supply. He who has light and brilliancy in him must find a *golden* candlestick on which to rest that he may irradiate the community and complete the usefulness both of that candlestick and himself.

What of the ten per cent. of deliberately dishonest among us? For them, too, there is hope, if they choose to begin now to cease to plan, and do, evil, and learn to do well. A man can live down any sin—any disgrace—if he wills to do it. Nor let any of us dare to hinder him. Let men take heed that they offend not any of *such* little ones, only beginning their flight towards the Eternal Light—as yet in the early stage of childhood—which may develop into the perfect manhood of goodness and truth.

All the various forms of failure and disaster are traceable to one great cause which underlies them. It is selfishness—regarding self more than others—seeking gain, reputation, or *éclat*, for the sake of self, or those dependent on self. Losing sight of the true aim of life, *usefulness*, we have tried, not to fill a vacant space in the universe with our best labour, our highest devotion of thought and purpose, but to fill a longing in our own bosom with the things of time and of sense. This was hardly sensible. These can never satisfy our true nature. Loving service to *others*—not for *self*—is *the* end which, kept steadily in view in all our actions, will guide us ever aright, and make every sacrifice of personal ease or comfort the truest ease, the truest comfort in the happiness it brings to others. Serving our brethren from love to them, we will ere long begin to find we are simply serving God, carrying out His purposes towards us, by forming of ourselves a channel along which His Gospel of "peace on earth, good-will to men," may flow. Then we shall begin to realize that he who loves God loves his brethren also, and become conscious that it *is* possible to obey the Divine commandment—"Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength," by "loving thy neighbour as thyself." In *that* pursuit there can be no failure, for God is with us, overcoming the evil in us with good.

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER XIV.

ANOTHER interesting derivative from the onomatopœtic *st* exists in the name of *stone*, which substance is so called because of its fixity and insensitiveness. From designating physical qualities, the words "stone" and "stony" thence pass to the designation of corresponding emotional conditions, and in their metaphorical use have a thousand illustrations. "O graceful Amaryllis, O dark-browed nymph, you that look all beautiful, yet are altogether stone!"* The Propœtides, the fable tells us, the first women who lost their sense of shame, were *parvo discrimine*, by slight transition, "changed into rigid stones." Othello exclaims, "My heart is turned to stone; I strike it, and it hurts my hand." So in the "Winter's Tale," where Leontes says of the statue,

> "Does not the stone rebuke me
> For being *more stone* than it?"

Hence, too, the wording of God's promise to the repentant, that he will remove their "stony heart," and will give them a "heart of flesh." But a stone, from its very character of endurance and fixedness, is the emblem likewise of anything that owes its worth and excellence to being firm and indestructible; and this is by far the most beautiful aspect under which to contemplate its use in metaphor. *All* objects have a twofold relation. They correspond in their high sense with what is good and heavenly. In their lower, or earthly relation, they denote what is evil. The glorious sun itself on the one hand ripens the golden harvests, and mediately sustains the earth in life and beauty; on the other, it parches the soil, and raises malaria, and is productive of the most direful ills: the wind, so grateful a visitant when gentle, when it swells into a tempest ravages and destroys with remorseless and appalling cruelty. In the consideration of figures, the context, therefore, must always be taken as well as the image itself, just as the occasion, the circumstances, and the tone of voice have to be regarded, in order that in ordinary conversation we may distinguish between seriousness and irony. Attending properly to the context, figures are perceived to be always consistent; they are never unintelligible, and need not be perplexing.

> "Wise is he
> Who scans and construes all in harmony.
> A sacred side there is to everything,
> As given or forbidden, false or true;
> According to the greater truth involved,
> One side is always bright, one always dark,
> Leaf-like and moon-like."

Accordingly, when we find the Lord called by Moses "the *stone* of Israel," we see that the expression refers not to hard-heartedness, but to the solidity and permanence of His attributes: so, too, in Isaiah, where He is called "a tried stone, a precious corner-stone." In other places the word is put for His power, His love, or His truth, individually. David took, on the memorable occasion above referred to, not only his "staff," but "five smooth stones out of the brook." These stones represent the heavenly truths with which we must in like manner arm ourselves when we would re-enact the shepherd's conduct; this little episode of his life being not a mere piece of ancient history, but a Divine and everlasting representative of the method by which spiritual evils can alone be overcome.

* Theocritus, iii. 18.

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Bearing these facts in view, we are also enabled to perceive the meaning of that remarkable verse in the Psalms: "Happy shall he be (O Babylon) that taketh and dasheth thy little ones against the stones." The "little ones of Babylon" are the first inclinations towards pride, and he who destroys them in their infancy by dashing them against the truths and ordinances of the Divine law, procures for himself the truest happiness.

The onomatopœtic *st* is the parent also of the word "star," in the Persian language *st*areh, in Greek α-στὴρ, and in Latin *st*ella, which last is by permutation from the older form *st*era, like *tenella* from *tenera*. If not absolutely and directly so, "star" is at any rate one of the very many words which "an imperious instinct, the workings of which are powerfully apparent in language, has forced into an imitative form;"—one of the innumerable results of that "inward and inexplicable harmony" in the procedures of the human mind which constantly makes sound the "co-efficient of sense," and impels us to give to words an onomatopœtic character, although they may be derived proximately from a non-onomatopœtic source. The mind is for ever reverting to its original principles of operation. What more natural and reasonable than that the stars should be so called on account of their *fixedness*? Their positions with regard to the eye of the observer change with the rotation of the earth, diurnal and orbital, but their relative places are the same everlastingly. In the language of metaphor, in poësy, in Scripture, they denote what is true, and especially truths of the highest class. A fine singer, a clever actor, is called a "star," because the embodiment of the highest excellence or truth current in his particular profession. Musæus, narrating the history of the celebrated but unfortunate Hero and Leander (who lived, it will be remembered, on opposite sides of the Hellespont), says of the two lovers—

Αμφοτέρων πολίων περικαλλέες ἀστέρες ἄμφω.
"Of either shore each was the lovely *star*."

Shakespeare uses the figure many times, and always in the easy and graceful way which shows that there is no real distinction or line of difference between the consummately poetical and the spontaneous language of nature. Thus:—

"Whose *starlike* nobleness gave life and influence
To their whole being."—*Timon of Athens*, v. 1.

Shelley speaks of the "starlight smile of children," depicting herein its consummate innocence and truth. A smile may be "put on" by an adult, even for purposes of deception; "a man may smile and smile and be a villain," but the smile of a child conveys only the truthful.

An ultimate reference to the stars in their representative character is involved also in the word to "steer," which primarily denotes the piloting of a ship at sea, by means of observations made on the stars, the only possible method before the discovery of the mariners' compass. In the 5th Æneid the pilot says to the king—

"Nec litora longè
Fida reor fraterna Erycis, portusque Sicanos;
Si modo rité memor servata remetior astra." *

We have another pretty illustration of this fact in the name of the celebrated constellation the Pleiades, which is derived from πλέειν, "to sail," and was given to it because marking the period when the Greeks were accustomed to commence their voyages, as illustrated in the famous story of the Argonauts.* The pole-star was called by the Anglo-Saxons *scip-steorra*, the "ship-star."

From its use as a nautical term, the word "steer" naturally passed on to the corresponding acts of civil life, and to procedures emotional and moral. Hence a man is said to "steer his way," a guide to "steer the right road," and a prime minister to be "at the helm" of the country's affairs. In all of these acts the particular method in which they are conducted is governed by the individual's perceptions of what is *best*, or in other words, of what is *true to him*. So that when performing them he is literally watching the stars shining in the firmament of his mind; and as he moves along, thus governed and directed by his truths, it is in the same manner correspondentially, that the primeval navigator steered his bark across the waves, his eyes continually directed to the bright and guiding heavens.

Every other member of the innumerable progeny of *st* might be treated of in manner similar to the above. It is unnecessary, however, to do more here than simply quote a few of the derivatives which most plainly convey their meaning. A statue, for instance, is a model of an animal carved in some imperishable material calculated to stand for ever. Natural affection, affection which stands or endures, like that of a mother for her child, the Greeks called στοργὴ. Hence the name of the bird called the stork, which is celebrated for its affection. Stagnant water is literally that which stands or is motionless. Virgil beautifully applies the equivalent Latin term to the profound depths of the ocean, which are quiet and undisturbed save during the most violent storms. Shelley says as finely,

"Ye icy springs, *stagnant* with wrinkling frost!"

The laws of the realm are called *st*atutes, because presumed to be made in perpetuity, just as anything placed upon a solid basis is said to be e*st*ablished. *Sic Di statuistis*, "so the gods decreed," says Ovid. *St*ability is the quality of such things; in*st*ability of their opposites. *St*upor is a state marked by the cessation of the activities proper to humanity; and *st*upid, in its metaphorical sense, is the character of one who is too dull to be intellectually moved. The Latin name for such a person is "*stultus*." "Sub*st*ance" † is that which has being or reality (i.e. *stands*). Exis*t*ence denotes such being; and its contracted form, *essence*, signifies the vital quality or principle of a thing. Thence the adjective "essential," each word having both a physical and a metaphorical meaning. Taciturnity, or standing of the tongue, the Greeks called στεγνότης. Their word for "inexorable" was στυγνὸς, as in Bion's description of death—

Καὶ στυγνὸν βασιλῆα καὶ ἄγριον.
—*Adonis* i. 52.

*St*ation is a fixed locality. *St*aid denotes a demeanour characterized by the absence of animation. To be *st*eady is to be firm and unyielding. A *st*eadfast character is one that does not vacillate. Its worth is spoken of as *st*erling. To be *st*ern is to behave with a rigour that will not be moved. To *st*are is literally to look with the eyes *standing still*. The *st*udent is he who concentrates his mind on any given subject. *St*udies, therefore, properly speaking, are "fixed employments," not intellectual ones merely. Virgil, in charming use of this figure, applies

* "I deem neither the trusty shores of your brother Eryx, nor the Sicilian ports far distant, if I rightly remember the stars I observed before."

* *Vide* Theocritus, xiii. 25, and compare Apollonius Rhodius, i. 107, and Sophocles, Œd. Tyr. 795.

† The occurrence of the radical in the middle of a word, or at the end, comes of one of the operations which gave rise to "compound" words, a department of our subject to be dealt with presently.

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the name of *studia* to the continual working of the bees on their "waxen encampments" (*cerea castra*). The earnest exertions of the rowers in a boat-race he calls by the same expressive name. Hence also the word "*st*udious," which means *intent*, as when we say "studious to please." Ovid applies it to curiosity (Met. iv. 295). *St*ature is the height of a person when *standing*. A *st*anza is the quantity of verse included between the points at which the sets of lines stay or stop. A *st*age is a resting-place of kindred character, as when we speak of the *stages* of life and the *stages* of a journey. To *st*aunch is to arrest the hæmorrhage from a wound; a *st*aunch friend is one who stands firm to his professions. *St*arch and *st*iff denote things physically difficult to move. Thence they are applied to a demeanour that has none of the pliancy of courteousness. In German *stolz* signifies "proud" or "unbending." Στοιχεῖα, in the Greek language, are the first elements or principles of things, beyond which science cannot penetrate, beyond which there is nothing accessible to man, and at which, accordingly, it *stops*. Hence, in Hebrews v. 12, this word signifies the fundamental principles of Christian doctrine: τὰ στοιχεῖα τῶν λογίων τοῦ Θεοῦ—"first principles of the oracles of God." From first principles, both in physics and the church, all things proceed in order, wherefore στοιχέειν signifies to advance with regularity and beauty. To persis*t* is to continue; to insis*t* is to be inflexible; to re*st* is to stay or remain. Ins*t*ant is the being or standing close upon; "an instance" is the thing that does this. To res*t*ore is to make a person or thing "stand again." To desis*t* is to "stand away from." *St*unted is that which has stopped growing. An obs*t*acle is that which prevents our going further. *St*urdy, *st*ubborn, obs*t*inate, obs*t*inacy, imply inflexibleness. The point beyond which we cannot go is the "standpoint." Hence the Greek name for noon was σταθερὰ μεσημβρία, literally, the standing-point or completion of the day, meaning that the maxima of light and heat are then arrived at.

The number of compounds which rest upon *st*, all involving metaphors, frequently rich and picturesque, is far more considerable than that of the simple words. In addition to those already cited, take "exist," from existere =*ex-sistere;* extant=*ex-stant*, or that which "stands out;" extasy or ecstacy, properly ex-stasy, εκστασις, from ἐξ ιστασθαι, literally to remove out of place or accustomed condition; armistice, *arma sisto*, to stand away from warlike weapons; assist, *ad sisto*, to keep close to one's friend; apostasy, απ or αφ-ιστασθαι, standing away in general, thence, specially, the act of a renegade, or of a false and traitorous man. To the same class likewise belong constitute, to put things side by side; restitution, to put them back after removal; institute, to set up, or cause to stand; destitute, literally to pull down what was fixed, thus to demolish and leave helpless; priest (by some referred to πρεσβυτερος), from προ ἵστημι, originally to "preside over," as in Aristotle's definition, "Presiding over things relating to the gods" (Polit. iii. 14), to which St. Paul's, in Hebrews v. 1, is very similar. Cons*t*ancy is that which "stands with," *i.e.* firmly and unshakenly. Hence, after primarly denoting physical stability, it denotes faithfulness in affection. The Greeks called this sweet sentiment εὐσταθεια, literally "beautiful standing," there being nothing more lovely than a faithful, patient, unwavering affection. One of the most expressive of all is ἀναστασις, literally "standing up again," figuratively the resurrection. Æschylus employs this celebrated word in the physical sense: "When the dust has drunk up the blood of a man once dead, there is no ἀνάστασις" (Eum. 648). It is the same which is employed in Luke xi. 34, where the Authorized Version reads, "Behold this Child is set for the fall and rising again of many in Israel."

In the French language the force and beauty of these *st* words is often wholly lost through the suppression of the *s*. The Latin *stella*, *status*, *studia*, etc., have been reduced to *état*, *étude*, *établir*. In studying this great group of words it is important also to bear in mind that many of similar initial have been constructed artificially. "Storm," for example, comes from the same root as tornado and turn, the *s* being a prefix, as in tumble and s-tumble, tenax and s-tingy, the latter in its sense of parsimonious.* There are other words in which the *s* has been inserted for euphony—ab-s-truse, ab-s-temious, ab-s-tract, etc., allied to which in nature are dis-tort, dis-turb, dis-tend, dis-temper, dis-tain, etc., which last, abbreviated, becomes 'stain.

Here, then, in the *st* words we are furnished with another conclusive proof of the ready way in which the amplitude of language has been attained, and of the practical sufficiency of a comparatively small number of roots. It is not all proved by etymology pure and simple, but under the combined light of etymology and poësy, which two things, taken together, show that language is no mere mass of "arbitrary and opaque conventionalisms," and that roots are by no means mere grammatical bases, "mysterious nonentities come from nowhere;" but that the former is a picturesque outcome of the imagination, constantly excited into lively movement by the beauty and impulse of external nature, and that the latter, the roots, are airy messengers charged with meaning, which it is for man to employ indefinitely. The etymology which takes us up only to where the function of poësy begins, and then stops, is no happier than the old hypothesis of the origin of corals, which regarded them as a sort of marine precipitate, without cause and without history.

LEO H. GRINDON.

PAN-ANGLICAN SYNOD.

A VERY interesting gathering has been recently held at Lambeth Palace on the invitation of the Primate of all England. One hundred bishops of the Anglican Communion throughout the world have been meeting in Conference, extending from July 2nd to July 27th, for the purpose of considering matters affecting the welfare of Anglicanism. The hundred bishops was composed of thirty-five English, nine Irish, seven Scotch, seventeen American, one Shanghai, one Haiti, seven Canadian, three Indian, five West Indian, three Australian, two New Zealand, five South African, three Rupertsland, one from Gibraltar, one from the Falklands.

The reception meeting was held at Canterbury in the last week in June and on June 30th: about fifty foreign bishops occupied the principal metropolitan pulpits.

Upwards of ninety attended the opening session at Lambeth Palace. In his inaugural address the Primate urged the importance of letting the great question of promoting Gospel truth, in face of prevalent infidelity and ignorance, stand foremost rather than the comparatively small questions of Church government and details of organization and order, which must of necessity vary in different lands.

The Synod, which was of a deliberative character rather than legislative, after discussing the various sub-

* Stingy in the sense of churlish is probably a different word, and referable to "sting," the weapon alike of a nettle and of bees and wasps.

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jects brought before it, adopted the plan of relegating to Committees the drawing up of reports which should embody the general opinion. These reports, which will be published in full, will doubtless be regarded as of great weight by the members of the Anglican Communion.

Among the topics under discussion were: (1) "The best mode of maintaining union among the various Churches of the Anglican Communion;" (2) "Voluntary Boards of Arbitration for Churches for which such an arrangement may be applicable;" (3) "The position of Anglican and American chaplains;" (4) "The best method of meeting the attacks of infidelity;" (5) "The relation to each other of missionary bishops and of missionaries in various parts of the Anglican Communion acting in the same country;" (6) "The condition, progress, and needs of the various Churches of the Anglican Communion."

The sittings of the Synod were of a private character, but an official summary of their proceedings was issued at the close of the sittings. The concluding service was held at St. Paul's Cathedral on Saturday, June 27th, when nearly the whole of the hundred bishops partook of the Holy Communion.

A sermon was preached by Bishop Stevens of Pennsylvania from John xii. 32. Having referred to the increase of spiritual life and power in these times, and to the concurrent uprising of factions within the Church, the Bishop dwelt upon the question of the scepticism of the age, about which he thought they should not be unnecessarily alarmed. Holding the Bible as their rule of faith and practice, he said that it was a perfectly completed book, the Bible of to-day and of all ages. The science which opposed the Bible was but the science of to-day, not one established on a fixed or immovable basis, but which might be set aside to-morrow owing to some new discovery. When there was a perfected circle of science as there was a perfected circle of Holy Scripture, the circumference of science and revelation would be found to have the same centre, the one living and true God. He contended that in the midst of the social evils of the day, the Church should deal with the economic questions which agitate the framework of human society, for the Incarnation was the axle on which all the wheels of human society turned, and it was the presence of Christ which could alone banish evils and bring in what was refining and elevating.

We extract the following from the published report:—

"There are certain principles of Church order which, your Committee consider, ought to be distinctly recognised and set forth as of great importance for the maintenance of union among the Churches of our Communion.

"'1. That the duly certified action of every national or particular Church, and of each ecclesiastical province (or diocese not included in a province), in the exercise of its own discipline, should be respected by all the other Churches, and by their individual members.

"'2. Secondly, that, when a diocese or territorial sphere of administration, has been constituted by the authority of any Church or province of this Communion within its own limits, no bishop or other clergyman of any other Church should exercise its functions within that diocese without the consent of the bishop thereof.

"'3. Thirdly, that no bishop should authorize to officiate in his diocese a clergyman coming from another Church or province, unless such clergyman present letters testimonial, countersigned by the bishop of the diocese from which he comes; such letters to be, as nearly as possible, in the form adopted by such Church or province in the case of transfer of a clergyman from one diocese to another.'

"They fear that communion in worship may be endangered by excessive diversities of ritual, and, while they desire to see large elasticity in the forms of worship, such as will give wide scope to all legitimate expression of devotional feeling, they would appeal, on the other hand, to the apostolic precept that 'all things be done unto edifying,' and to the Catholic principle that order and obedience, even at the sacrifice of personal preferences and tastes, lie at the foundation of Christian unity, and are even essential to the successful maintenance of the faith.

"They cannot leave this subject without expressing an earnest hope that Churchmen of all views, however varying, will recognise the duty of submitting themselves, for conscience' sake, in matters ritual and ceremonial to the authoritative judgments of that particular or national Church in which, by God's providence, they may be placed; and that they will abstain from all that tends to estrangement or irritation, and will rather daily and fervently pray that the Holy Spirit may guide every member of the Church to 'think and do always such things as be rightful,' and that He may unite us all in that brotherly charity which 'is the very bond of peace and all virtues.'

"The fact that a solemn protest is raised in so many Churches and Christian communities throughout the world against the usurpations of the See of Rome, and against the novel doctrines promulgated by its authority, is a subject for thankfulness to Almighty God. All sympathy is due from the Anglican Church to the Churches and individuals protesting against these errors, and labouring, it may be, under special difficulties from the assaults of unbelief as well as from the pretensions of Rome.

"It is our duty to warn the faithful that the act done by the Bishop of Rome in the Vatican Council in the year 1870, whereby he asserted a supremacy over all men in matters both of faith and morals, on the ground of an assumed infallibility, was an invasion of the attributes of the Lord Jesus Christ.

"The principles on which the Church of England has reformed itself are well known. We proclaim the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same. We confess our faith in the words of the ancient Catholic creeds. We retain the apostolic order of bishops, priests, and deacons. We assert the just liberties of particular or national Churches. We provide our people in their own tongue with a Book of Common Prayer and offices for the administration of the Sacraments, in accordance with the best and most ancient types of Christian faith and worship. These documents are before the world, and can be known and read of all men. We gladly welcome every effort for reform, on the model of the primitive Church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavour to free themselves from the yoke of error and superstition we are ready to offer all help, and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enunciated in our formularies.

"Considering unhappy disputes on questions of ritual, whereby divers congregations in the Church of England and elsewhere have been seriously disquieted, your Committee desire to affirm the principle that no alteration from long-accustomed ritual should be made contrary to the admonition of the bishop of the diocese.

"Further, having in view certain novel practices and teachings on the subject of Confession, your Committee

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desire to affirm that in the matter of Confession the Churches of the Anglican Communion hold fast those principles which were set forth in the Holy Scriptures, which were professed by the primitive Church, and which were reaffirmed at the English Reformation; and it is their deliberate opinion that no minister of the Church is authorized to require from those who may resort to him to open their grief a particular or detailed enumeration of all their sins; or to require private confession previous to receiving the Holy Communion; or to enjoin or even encourage the practice of habitual confession to a priest; or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life. At the same time your Committee are not to be understood as desiring to limit in any way the provision made in the Book of Common Prayer for the relief of troubled consciences."

It is reported that the bishops of Bombay and Colombo (who are notoriously High Church) objected to the declaration of the Synod regarding Confession; but that, seeing the unanimity with which the remainder of the bishops indorsed it, they consented to be bound in their future practice by the opinion of their brethren. We fear the Synod will scarcely be satisfactory to any section of Christians; the High Church party seem best satisfied. There was a "Churchy" tone about it which would naturally commend it to advanced Ritualists. The *Church Times* is quite prepared to give the obedience to the bishops asked for by the Synod when "their lordships turn over a new leaf."

To New Churchmen there is small comfort in the consideration of a Synod so terribly afraid of "novelties" and which, instead of looking forward for the coming light, persistently looks back amid the darkness of mystery and superstition and priestcraft. No Synod that looks backward can hope to lead the world in the days to come. The bishops may have dazzled each other with the extent of their learning, but what have they done for the world outside? They tried to grapple with infidelity; but, says the *Rock*, "the way in which the matter has been at present left by the Conference will, not unnaturally, be claimed by infidels as a confession of its inability to cope with them and their arguments.

It is well that we of the New Church have an authority greater than that of bishops, an authority appealing to the rational principle.

> "Bishops may come, and bishops may go,
> But truth rolls on for ever."

THE ACADEMY OF THE NEW CHURCH.

THE body which bears the above name has during its brief existence been so widely referred to, and has been so freely criticised, chiefly in an unfavourable manner, that a natural desire has been created to learn more respecting it. We propose, therefore, to say a few words and state a few facts concerning it. It originated, as all such bodies should originate, in a want deeply felt by a number of the ministers and laymen belonging to the New Church in America. As those who had long felt this want could, they thought, when combined, supply it, and support the organization it would require, the Academy became at length an accomplished fact.

The basis of union is the very simple one of the acceptance of the writings of Swedenborg as the means by which the Lord has effected His Second Coming. It may appear singular to many that on such a basis a new organization should have been necessary; for Swedenborg's teachings are so important, his claims are so great, that it has been justly felt that they stand on a distinct plane from ordinary literature, and must be accepted or rejected as a whole—that, in fact, his works are the very soul of Scripture as it exists in the heavens brought down to the apprehension of men. As the "Word became flesh" with the Lord's First Coming, so the Lord's Second Coming was effected by its becoming spirit; and by His coming not less divinely, not less authoritatively, than He did at His First Appearing. So much in exposition of the central bond of union in this new body. That this view of the position which Swedenborg's Writings should hold among New Churchmen is not a general one, still less a universal one, is plain from the opinions which have been expressed in New Church periodicals upon the first number of the serial issued by the Academy, where "The Advent of the Lord" was treated of in the sense above indicated.

The first outcome of the organization was the formation of a Collegiate and Theological School in which New Church youth might receive a collegiate and theological education under the auspices of the New Church. In every department most thorough instruction according to the best methods has been provided. It began nearly a year ago with nine students for the ministry, a surprisingly large number compared with any other New Church Theological Seminary, either in England or America. The Faculty for the instruction of these students consists of the following gentlemen: The Rev. W. H. Benade, Chancellor, and Professor of Biblical Exposition; the Rev. J. P. Stuart, Professor of Mental Philosophy, Rhetoric, and Homiletics; the Rev. N. C. Burnham, Professor of Systematic Theology; the Rev. Leonhardt Tafel, Ph.D., Professor of Oriental and Modern Languages; the Rev. Louis H. Tafel, Professor of the Sacred Languages and Mathematics; G. R. Starkey, M.D., Professor of Zoology and Botany; and Ernest A. Farrington, M.D., Professor of Physiology and Anatomy. This is a goodly array of talent for a beginning, and in all things that plan has been followed which will allow of expansion as circumstances require. This has been done because the charter which has been granted to the Academy by the State of Pennsylvania confers the widest of powers, and so far as State legislation is concerned nothing more can be secured to place it on a level with the oldest university in the country. Its curriculum at present is as follows:—FRESHMAN YEAR: *Latin*, Cæsar and Virgil; *Greek*, the Four Gospels and Revelation, three books of "Anabasis," Latin and Greek Grammar and Prose Composition; *Mathematics*, Geometry and Algebra; *Science*, Chemistry, Physics, Anatomy, Drawing; *Theology*, Degrees, Terminology; *English*, Study of Words, Recitation, Declamation, History, "Sensuous" Theses.—JUNIOR YEAR: *Latin*, Livy, Horace, "Vera Christiana Religio;" *Greek*, Herodotus, Xenophon's "Hellenica," four books of the "Iliad;" *Hebrew*, Genesis, Exodus, Joshua, Judges; *Optional*, German, French, or Spanish; *Mathematics*, Trigonometry, Mensuration, Conic Sections, Surveying; *Science*, Botany, Zoology, Anatomy, Geology, Drawing; *Theology*, Doctrines, Correspondences; *English*, Study of Sentences, Rhetoric and Criticism, Synonyms, "Rational" Theses, History, Recitation, Declamation, Public Reading.—SENIOR YEAR: *Latin*, Tacitus, Cicero, "Diarium Spirituale;" *Greek*, Æschylus, Sophocles, Euripides (one drama each), Plato's "Phædrus," Greek Synonyms in the New Testament and their Correspondence; *Hebrew*, forty Psalms, Minor Prophets, twenty-five chapters of Isaiah, Hebrew Synonyms and their Correspondence; *Chaldee*, Daniel and Ezra; *Optional*, Arabic and Syriac; *Mathematics*, Analytical Geometry and Calculus; *Science*, Physiology, Hygiene, Mineralogy, Astronomy; *Theology*, Church History, History of Doctrines, Homiletics; *English*, Study of Rhetoric, Criticism, Logic, etc., Writing Orations and Essays. After a successful examination in these subjects at the end of the three years' study, the degree of B.A. (Bachelor of Arts) will be conferred. The strictly theological course will then be continued by further instruction in English and some other collateral branches. Among the things to be taught in Theology, in addition to what is mentioned above, will be the Exposition of the Word, Pastoral Theology, Preaching, Lecturing, the Ministerial Office, Ministerial Conduct. Among the English branches will be various styles of writing, *e.g.* Lectures, Dissertations, Orations, and Sermons, and the preparation of them. It is also proposed to issue the degree of B.D. (Bachelor of Divinity) to such as can read the Old and New Testaments and the Writings in the original languages, and are well instructed in Theology.

The end of the Academy's first session was celebrated on May 15th by what by an American idiom is called its "first annual commencement." In addition to the prayers, Scripture lessons, hymns, and chants in English, the programme included a Latin oration, a Greek recitation of the Ten Blessings and the Lord's Prayer, a Hebrew recitation of the thirty-fifth chapter of Isaiah, the one hundred and seventh Psalm recited in Hebrew, and the refrain chanted in Hebrew by the choir, the one hundred and fiftieth Psalm chanted in Hebrew, together with a declamation on the existence of God, a colloquy on Christianity and Brahminism between Rah Mohun Roy (a Brahmin), Dr. Edwards (an orthodox Trinitarian), and Dr. Hindmarsh (a New Churchman), and orations on the following subjects: "*Nunc Licet*," "Our Relations with the Old Church," and the "Establishment of the New Church." The celebration was well attended by the members of the Academy, and will continue a red-letter day in the memories of most of those who were present.

The Academy has not overlooked the value of a good Library. It has already perhaps the best and most complete collection of original editions of Swedenborg's Writings that exists outside of the

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Royal Library in Stockholm. In collateral writings much has been done, and more may be expected from the kind assistance of friends, some of whom have already given much, and may be expected to give still more. In works of science and general literature, and especially in works in all languages relating to the antiquities and ancient religions of Egypt, Syria, and the Holy Land, a most important collection has been made. The collection of antiquities illustrating the manners and customs of Bible lands and scientific models has been begun. These will help to educate the students in a manner description alone can never accomplish.

One of the works of the Academy, in addition to the serial entitled *Words for the New Church*, of which three numbers have appeared, is "A Liturgy for the New Church," in which the Scripture passages throughout are literally translated. It is a suggestive work, and affords an opportunity of judging, by a comparison with the authorized version, as to the desirability of a literal translation, not only as the continent of the spiritual, celestial, and Divine senses, but for the sake of its own inherent beauty and power. A complete translation of the Holy Word for the use of the New Church is at present under consideration, and, in conjunction probably with the English New Church Bible Society, will be actively begun in a short time. The preliminary work of collating all Swedenborg's Latin translations of Scripture is partly done, and is going on still.

Such are some of the objects and some of the means for which and by which the Academy is working. Others will, no doubt, in the order of the Lord's providence, be laid open to it. Another has indeed presented itself in an orphan being left by the will of its deceased parent in trust to the Academy to be brought up and educated in New Church principles. This would seem to be the beginning of an institution heretofore undreamt of in the New Church—an Orphanage. But those with a strong conviction and a well-defined purpose, the earnest and the thorough-going, never lack objects: they see ways and they find means where others see only an impassable wall. Without crediting them with any monopoly of these desirable qualities, we believe the members of the Academy possess them in an unusual degree, and so far as they tend to the building up of the Lord's New Church by the teaching of those doctrines which constitute the Lord's Second Coming, we from the heart wish them God-speed.

PALACE GARDENS CHURCH.

ANNUAL GENERAL MEETING.

THE Annual General Meeting of this Society was held in the Lecture Room of the above church on Tuesday evening, July 16th. The chair was taken by the Rev. Dr. Bayley at seven o'clock. The meeting was opened with a hymn, followed by prayer. The minutes of the last Annual General Meeting were read and signed. The Secretary read the report of the Committee for the past year, which was in every way satisfactory. Twenty-one new members had been admitted, and ten were elected to membership at the meeting; application for membership had been received from many others, but too late for election. The increased number of sittings let and larger congregations indicated a decided advance in the general prosperity of the Society. The number of communicants at the Holy Supper during the year, which had reached to almost one thousand, was considered highly satisfactory, and it was hoped that this good example would lead more of the younger members to join in this most essential part of our worship. The financial report of the year showed the Society out of debt, and with a good balance for next year. The conditions and workings of the Mutual Improvement Society were next given in the report read by its Secretary. It has just completed its fifth year, and though young has been very active and useful. The report of the Sunday-school was also favourable, and the superintendent and teachers felt that they had some cause for satisfaction in the support the school had received by the good attendance of the scholars, both morning and afternoon, and their general progress; the number of scholars now on the register is somewhat over a hundred. The Working Men's Bible Class has been held regularly on Monday evenings during the year with success and marked results. By the report of the Ladies' Benevolent Society it was seen that this important and most useful branch of the Society was in full activity; holding its meetings regularly, and doing much good by substantial assistance of money, clothes, and a good dinner at Christmas, to the worthy poor of the neighbourhood. Several cases of severe illness had been most effectually helped by the Society. Its finances were in a flourishing condition. Among the several resolutions put to the meeting, it was resolved that the Rev. Dr. Bayley be requested to attend Conference, and to take part in its proceedings, by virtue of his office as minister of this Society. It was also resolved that Messrs J. C. Bayley, J. S. Browne, and Nitsch be the representatives of this Society at Conference, and that instructions be given them to invite Conference to assemble for its next annual meeting at this church. Resolved that the best thanks of the Society be expressed to Mr. French as Secretary, and to Mr. Gilbey as Treasurer, and that they be requested to continue in office. The meeting closed with a hymn and the benediction at about ten o'clock.

ITEMS OF INTEREST.

We have been both surprised and pleased to meet with a work published at Bâle in Switzerland, bearing the title, "Petit Arcana Cœlestia: Traduction abrégée du Grand Arcana Cœlestia. Adaptée à l'usage de la Jeunesse." It is in two octavo volumes, which together contain over 900 pages. Though it is not a work likely to command much sale in England, it may suggest the production of one which may serve a similar purpose for the English reader. The idea seems a good one, and in this instance, so far as the examination of a very small portion will permit us to form an opinion, it seems also excellently well done.

In Mr. Bryant's poem "The Flood of Years," which was first published two or three years since, are these lines:

"So they pass
From stage to stage along the shining course
Of that fair river, broadening like a sea.
As its smooth eddies curl along their way,
They bring old friends together; hands are clasped
In joy unspeakable: the mother's arms
Again are folded round the child she loved
And lost. Old sorrows are forgotten now,
Or but remembered to make sweet the hour
That overpays them; wounded hearts that bled
Or broke are healed for ever."

A gentleman who had been sorely bereaved was so struck by the unquestioning faith in immortality here expressed that he wrote to Mr. Bryant, asking if the lines were to be understood as a statement of his own belief. Mr. Bryant instantly replied in the following note, which has not been published before, and which has a peculiar interest at this time: "Cummington, Massachusetts, August 10, 1876.—Dear Sir,—Certainly, I believe all that is said in the lines you have quoted. If I had not I could not have written them. I believe in the everlasting life of the soul; and it seems to me that immortality would be but an imperfect gift without the recognition in the life to come of those who are dear to us here.—Yours truly, W. C. Bryant.—To F. N. Barrett, Esq."

The *Brighton Examiner* of July 30 has the following notice of the work of Dadoba Pandurung's, recently published: "The author of this little book, after relating the means by which he became acquainted with the works and teachings of a writer who is, like many others, frequently condemned without being understood, has given a very lucid and brief *résumé* of those matters which are essential to a correct understanding of the subject with reference to the doctrines of the Trinity; the Origin of Evil; the Eternity of Future Rewards and Punishment; the Resurrection; Free Will; the Atonement; and other matters the understanding of which is held to be essential to Christian knowledge. The remarks and arguments are worthy of attention, and the perusal will not fail to benefit, whether it may or may not be convincing to the reader."

Among the many strange titles which have been affixed to their works by authors is the following by John Dunton, a voluminous writer in the early part of the eighteenth century: "The Lost Rib Restored; or, An Essay attempting to prove that the Relation between Man and Wife is not Dissolved by Death, but Abides for Ever; and that those Virgins who Die Unmarried are yet Related to Husbands, and will be United to them in the Other World."

The paragraph in the *Family Herald* noticed in our last issue formed the subject of a letter addressed to the editor of that journal by a member of the "Auxiliary." The writer showed, among other matters, how incorrect, even from the *philological* point of view, was the assertion that Swedenborg's works "offer no facilities for the study of theology." To this communication, and to one sent the week following, the editor declines to reply—indeed, he omits even to acknowledge their receipt.

The following paragraph referring to the dissolution of the Vienna Society, reported in a recent number of our paper, has appeared in two of the London dailies, namely, in the *Daily News* of August 2, and in the *Echo* of August 1. It appears under the heading, "Religious Persecution in Austria.—To the Editor.—Sir,—In his speech on the Eastern Question, reported in your issue of this date, Mr. Gladstone refers to religious freedom in Austria, and, amidst murmurs from the Ministerial side of the House, he mentions that the Old Catholics were obliged to send their children to schools. Perhaps you will allow me just to state one fact which has come to my knowledge within the last few days, and which painfully corro-

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borates Mr. Gladstone's opinion, that religious freedom does not truly exist in Austria. The fact I refer to is the forcible shutting up by the Austrian Government of the place of worship belonging to the New Church, or Swedenborgian body, in Vienna. That religious society has met for public worship for the last twenty years, and now by a decree of the Austrian authorities, instigated no doubt from Jesuitical quarters, the hall has been closed and its members compelled to find a more secret meeting-place where they can worship God according to their own conscience. If this is the manner Austria treats her peaceable and law-abiding subjects in her own capital, what treatment is she likely to extend to those new subjects who have been consigned to her care by the decisions of the Berlin Congress?—I remain, sir, your obedient servant, Robert Jobson, Honorary Secretary of the New Church Missionary and Tract Society, 26 North Villas, Camden Square, July 31." We have to acknowledge the receipt of many letters and of many expressions of the warmest sympathy with the Vienna brethren. These have contained many suggestions. The one which commends itself most to our judgment is a deputation consisting of representatives of all important New Church institutions to wait upon our own Foreign Secretary and make a statement on the subject. Such a course would ensure both publicity and a certain importance not otherwise obtainable. The treatment of our Vienna friends contrasts most strongly with the words of the Emperor of Austria in his proclamation to Bosnia and Herzegovina, which appeared in the daily papers on July 29. The statement there is in these words: "*He reigns over the faithful of many creeds, and all freely practise their religion!*"

An article upon "The Future of Judaism" in the July number of the *Contemporary Review*, by the Hon. and Rev. W. H. Fremantle, contains the following *sneer* at the New Church: "The Jewish race . . . has no doubt a certain literature of its own, but not probably more extensive than that of several of the religious sects, and not more repellent to the ordinary Christian mind than that, say, of the Swedenborgians." The literature of Judaism, doubtless, continues to teach not only that Jesus Christ was not the Messiah, but, as a necessary corollary, that He was an impostor. The literature of the New Church teaches not only that Jesus Christ was the Messiah, but that in Him are centred all the attributes of Deity. And yet in the opinion of this honourable and reverend gentleman either of these literatures is, probably, equally with the other, "repellent to the ordinary CHRISTIAN mind"!

The annual school treat of the New Jerusalem school, Brightlingsea, was held on Monday, July 29th. A procession of 200 scholars, together with teachers and friends, headed by the Revs. J. E. Shepherd, W. Williams, and J. Deans, marched through the principal streets, accompanied by the Wyvenhoe brass band. The public tea was largely attended, and every preparation had been made for the entertainment of the young people. The whole pleasure of the gathering, however, was suddenly spoiled. One of the boys, aged thirteen years, met with a serious accident whilst jumping. He was at once attended to by one of the surgeons of the parish, and was then conveyed to the Essex and Colchester Hospital by Mr. Deans. He died the following morning. At the inquest a verdict of accidental death was returned, the coroner and jury being unanimously of opinion that no blame attached to anybody in the slightest degree. The funeral was attended by the teachers and elder scholars.

The following is the account given respecting the Lord's risen body by Dr. Cunningham Geikie in his work entitled "The Life and Words of Christ:" "One characteristic is common to all the appearances recounted: they never pass outside the purely spiritual bounds we instinctively associate with the mysterious existence on which Jesus had entered. Even when most closely touching the material and earthly, He is always seen speaking and acting only as a spirit, comingly suddenly, revealing Himself in an imperceptibly increasing completeness, which culminates at last in some unmistakable sign, and presently vanishing as suddenly as He appeared. He no longer acts or suffers as before His death, and even when condescending most to the seen and material, only does so to prove Himself beyond question the same Jesus as formerly, who in common human life shared all the experiences and wants of His followers. To some He made Himself known, as to Mary and the women, by a single word or by brief sentences, the voice carrying instant conviction with it; to others in a lengthened communion, as with the disciples going to Emmaus, kindling their soul by the higher sense He gave to the Scriptures, and by a repetition of the symbolic 'breaking of bread,' which, on the last night, He had enjoined on the eleven; to others again, as to Thomas, by an outward material proof from the wounds on His person; and, to still others, by joining them in their simple repast, as with the disciples on the shore of the Lake of Galilee."

The school of whose excursion we gave an account in our last number was the school connected with the Camberwell New Church Society.

SUNDAY-SCHOOL LESSONS.

JOHN'S TESTIMONY OF JESUS.

August 18th, Morning.—John i. 19-28. Ver. 19.—Witness of the written Word to the relation between itself and the Divine Truth (record of John). The will (Jews) sends from the understanding (Jerusalem) its affections and thoughts (priests and Levites) to inquire the character of the written Word. The written Word (ver. 20) strongly affirms that it is not the Divine Truth itself (the Christ); nor (ver. 21) a revived *letter* or mere ancient sacred book (Elijah); nor some doctrinal digest or derivation of moral truth (the prophet). But (ver. 22) the mind cannot rest in negations (we must answer those sending us); tell us something positive (what sayest thou of thyself?) John, like the Lord, would not directly give positive truth to those in a negative state: the Word makes like refusal. Ver. 23.—What the written Word *is: announcer* and *representative* (voice crying) and *medium* (making straight the way) of the Internal or Divine Truth (the Lord), as declared in the Word itself (as said Esaias), and also prophetically foretold (the prophet); and it is only as the written Word is so received that the mind can receive the Lord Himself. The written Word cries *in the wilderness*, for the souls of men by nature are such; and it *makes straight* (turns ignorance into knowledge): thus the genuine medium of spiritual truth and good. The mind here inquiring (ver. 24) *reveals* itself (those *sent*) of an external if not wholly corrupt sort (of the Pharisees), as is shown in ver. 25: it cannot understand how the written Word can purify or bring salvation (why baptizest thou, then?), how thus it can *be* the Word of God at all, if it is not the very and whole Word (the Christ), nor a revival of some ancient form of truth (Elijah risen), nor a moral and doctrinal compendium (the prophet); it cannot perceive the alternative of the representative character of the letter and the existence of a spiritual sense within it. The written Word (ver. 26) explains that its own evidence is in the purity that comes through its truths (I baptize with water); but that in the midst or within all there is (stands) the unknown Divine itself, which (ver. 27) is subsequently revealed (*cometh after* the letter), is then seen to be the internal truth, hence "preferred before," as it is before, "me," the letter, and with whom the literal sense is not to be compared (not worthy, etc.). It is in a state (ver. 28) of perception of truth (Bethany, *not* Bethabara) in the external man (beyond Jordan) that the true characteristics of the written Word can be seen (John baptizing).

ELI AND YOUNG SAMUEL.

August 18th, Afternoon.—1 Sam. iii. 1-10. In a time of decadence (ver. 1) the innocence and charity remaining in the Church serves Jehovah in the intervals of worship (before Eli), but not yet recognised in externals. In such states Divine Truth is spiritually discerned (Word of God precious, etc.), but spiritual sight is unopened. The general state of worship then (ver. 2) is low and feeble (Eli laid down, etc.); no clearness of understanding (eyes dim); (ver. 3) the truth of God flickering to extinction (lamp, etc.), Divine good (ark) ceasing to be seen, and God-given desires (Samuel) at last—*but not asleep*. It is even *then* (ver. 4) Jehovah inflows into the innocence not yet extinguished (calls), and that it is responsive. But it mistakes (ver. 5); being as yet in states agreeing with its Church and outward worship (running to Eli), the same attributes its increased powers to *that* (thou calledst me); but there is no invocation *there* (I called not), and the longings are unanswered and hushed down. The Divine influx (ver. 6) stirs more fully, specifically now (yet again), *naming* us—calling out our special powers; yet we are only the more confident of our vocation (spiritually) according to the received order of things. The Church has still no answer, but instead claims our service, identifies us with itself (my son). Not yet (ver. 7) does the Divine gift in us acknowledge its true source (Samuel does not know the Lord); nor is the Divine Truth, *as* such and in its verity, the subject of conscious thought and perception (not revealed). But the influx of good intensifies even to fulness (the third time), and we are only the more determined to self-consecration in the prescribed forms of religion *without any real knowledge of the source and cause of the new life at work within us*. The decaying Church is at last made to see that Jehovah may act through innocence and charity apart from formulas without itself knowing the Lord's will; and (ver. 9) directs these principles so far as to counsel patience and an obedient answering to circumstances—as good counsel as a decaying Church could be expected to give. But the Lord does not leave the remnant to die (ver. 10): perception of Divine Truth dawns (the Lord came), belief in His Presence arises (He stood), influx continues connecting present and past (called him as at other times), and good from the Lord enters (Samuel twice named), till our desires and the truths with us become wholly responsive to the Divine will: "Speak, Lord, for Thy servant heareth."

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No. 33.—Vol. I. SATURDAY, AUGUST 17, 1878.

HOW PLANTS LIVE.

WE may view the vegetable world from a vast number of diverse points, having regard to different facts connected with its members, as their growth, their structure, edible or textile uses, their vital properties, etc.; but the point of view whence we learn the most interesting of the facts they have to teach, is that which regards the parts of which they consist, and the uses which those perform, *i.e.* their life.

An individual plant, like the vegetable kingdom as a whole, is nothing else than a divinely-constructed machine for converting the mineral kingdom into the animal kingdom, and supplying various needs of animal life. The vegetable kingdom, as it were, holds out one hand to earth, water, and air, to receive all they have to bestow, and the other hand it extends towards man, to offer to him and the animals which serve him all that they in their turn desire to receive. In performing this, its principal use, it serves also several subsidiary ends, and requires for each of them structures fitted for their performance. We must ask, then, what is its first need, and how is it supplied?

A plant's first need is to be fed; but it takes its food only in a liquid form: its constant cry is, "Give me to drink!" It requires no jaws or teeth for mastication, but asks that liquids, containing earthy matter dissolved, should be brought in contact with its surface, and especially with certain portions which are specially designed for absorption, and which we find at the ends of the roots. Here there is a somewhat swollen part, consisting of delicate cells with fine membranes, through which fluids readily pass: thus the plant receives its principal nourishment, absorbing the remainder from the showers and vapours which descend or ascend around its stem.

The food having entered inside, needs next to be distributed through all parts of the plant, and to effect this we find a series of tubes, commencing just above the root-tips and extending throughout. In these the fluid food rises, being sucked (and driven) up by the rootlets which convey it to the root. These rootlets, therefore, perform to the vegetable the same function as the *veins* do to the animal, and bring to the root, which is the *heart*, the nourishment which has been absorbed. Vegetables, in fact, have a circulation like animals, and when we think of the power that would be required to force the blood of an animal through a blood-vessel 40, 50, or 100 feet high, we can form some conception of the force by which the liquid food, now termed sap, is impelled or drawn up the stem of trees. And as the root is the organ in which the absorbed liquids are collected and whence the pumping begins, it is analogous to the heart of animals, the centre of their circulatory system. In animals the heart remains alive later than other organs: if you destroy it the animal dies; so the root lives longest in plants, and they die when it is destroyed.

The root, however, has more than one function assigned it in the Divine economy; it fixes the plant, and often forms the storehouse for its nourishment. For these ends it is variously fashioned—creeping amid loose soil on the surface; raising the stem (as in the mangrove) on a series of piles, so that when the Nile rises in time of flood it may not be washed away; or, as in the oak, striking a strong tap-root deep into the earth, by means of which its stout trunk may stand unmoved amid the storms of centuries.

Leaving the root, we now ascend to the stem and its belongings; and we learn that its first duty is to bear leaves; it is therefore so constructed as to expose these in the best way to sunlight, air, and rain, and to form also a support for the flowers and fruit: it is, in fact, the go-between for root and leaves, and conveys all the friendly gifts and messages they interchange. It asks the root for sap, to bestow it on the leaves; and it asks the leaves for material to make wood, that it may grow strong, and send its roots deeper in order to feed them better. The leaves in their turn ask support from the trunk, and devote their toil to weaving all around it, year after year, a girdle of wood which shall strengthen it in time of tempest. Thus there is a mutual exchange of benefits, each giving, and each in turn receiving.

Leaves are the lungs of plants; the root is the heart; and the stem contains the main system of vessels for the sap. We have followed the sap to the root, and left it there awaiting further orders; but as the blood of the animal needs to be purified by being driven through the lungs, so the sap requires to be sent to the leaves in order to be fitted for maintaining the life of the vegetable. It has now, therefore, to ascend through the vessels to the foliage. It is raised by four chief forces—evaporation, capillary attraction, changes in the cells owing to nutrition, and osmosis. The fluid which thus rises is not a mere watery liquid from the soil, but is a solution of sugar, as is best seen in the sugar maple, and it mounts upward in order to be converted into the plant's own proper food: the vessels in which it ascends are continuous tubes extending from rootlets to leaves, but some of them have pits in their sides, which at these points are extremely thin, and through these pits portions of sap pass out as it were unwarily, and are drunk up by the surrounding tissues, which are thus supplied with their liquid food.

It is believed that the sap rises in one set of vessels and descends in others. First in the spring-time it rises to supply the needs of the stem; in summer, though still continuing to rise, it begins to descend in order to strengthen the plant for future work; and in autumn it is all called home to the root, leaving the stem to rest and the leaves to die, their functions being at an end for a season, or altogether.

Leaves being the lungs of vegetables, it is plain that plants, except evergreens, are like hybernating animals, which sleep through the winter almost without respiration: these animals, however, breathe a little by the *skin*, and trees in winter do the same through their *bark*. Thus the analogy is tolerably complete.

But in what manner is breathing carried on by the leaves? Man and many animals have two distinct organs—a mouth for eating, and nostrils for breathing; and in plants we find numerous orifices in all those of their parts which are above ground, through which air enters leaf and stem. These orifices are called stomata (mouths), but they are nostrils for breathing, not mouths for eating. They crowd most thickly on the under surface of the leaves, for it is the moist airs and exhalations from the earth which the plant most desires to draw in and turn into food, thus preventing it from becoming injurious to man. They open to moist air, and close when it is dry; for in damp weather of course more sap circulates than in dry, and needs more air to purify it. How does the air enter them? In animals we know that by breathing we keep constantly drawing fresh air into the lungs; and expelling the used-up air; but leaves cannot expand like our lungs. This defect, however, is compensated by their lightness and the thinness of their stalks, so that the wind in blowing easily sets them in motion, and thus fresh portions of air keep coming in contact with their

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air-passages. Of course the more wind there is, the more air enters them, upon which perhaps is based the popular belief that "tempests make the oak grow stronger." When the air has entered, it comes among colonnades of cells placed on end, like pillars; and here in these covered galleries it can act upon the tissues of the leaf. Here also it enters the central vessels of the leaf's ribs, which are called spiral from their having a narrow ribbon of woody fibre wound around their inside. This ribbon keeps the tube always open, so that its sides do not fall together and thus close the passage to the air. The air then traverses this central tube down to the roots; the sap is in the surrounding vessels, but the two are mingled in the cells, especially of the leaves, and by their mutual action upon each other the sweet sap is converted into woody matter, food or poison, according to the nature of the plant. Then the sap descends again, conveying nourishment to all the parts below, and leaving its track in many cases distinctly visible like lava from a volcano, so as to form a prominent ridge downwards from the bottom of the leaf-stalk; and it is found that the vessels which descend from one leaf invariably join with those of the fifth leaf below (Thomé), the fifth of course uniting with the tenth, and so on. Thus the trunk of a large tree may be regarded as made up of the roots of all the leaves it has ever borne.

Through the lungs man receives the power of sensation, which ceases when respiration is interfered with; and the leaves of plants are their organs for sensation: extremely sensitive in many cases, closing with a mere touch; or incarcerating fly or larger animal in their folds. This first outward evidence of life we meet with more highly developed in the flowers, which next require attention.

Flowers in a perfect plant usually consist of an outside row of green leaves called the calyx, which simply serve to protect the rest from heat or cold, or from injurious insects. Within this are the petals, which by their gaudy colours attract to the plant various insects to feed upon its honey or pollen, and by their various markings guide the insect to the seat of the nectary or honey store. Next inside are the stamens, consisting usually of long threads or filaments, bearing at their ends the anthers or pollen-boxes. And in the centre of all is the pistil, containing below the unripe seeds or ovules, and above, at one or more points, a surface where the skin of the plant is wanting, called the stigma, the use of which we shall see.

We find, again, that some flowers open at certain periods of the day and close at others. The goat's-beard "goes to bed at noon," the scarlet pimpernel at 2 P.M., the mouse-ear hawkweed at 3 P.M., the white water-lily at 4 P.M., the dandelion at 5 P.M., and the daisy at sunset, whence its name day's-eye. Other flowers are the star-gazers and night-watchmen of the vegetable world, and, like the evening primrose, only unfold their petals when the daylight fades.

The reason is that some flowers are fertilized, *i.e.* rendered fruitful, by means of insects belonging to special tribes or families, and so they open their doors at the times when these favourite guests are wont to visit them, and are "not at home" to callers at unfashionable hours, who might partake of their honey without bestowing any benefit in return! While flowers which are or can be fertilized by the action of the wind alone blowing the pollen off the anther on to the stigma (which constitutes fertilization), do not sleep, but remain open day and night.

The visit of insects, however, leads us to ask about the honey which they come to seek; why is it there? Is it of any service to the flower itself? Not directly, it only places it there that it may have some sweets to bestow on its guests, offering a cup of nectar to refresh the thirsty bee or butterfly, or even the unpleasant wasp; and while he drinks, the flower, still more generously, scatters its pollen on his head. The first gift was for the insect itself, the second was merely intrusted to him by the flower, to bestow on her relatives when he came across them.

The next thing we notice about flowers is their varied shapes. Some spread wide, offering their sweets to all comers; others hide their dainties in deep cups or hollow spurs, or amidst a cluster of stamens, so that only certain "select circles" have the *entrée* to their boudoirs. Thus we learn what the proboscis of bee, butterfly, or moth was designed for. They almost alone can dive to the bottom of these cups or spurs and extract the sweets within, and if the sweets are reserved for them alone, it is because they alone will confer upon the flower, or rather upon her kinsfolk, the fertilization of her blossoms. This fertilization is effected by the stamens. Their anthers, when ripe, burst open, and the pollen becomes scattered around. It consists of small grains $\frac{1}{4000}$ to $\frac{1}{8000}$ of an inch in size; and when any of these fall on the stigma a tube begins to grow down into the tissues of the pistil, until it attains a length of 5000, 6000, or even 9000 times the original size of the pollen-grain: it grows, in fact, as much larger than the grain as a tree does than its seed. Finally it reaches and enters the ovule or unripe seed, on entering which it bursts, and the contents of the pollen-grain being communicated to the ovule, render it capable of growing into a perfect seed, by which the plant can be reproduced, and the same processes resumed *ad infinitum*.

It may seem at first blush as if it were extremely easy in a perfect flower for the pollen to be transferred to the stigma: the anthers and the pistil are so close together, the pollen is so light and so abundant, that a puff of wind appears to be the only thing needful to effect the transfer; and in many cases this is so. Such flowers, being fertilized by the wind alone, have usually several characteristics: they do not sleep, so as to lose no chance of a breeze; they have hairy stigmas to catch the pollen, and inconspicuous or scentless flowers, for they need display no attractions to induce visits from insects. But it is astonishing in how many cases this method of wind fertilization is not adopted, and cannot occur owing to a great variety of conditions which prevent it. Among these are the following: Sometimes the stamens and pistil are in separate flowers on the same plant, sometimes in different plants of the same species; in other cases the flower hangs down, with the stigma underneath, so that the pollen cannot possibly fall on to it; and in a large number of cases either the anthers are ripe and discharge their pollen before the stigma on the same flower is ready to receive it, or the stigma is ready first, before any pollen is to be got from its own blossom.

Under these circumstances the aid of insects is needed, and now we see the use of the honey, and that it is placed within the flower to induce a visit from bee, butterfly, moth, gnat, or other insect by whose means the pollen may be transferred from one blossom to another.

The markings on the petals in many cases serve to guide insects to the honey, and as this occupies the same position in every flower of the same species, the insect will take the same position in obtaining it, and so will bring the same portion of its head or body opposite the same part of several flowers successively. If therefore the stamens occupy the same position in one blossom that the pistil does in another, the pollen of the one,

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rubbed off by the insect, will be transferred to the stigma of the other, and thus fertilization will be effected. This is brought about in a great variety of ways, of which we will select a few examples. For instance, in the meadow crane's-bill the stamens first lie flat on the petals, then rise upright and discharge their pollen. The stigma of that flower is not yet ripe and cannot receive it, but any insect coming for the honey will get dusted with the pollen just at the same part of its body as will come in contact with the stigma of the next *older* flower it lights upon. After the stamens have fulfilled their duty they fall back and lie again upon the petals.

In the thyme at first the stamens are longest, so an itinerant bee will get his proboscis dusted with pollen at some distance from its extremity; then the pistil lengthens and becomes as long as the stamens were before, so the pollen for a later-blossoming plant can be used to rub off on its stigma.

In the birthwort (*Aristolochia*) the tube of the flower is closed by stiff hairs pointing downwards, so that small gnats which enter in search of honey are imprisoned, like mice in a jam-closet, and cannot get out. The pistil ripens first and soon withers; *afterwards* the stamens ripen and shed their pollen, which is of no use on the withered stigma, but dusts the flies all over. Then the hairs which closed their prison doors shrivel up, the flies escape and convey the pollen to the next birthwort they enter, to bestow it on its stigma as soon as ripe.

In the pink the stamens first project above the level of the flower's margin, and dust with their pollen any wandering bees; at a later period they shrivel, and the styles, with the stigmas at their end, project at the same spot, so that any pollen is rubbed off upon them. Of course in this, as in many other cases, the pollen from a later-flowering specimen is used to fertilize the pistil.

In the primrose and cowslip about half the flowers are "pin-eyed," *i.e.* have the style long, and the other half are "thrum-eyed," *i.e.* have the stamens long; so the proboscis of a bee inserted into a thrum-eyed flower gets dusted with pollen near its root, and this is rubbed off again on to a stigma, whenever the bee visits a flower of the pin-eyed variety.

In the dog's violet, as the flower hangs downwards, the pollen drops out of the anthers into a closed space, like a muffineer upside down, between the stamens and the style. When a bee comes, his intrusion causes this space to open; so, as it were, he shakes the muffineer on his own head, and rubs the coating off upon the stigma of the next violet he greets.

In the larkspur the stamens and pistil in turn play a sort of "Bo-peep." First one stamen rises up in the throat of the flower, and after discharging pollen drops down again; then another does the same, and so on; finally the pistil rises its own head and looks out for what it can get. A humble-bee is the "fairy godfather" in this case; roaming from one larkspur to another, he has to put his proboscis down the larkspur's throat to reach the honey, and so comes in contact with the pollen in a young flower, in an older one with the stigma; and while he robs the blossom of its sweets, he thus bestows on the expectant stigma a little of the yellow dust she needs; then in her turn she sinks down, and, we'll hope, ends her days in peace.

All flowers, however, are not content with merely dusting the jackets of their pilfering visitants; some have the audacity to play "tricks upon travellers," and make the rogues carry about with them proof positive of their theft, like the label hung to David Copperfield's back.

Most of us know the meadow-orchis: in its flower there are no stamens, but two masses of pollen, like two pears standing upright on one stalk, or rather two sugar-loaves upside down, and tied together at the points. But when we examine many of these blossoms, those pollen-masses have vanished,—how have they disappeared? A bee has been there before us; he shook the flower in his search for honey, and so set free the slightly-attached masses of pollen, which dropped upon his neck, if he has one, or on the sides of his head if he has not. Off he goes when he has drunk his fill, and away, too, go the pollen-masses, riding pick-a-back like Puck on Pegasus, or an old witch on a broomstick. When the bee alights on another orchis its sticky stigma comes in contact with the thick ends of the sugar-loaves, and tears a bit off for its own fertilization, leaving the remainder for the next flower. So the bee travels about with his theft placarded on his back until all the pollen has disappeared, or until he next makes his toilet, and combs his hair with his fore-legs, as bees are wont to do.

The barberry is bolder still than the orchis, and appears to resent the intrusion of would-be robbers; for its honey lies so close to the roots of its stamens that they can hardly fail to be touched by an insect seeking the nectaries, and when touched, the stamen instantly jumps forward with a jerk, probably frightening the intruder away, but at all events giving it a coat of pollen to rub off on the stigma of the next-visited barberry-flower.

But the catasetum is boldest of all, and when, while sipping its nectar, the visitor touches one of the slender processes of the flower, it actually hurls its pollen-masses at him, with such force that they will fly for a distance of several feet if they do not hit him: if they do, he has to carry them about until done with. I might dilate for hours on similar admirable contrivances and wonderful processes in plants, but must forbear.

Finally, we get the ripened seeds, and in them what wonderful contrivances we behold! They seem sometimes almost like animated beings, so great is their activity, but all the contrivances we note are simply designed by the Divine Wisdom in order to place them in a fitting soil.

Thistledown greets us everywhere, carried on its ring parachute to germinate on waste or cultivated ground; other seeds are winged, and fly like kites before the wind; others are awned, and the twisting and untwisting of the awn in dry or damp grass wriggles the seed along by slow degrees. Some fruits burst with a report like a pop-gun, and scatter their progeny right and left; the seeds again of others, like the spores of the horse-tail, have hygrometric threads which, curling or straightening, impel them hither and thither; and others again have hooks, hairs, or roughnesses by which they cling to the fur of animals, and so get a gratuitous ride till they reach the spot for which Divine Providence has destined them, and there get rubbed off on to the ground ready to germinate and grow. Thus creeping, crawling, riding, floating in the water, flying in the air, seeds everywhere present a resemblance of life which is astonishing.

Taking a seed in the hand, well may we look at it with admiration, for it is an emblem of the eternal,

> "We may trace back the time to a far distant date,
> When our forefathers toiled in the field."

But the seed dates back its ancestry not for centuries, but for ages. Seeds were the first creations on the dry land; and the morsel of organized matter we have before us is the offspring of parents that have grown and flourished and borne fruit year after year, since myriads of summers ago. It is an emblem, too, of the Infinite, for the seed of one plant multiplying year by year would in time become innumerable, filling the whole world with its progeny.

We see that, therefore, under an aspect of repose, plants

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exhibit a vast amount of silent but active life. Circulation, respiration, sensation, reproduction, growth in height and in thickness, sleep and vigil, are all exhibited by the forms of the vegetable kingdom: are we then, like a writer in a recent periodical, to discuss the question of "Mind in Plants"? To what inference that writer came I know not, but it seems to me there can be but one right conclusion, viz. that which attributes all the apparent phenomena of mind in plants to the one Divine Mind, from whose infinity of ideas each herb that grows has been intended to embody some one Divine conception; and thus, because dimly or distantly it typified its Maker, was included in the first Divine judgment, "God saw all that He had made, and behold it was very good."

Let us ask, then, for a moment what there is of plant-life in ourselves, whose minds are created to image the Divine mind; for we shall be surprised to mark how often we compare ourselves in conversation, and are compared in Scripture, to flowers and trees; and we may learn much from such comparisons. The Scripture declaration, "First the blade, then the ear, then the full corn in the ear," teaches us that the sequence is first faith, then hope, and then charity; while the admonition, "Be ye rooted and grounded in love," shows that love is the root whence faith itself must spring. We speak of our affections having taken "deep root" when our love is strong; and we talk of a "radical" change in any one's character when he begins to love in his heart what before he hated. Again, as to the trunk, we compare a man to a dwarfed plant when we say, "His mind is stunted," or to a twisted bough when we assert that "his character is warped." We have "nothing but leaves" like the fig-tree, when we only think about religion and do not practise it, while "a green old age" is one in which the thoughts are still vigorous. Then come the flowers. Our hopes we say are "nipped in the bud" when some chilling influence kills them; or again, people tell us "that so-and-so opened out wonderfully" (comparing him to a flower) when genial influences encompassed him. Our early training "bears fruit" when we perform the duties for which we were fitted; or our lives are "barren" when no good comes of them.

Our ideas sometimes require "pruning," like fruit-trees, when the thought is too "luxuriant," and we all need to be "grafted" on the true Vine. Some evil by which we are injured is our "thorn in the flesh," or we are "stung" by the falsity of some accusation which acts upon us like a nettle. The upas-tree of selfishness poisons the whole atmosphere of some unhappy minds, while others flourish like a palm-tree, and grow like the cedar of Lebanon. But enough; we need quote no further examples, for the above will abundantly show that thus, and thus most readily, we can look through Nature up to Nature's God, and so become filled with adoration for the infinitely wise Creator.

But, after all, how do plants live? What is the force which converts the mineral into the vegetable kingdom? It is spiritual force, and has a spiritual origin. All material forces are derived from the natural sun, which is pure fire; all spiritual forces are from the spiritual sun, which is Divine Love. We place a portion of earth within the rays of the natural sun: what happens?—the earth grows warm. Place a portion of earth within the rays of the spiritual sun, what happens then?—the earth lives! The dark and fœtid mire of the ditch feels the force when a seed germinates in it and rises up unresistingly, glorified into graceful leaf, slender stalk, and lovely flower. What power is it here present which pushes, urges, compels dead matter to assume such varied forms, and thrusts aside with unconquerable might all the material forces that would oppose it? The power is Divine; it cannot be other than Divine, but it reaches earth through a long descent, changing in character as it flows. First it passes from the spiritual sun through the three spiritual atmospheres thence derived;—the atmosphere of love in which the celestial angels dwell, the atmosphere of truth in which the spiritual angels dwell, and the atmosphere of use in which the spiritual-natural angels abide. Descending still lower, the spiritual sunlight forms the three atmospheres of human thought,—the atmosphere of rational thought, of natural thought, and of sensuous thought, and having now reached the ultimate confines of what is spiritual, the spiritual sunlight seizes upon what is terrestrial to convert it into vegetable forms, *i.e.* into forms of use, which shall depict, though feebly and imperfectly, something of those regions through which it has flowed; and here at last solar heat and light, which have usually the credit of the whole work, come in as implements ready to the hand of the spiritual force,—heat to expand and light to modify and arrange the material substances, so as to receive the inflowing Divine force in a manner suitable to the end designed. Thus the plant rises up from the seed, and thus it lives; but after all it has only an appearance of life. Love alone lives, and as plants cannot love, their life is but a semblance in which the reality is dimly brought before the mental view. T. W. Bogg.

THE SEA AND LIGHT, AND THEIR SYMBOLISM.*

MISS Kirkbright and I sat quite still for minutes after we had spread our shawls and cushions and nestled down together. I do not know how she felt about it, but it did not seem to me that I cared to say any common kind of words to her. I felt as if something real were waiting, hovering; and I would not speak for fear of losing its alighting.

There is one thing you can never have seen, or dreamed, Rose; for you have never been in a great ship in mid-ocean. You cannot guess what it is like—that radiant water that rolls its heaps together after you in the cool, pure masses of clear, beryl-green!

Away down, down, you see it, and far back; as if the urgent-moving vessel, with its whirling screw, were an angel troubling the deep into strange life and glory.

From the pearl-white, scattered particles just settling from the first foam-flash to the grand, rich, gathered colour where they bank themselves as it were on either hand in the aqua-marine splendour from which the jewel borrows name, it was a moving, shifting, voluminous effulgence, that told how the whole vast Sea is a jewel of God which He wears upon His finger, and which from storm-darkness to the dazzle of white waves in the sun—in all changes of amber and rosy and emerald and azure and violet—spells out the hidden syllables of his mystical phrase of colour, according to its instant pulsing, and the shining or shading of His Face of Light.

"What makes it so, I wonder?" I said at last; for it seemed as if I must ask something.

"To know that," said Miss Euphrasia, in a sweet,

* We extract this interesting piece from a work called "Sights and Insights," by Mrs. A. D. T. Whitney, the well-known author of "Faith Gartney's Girlhood," "The Gayworthys," etc. The book is full of many remarkable "insights" into correspondences; and were the source known from which they were drawn, it might be highly instrumental in promoting the reading of New Church literature.

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quiet, *thinking* voice, "one must know what the light and the water are; one must go back of mere mechanical reasons into the representativeness."

"Ah, yes!" I said, remembering "Thoughts in my Garden,"* and the meaning of the birds that came to me also, just the same, because they *were*.

"I do not mean," she went on, "that we must look out an arbitrary dictionary signification. People do try to interpret so; and perhaps they cannot go so far amiss as if they did not recognise or use the keys of things at all. But the sign octaves multiply and change their harmonies, as the octaves of music do. Just running up and down the scales is not entering even over the threshold into the hidden chords of symphonies. The Word is written in signs, but not in a secret cipher. It is put in the most direct of languages—the showing of things; which men have only feebly and incompletely organized into syllables. What does water give you a feeling of? That is the question."

"It feels—of many things, as it has many forms," I said. "Of life, of truth, and the eternal refreshing; of cleansing and satisfying, of surrounding and inflowing, of answering and likeness, of pureness, of gladness; of might, that is fluid-gentle and awful as great floods; of everlastingness."

"And the light that pours down into the water with whatever moves and stirs it; that touches life and reveals it; that makes truth glorious to sight; that *manifests* the cleansing and the pureness; that makes the surrounding shine and take a colour; that interfuses the might with tender presence; that saves eternalness from being a blank, and fills it with live joy and glory; what can it be or signify but the God-showing that quickens through all, and makes what we call truth the language and recognition between us and the Lord; the joy of His very thought which becomes in us the joy of our understanding?"

We did not say any more for a little while; one does not speak out things like these as one recites a printed page. Miss Kirkbright spoke slowly, as it came to her, by degrees, to speak; and then, though we had scarcely approached what we had set in search of, we waited and rested. And continually, before our eyes, the wonderful green light, born of the sun and flood, was playing, rolling, *speaking:* yes, "chanting aloud," had we the ears to hear.

"One little track—one motion breaking a line through the great Deep. It is like a human living"——

"And how beautiful," I said, "the things behind us grow as the water parts away and drifts backward! How lovely and dear every particle as we leave it!"

"And how *alive!*"

"But only for such a little way," I answered sadly. "Away back it is all over; all as if it had not been. It makes me afraid almost of the meanings."

"Why? Because we cannot look back all the way? What *is* all the way? Back as far as we seem to have moved in this infinite—as far as we can trace ourselves—it is all alight with the shine and stir; it is full of *presence*—of *new being;* it takes in every particle the colour of hope, of livingness, of lasting."

"It does not stay. Thousands of ships have tracked over the same spaces; and there is not any mark. And ours is vanishing while we are talking about it."

If I had been speaking with some one else—some one less than I, as Miss Kirkbright is greater—I should have insisted on the hope which I believe in; I might have said, after my gift and way, just what she said; but I wanted her, now, to say it to me. I put forward my own questions, and let my own answers lie forgotten. I have felt so sharply, in these days of change and leaving behind, how my dear days *are* gone, and how the days that are to come, though they must live on from them, must be so different! In new, strange places, even; the breaking away from the very outward has begun; who can tell what it will go on to?

"No," said Miss Kirkbright, in that still, sure tone of hers; "it does not stay—the *sign* does not. The mere sign never stays; in our lives, even. That, also, is where the likeness is—the meaning that you are afraid of. It is only in the spiritual world that we truly live now; or are truly anything to each other. The heaven and earth of the outward pass away continually; it is what they were made for; if they did not, we should be in prison. We only make one little sign at a time in the outward word—the sign of the present moment. That is nothing in itself, let it be what it may, or between whomsoever; a moment of greatest joy or greatest pain; it is nothing except for the past which has been, and the future which shall be, and which are both for ever alive, like these live waters.

"What is our love and intercourse, as we grow older and the circumstance of life changes, but a mutual re-entering into what has been, to join it with the word and circumstance of *now;* perhaps also to the word we wait and hope for. Our past *is*—in the spiritual—as much as our to-come. Blessed are the poor—of now—in the spirit which holds then—and *then!* Why should the bygone be tangible when the next moment cannot be? It is a great deal more real because we cannot touch nor see, but can only hold it—*hallow* it—as we do the Name of the Invisible! It is there—where our future is; where *we* are, since we cannot rest in any instant; and *once*—that sweet word which brings all to the blessed focus and point of promise—once, we shall find them together!"

We let the silence fall between us. I did not ask any more; I could not then have taken any more.

* * * * * *

"Miss Kirkbright!" I said, ten minutes afterward, as we began to think of moving to rejoin our companions, "just one thing. Don't you think it possible, among all these parables, to make a wrong one?"

"Can you make a parable at all? Can you even be misled with one—for I suppose that, rather, is what you may mean—looking at it leisurely all through? For a parable is a thing that must fit. We do not make—we find it. It is there. Christ did not say,—'Listen,—I make a parable;' but—'*Behold* the parable of the fig-tree. *Consider* the lilies.' You may force and distort argument; you may turn reason into sophistry; but you cannot put into the creation-types that which is not."

* The well-known and generally esteemed work by Mrs. Mary G. Ware.

SWEDENBORG AND THE SO-CALLED SEX OF PLANTS.

"IF Swedenborg was infallible, of course his doctrine must be true; but as his doctrine is not true, his having delivered it proves that he was liable to err." So says the editor of the *Repository* (p. 390). But what is this doctrine of Swedenborg which the editor says is not true? It is his doctrine that all plants are males, and that the earth is their common mother (*T. C. R.* 585). And why does the editor think this doctrine is not true? Because scientific botanists affirm what is called the sexuality of plants.

But surely this is a very insufficient ground on which

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to lease so serious a conclusion. It is evident to me at least that both Swedenborg and the botanists may be right. Let us see first of all what the botanists mean by the sex of plants.

S. T., who appears to be a botanist, and who agrees with the editor that Swedenborg has in this instance made a mistake, advocates this idea of the sex of plants in the same number of the *Repository* as that from which the quotation which stands at the head of this article is taken. I will take him as a representative of the scientific botanists' theory about plant sex, and we will see what he makes it come to. He instances (p. 396) leguminous plants, and I adopt his instance. Now although I am not a scientific botanist, I am somewhat of a gardener, and I have been accustomed in happy days gone by to "raise" some leguminous plants in my garden; in plain English, peas and beans. S. T. tells me that these peas and beans were "plant mothers" (p. 396), and that the agreeable produce of them was "new beings" (*id.*), *i.e.* their offspring or children. Well, that I can understand so far, but what I want to know is, where were the plant fathers. All my plants were "plant mothers," every plant of them. I should have regarded any other arrangement with displeasure. I should have regarded any pea or bean plant that was not fitted to become a "plant mother" as a most intolerable interloper. I never saw or heard of any other pea or bean plants in my garden but "plant mothers." If any miserable specimen of a pea or bean plant was too weak to have children, I knew that that was not because it belonged to the *stronger* sex, but because it was not doing its duty. If it wasn't a "plant mother," it ought to have been one. What, then, becomes of this "scientific" theory of the "sex of plants"? My horticultural experience convinces me that, on the showing of the scientific botanists themselves, all pea and bean plants are females. But my experience goes further. I was also accustomed to preserve some of the children of these plants of mine in a dry state. Next year I sowed these "new beings" at the appropriate time, and then, marvellous to relate, they all became "plant mothers" too. I didn't pick out the female children, leaving all the males to be boiled, but took some "promiscuously," and they all invariably turned out to be of the feminine gender. And what is more, they presented me with large families without ever entering into matrimony at all. They got no plant husbands, for there were none for them to get. So much for the scientific botanists' theory of the sex of plants. I don't deny it, or question its truth, but I confess it seems to me a very inconvenient way of talking.

But here our scientific friends may turn upon us and say that by plant mothers and female plants they don't mean that *the plants* are female, but that only a little bit of them is female, and another little bit is male. If, however, they do that, they cannot prevent me from feeling that I have been taken in. They have talked to me about the "sex of plants" and "plant mothers," and so on, when all they mean is that plants have a little bit of male and a little bit of female in each of them. They have thus abused language and the confidence of the uninitiated. What they mean to affirm isn't the sex of plants at all, but the sex of parts of plants, which is a very different thing, and isn't what Swedenborg is speaking of. Swedenborg has never denied *that*. He has never alluded to the subject.

But now let us open the "True Christian Religion," and see what it is that Swedenborg does actually say. "It is maintained by many of the learned that the vegetation, not only of trees, but also of all shrubs, corresponds with human prolification; therefore, by way of appendix to what has been said, I will add a few observations on this subject." Is Swedenborg here going to "deny" what the learned maintain, as the editor of the *Repository* supposes? Not at all. He is going to adopt the idea and explain it. "In trees," he proceeds, "and all the other subjects of the vegetable kingdom, there are not two sexes, male and female, but each particular subject is male, the earth alone, or the ground, being their common mother, and thus as it were female." Here we see quite plainly what it is that Swedenborg intends to deny. "In trees, etc., there are not two sexes." This is what modern science has proved. That is to say, this tree is not male and that female. "But each particular subject is male." This is where Swedenborg differs from the scientists. *He* means what he says. He doesn't mean that a little bit of a plant is male, but that the plant as a whole is male. It may have parts analogous to female functions and yet as a whole be essentially male. That is, regarded *relatively*, it may be male.

If any one desires to do Swedenborg justice in this matter let him examine the connection in which he speaks as he does about the sex of plants. We will then find that Swedenborg is speaking in connection with, and on the ground of, the law of correspondence. All plants correspond relatively to truth, and therefore they are all relatively male. The animal kingdom as a whole corresponds to affection, the vegetable kingdom as a whole corresponds to thoughts, affection is relatively female, thought is relatively male. This is the ground of Swedenborg's assertion that all plants are male. We cannot overturn it without overturning the science of correspondences.

But then there is nothing in this that contradicts the scientists' theory of what they call the sex of plants. Swedenborg, as I have shown, uses the term "male" in quite a different sense from that in which they use it; and as to the correlative expression "female," why, he applies it to the ground. The very fact that he attributes sex to the ground proves that he is using the idea of sex in a sense peculiar to himself, and not in the grossly literal sense that the scientists appear to use it. Let the scientists go on talking about "plant mothers" and "new beings," and so on, if they like. Let them, I say, enjoy their freedom in this matter to the fullest extent. But let them also try to understand that there may exist another point of view besides their own, and not condemn Swedenborg because he doesn't always look at nature through their spectacles. It is all a question of relativity and of analogy. The analogy which Swedenborg draws doesn't contradict that drawn by the scientists. Both may be right. Modern science is perpetually shifting its ground and finding itself mistaken. I will not undertake to say whether its analogy is a good one or not, let the scientists settle it among themselves. They will do so in course of time I have no doubt. In the meantime I can see that Swedenborg's doctrine that all plants are males, and that they fertilize the earth with their seed, which then becomes the common mother of their offspring, presents a simple and beautiful analogy, and is complete in some respects where the other analogy breaks down. The scientists say, for instance, that the seeds of plants are not seeds at all, but eggs. If this be the case, why don't their "mothers" hatch them? According to this "scientific" analogy, "plant mothers" are very unnatural mothers. The mother hen cherishes her eggs into life with the warmth of her bosom. The mother plant dries up and throws all her children out of the window. There they fall into the bosom of a more

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tender mother. It is mother earth, or something analogous to her, that hatches the eggs of these wretched "plant mothers." The conduct of these "females" goes a long way to prove that they are not mothers at all. This summary ejection of their seeds indicates a hard masculine nature in them. Regarded, as Swedenborg regards them, that is to say, as plants, and not as parts of plants, there are good grounds for a shrewd suspicion that they are, as he says, all males. I don't say that they present no analogies to female functions in themselves. Every male does that, yet is still as a whole a male.

In thus defending the teaching of Swedenborg, I do not do so because I believe him to have been absolutely infallible, but simply because I think he ought not to be charged with making mistakes that he hasn't made; or with denying things that he never dreamed of denying. A mere lapse of memory is what may happen to anybody, but to say that in any particular case Swedenborg's "doctrine is not true" is to say what cannot be proved, and has never yet been proved. It is saying, in my opinion, a great deal too much. It is because this has been said by a high "authority" in our Church that I have thought it well to do what I can to remove such an impression from the mind of that respected authority, especially as I know that any successful attempt to do so will please no one better than it will please himself. J. F. P.

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER XV.

CLOSELY analogous to *st*, both in origin and function, is the sound produced by the complete closure of the lips, as when we say *hum*, and hence symbolically represented in the letter *m*. The progeny to which this sound has given birth is also very considerable, and among the metaphors which rest upon it are some of the most charming known to language. Among the early derivatives are found the Hebrew דָּמַם (*damam*), "to be silent," and the Greek μύω, "to close the lips." In Latin it appears as *mutus*, whence *mute*, and in English also in the expressive word dumb, which cannot be pronounced without completely closing the mouth. "Mum," and to "mumble," are other forms of the same onomatopœia. Silence being naturally identified with concealment, becomes figuratively its designation. From μυω, accordingly, came μυστήριον, a mystery, μυστικος, mystic, and μυθος, a fable or parable, whence myth, literally a something in which the reality is disguised. Hence, again, μύεω, to initiate, and μυστης, a priest, literally (in the Greek) one who unfolds arcana, the function pre-eminently of the preacher. The Hebrew word is constantly used in the Old Testament to denote silence, quiet, cessation, and their collaterals. In Lev. x. 3, for example, "And Aaron held his peace;" and in Job xxix. 21, "They kept silence at my counsel," meaning they listened to it in silence. "Damam" is the word employed again in the command given by Joshua to the sun and moon, in the Valley of Ajalon, to stand still. In Ps. cvii. 29 it is used to denote tranquillity, "He maketh the storm a calm, so that the waves thereof are still." In 1 Sam. ii. 9 it signifies to die, "The wicked shall be silent in darkness." In Jeremiah it is used variously to denote laying waste and desolation. Quite easy is it thus to perceive the metaphorical idea involved in δαμαω and *domo*, to subdue or break in; in *domitus*, vanquished, and in the English "tame" and "indomitable." Total overthrow is implied in the derivatives *damno* and *damnum*, literally to consign to silence and darkness, as when, in bygone ages, unhappy prisoners were cast into hidden dungeons. So with "doom," the condition of one who is condemned. To indemnify is literally to supersede or make null certain damage that has been done. The indemnity is the reparation. "Damage" is of course from the same root. *Domitare* signified with the Romans to overpower through the medium of terror. Hence, through the French *dompter*, the English "daunt," and with the negative prefix, "undaunted." With the Romans also to bear rule or sway was *dominor*, *i.e.* to possess power to subjugate, and if needful, to annihilate. Indirectly we have from this the second syllable of kingdom, serfdom, Christendom, dukedom, etc. Freedom is the realm which is under the control or command of the free; wisdom is the country possessed by those who have "wits." Hence, again, dominion, dominate, predominate, domain, domineer, with the personal titles *dominus*, *domina*, which in Spanish and Italian became *Don* and *Donna*. *Domina*, through the French, has given us dame and madam, and through the Italian *dominicella*, first the French *demoiselle*, then our own "damsel." Beldame is an abbreviation of *belle dame*, literally "fair lady," in which sense it occurs in Chaucer. Afterwards it came to signify "grandmother," as in Shakspere—

> "Shakes the old beldame earth, and topples down
> Steeples and moss-grown towers. At your birth
> Our grandam earth, having this distemprature,
> In passion shook."

To-day, in strange contrast to the sense of 500 years ago, we use it only in the sense of a noisy hag. Another curious application of a word having its ancestor in *domina* is seen in *Belladonna*, the name of a celebrated poisonous plant, invaluable in medicine, and so called because of the use made of it by the Italian ladies of the Middle Ages. In ecclesiastical Latin, beginning, it would appear, with Tertullian, Sunday, or "the Lord's day," is *Dominica dies*, whence, through the Italian *domenica*, the odd-looking word applied to Sunday by the French—*dimanche*. "Muse" is another descendant of the primitive *m*, signifying literally "to be silent." *Musing* is the retired and quiet action of the mind when abstaining from converse with society. By prefixing the negative αν (which is the same as *in* and *un*), shortened into *a*, the word *amuse* is procured, literally that which is the opposite of silent thoughtfulness. A mind given to *musing* implies preference for the things of intellect over those of the external senses. It is a philosophical mind. Hence the Greeks gave to the

> εννέα θυγατέρας γλαυκώπιδας ἀνθεσιουργους,
> "Nine azure-eyed flower-producing daughters,"

to whom they assigned the presidency over literature and philosophy, the name of *Muses*. Philosophy, in turn, is, according to Plato, the highest and sweetest music, being that which causes our intellectual powers to move harmoniously. Music is its audible emblem. Hence from the name of the Muses comes that of *music*, literally that which resembles the operation of philosophy in bringing our intellectual powers into amity and concord. This is why Milton said for all time,

> "How charming is Divine Philosophy!
> Not harsh and crabbed, as dull fools suppose,
> But *musical*, as is Apollo's lute."

Museum, the name for a collection of curiosities, comes from Μουσαιον, the academy at Alexandria, set apart for the cultivation of science and philosophy.

From the same onomatopœtic root has come the verb

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to "deem," meaning to conclude or judge finally, finishing what we have to say; the epithet "dim," as in dim-sighted, literally silent-eyed; and "a-damant," literally that which cannot be broken or subdued, wherefore Pliny calls this mineral "infragilis adamas." Adamant, by another change, has supplied us with diamant, diamond.

LEO H. GRINDON.

THE ANCIENT MARINER.

A PARABLE FOR OLD AND YOUNG.

A SMALL bark with her sails full set sped gaily onward before a fresh breeze. Her sole occupant was a youth, who sat at the helm.

"Change your course, young man," shouted an ancient mariner in a kindly voice from another boat, "or you will soon be in rough water."

"Never fear," cried the younger; "pray keep your counsel for those that need it."

Still the old man desisted not, but followed the youth in his boat with anxious entreaties, which the latter for a long time persistently repelled. At last the increasing turbulence of the waters, threatening at every instant to capsize his frail boat, convinced the young man of his own temerity and folly; and he then implored his ancient companion, in an agony of fear, to come to his assistance.

"Help, save me," cried he, "or this high wind will soon drive my skiff into the open sea, and we shall be swamped."

"It is not the fault of the wind," replied the old man. "First alter your course, and if you only trim your sails aright you will not find the wind unfavourable."

And so it turned out. Under the guidance of the wise old mariner they were enabled, by judicious tacking before the friendly breeze, to reach smooth water again, and were soon riding in a harbour of safety where they both found rest.

So is it on the ocean of life. Men drift in opposite directions, under the same external circumstances, as their individuality may determine. The sweet influences of God's wisdom and loving-kindness are sent to waft us towards the haven of peace; but foolish man, if he wills it, can so divert them from their true purpose as to accelerate his own ruin.

J. C. B.

THE YOUNG IN HEAVEN.

DR. BOARDMAN, speaking upon the death and future life of the young, seems to have caught the spirit of the New Truths of the New Age concerning the quality of life in the spiritual world. He says, "How perfect must be discipline among the blest! Work is play. Activity is bliss. Every wheel moves without friction. Life is at once swift action and perfect rest. There is no haste, no delay, no indolence, no imperfection. The boy or girl elaborately trained, that sings, or plays an instrument, or recites a lesson best, in this world, does not so well as the least do there. Bright faces, happy hearts, perfect performances, adorn heaven. The great majority of human beings as yet in heaven are, as we have reason to believe, such as have entered it in infancy and early childhood. Their discipline of mind, heart, manners, employments, has been chiefly celestial. What a beautiful throng! They never sinned after the similitude of Adam's transgression. . . . A skilled florist knows at what precise stage of development each blossom will yield its richest perfume, and gathers it for the delight of its owner at that hour. Does not God gather souls into His kingdom with a similar discernment? May there not be caught and perpetuated a delicate flavour of character, an exquisite fragrance, when the young die, which further development in this ungenial atmosphere would have marred?

There is, beyond question, endless growth for all in the heavenly world. Children do not remain immature because transferred to a better clime. The departed doubtless advance more rapidly than their comrades whom they have left behind to grow up on earth. . . . Most of heaven's human inhabitants have been educated in celestial schools. They have been formed on celestial models. They have attained athletic strength and skill, eating angels' food, and breathing heaven's invigorating air."

THE REUNION OF CHRISTENDOM.

A MEETING was recently held in the Westminster Palace Hotel to support the Reunion of Christendom, under the presidency of the Bishop of Fredericton.

The following resolutions were agreed to:—

1. "That the advance of the infidel movement throughout Europe, and the actual or threatened dissolution of the relations of Church and State, constitute a fresh call on all sincere believers, to pray and labour earnestly for the reunion of Christians, in one faith and one fold."

2. "That the accession of Pope Leo XIII., and the re-awakening life of Eastern Christianity, afford at the present moment special grounds for renewed energy and hope."

3. "That the serious obstacles to mission work at home and abroad, caused by the division of Christians, render it incumbent on all persons to labour as well as pray for the restoration of visible unity."

The proposer of the second resolution said that if "reunion was to be considered at all, the question of the sovereignty of the Pope must be maintained as a fact that never could be altered. If they wished to have reunion they must have a centre of unity—a sovereignty such as existed in every country. He did not mean a royalty, but a sovereignty. At present a sovereignty existed in France, in the United States, and elsewhere without royalty. The causes that led to the separation of England from the Holy See were due to acts of sovereignty. There were very few of the Anglican party who would not acknowledge the Pope as the first bishop in Christendom. He was looking forward to a reunion of the Churches, and he would assert that the disestablishment of the Church of England was rapidly coming on, and then there would be a total split in the Establishment as it at present existed. When that disestablishment occurred there was no reason why such a reunion should not take place."

If this is a true description of the feelings and sentiments of the Anglican party, we can scarcely wonder at the alarm manifested by English Protestants, lest the doctrines of Romanism should again become universal in the Church, which is supposed to be our greatest bulwark against Popery.

The reunion of Christendom will be brought about when professing Christians think more highly of the Lord and pay less attention to the claims of popes and priests.

PUBLIC RECEPTION OF THE REV. CHAUNCEY GILES.

SPECIAL MEETING OF THE LONDON ASSOCIATION OF THE NEW CHURCH.

A MEETING, with the above object, was held in Argyle Square Church on the 8th of August, which was attended by members of all the various metropolitan churches. Mr. Austin, the President of the London Association of the New Church, occupied the chair, and was supported by the Rev. Dr. Bayley, the Rev. J. Presland, Mr. Bateman, Mr. Gunton, and Mr. Dicks.

After an opening prayer by Dr. Bayley the Chairman made a few remarks, in which he referred to the statistics of travellers from one part of England to another, and to the tendency of Americans to visit the old country. He said there were actually three ordained ministers of the New Church in America at present visiting England, which had suggested the idea of a public meeting and welcome. Although the Rev. C. A. Dunham had been unable to come a second time to London in order to take part in it, and the Rev. W.

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H. Benade had so many engagements, and so little time left for them, to be able to remain in London for the occasion, he felt peculiar pleasure, as no doubt all present did, in having the presence amongst them of the Rev. Chauncey Giles. Mr. Giles is the President of the New Church in America, and therefore its most fitting representative. But he is perhaps still dearer to us in his individual capacity. By his sermons in the *Messenger*, and his lectures on the Incarnation, he has become quite familiar to us, but, above all, it is to him as the author of "The Nature of Spirit" that we turn with the greatest delight. He concluded by rendering to Mr. Giles the most cordial fraternal greetings.

Dr. Bayley said it was a privilege to be present in any assembly intended to promote the principles of the New Jerusalem. How much happier and better the world would be if it more widely accepted its heavenly doctrines, which are so simple and yet so sublime, instead of the teachings of the orthodox Churches, that are so difficult indeed that they proclaim that they cannot be understood at all. The Thirty-nine Articles make no reference to either heaven or hell; they have nothing to say about the great verities of the future life, for which this life is only a preparation. The New Church, on the other hand, accomplishes all we could expect or desire. Its good things are not limited. They are like the Lord's bread in feeding the multitudes, always in excess of man's needs. It was a joy to welcome a good worker in the Lord's New Church, where there are so few—a worker, too, whose success in his work was known. For which, therefore, we could give him hearty congratulations, and hope that he would live long to accomplish even more in the future.

Mr. Giles, who in rising was received with much cheering, said that it was gratifying to him that something he had done had been found useful to others. No one, he thought, could help being gratified on learning that he had been a means of bringing light to others and guiding them into a new life. It must indeed be so to all who love others. New Churchmen are in the position to see so much more clearly the dangers lying in the way, and gratitude is due to those who can help to point them out.

He might perhaps usefully refer to a few incidents in his own life. They might serve as an example and encouragement to some of the young who were present. The poet's saying that "the child is father to the man" was unmistakably exemplified in his experience, for he could never recollect having any stronger desire than to be a minister. And yet in his childhood that seemed to be no more likely than his becoming Emperor of Russia. When he grew up a merchant offered to take him into his store and make him a clerk. His father thought it was a good opening, and so did his friends, but he would not leave home. He had no desire to accept the offer, and his father wisely did not press it. He did not know the New Church then, and only looked forward to be what in America is termed an "orthodox" minister. He continued then to chop wood, to plough, to gather stones. He worked better than the others, for sometimes while he was making the hay fly he did so because he thought he was preaching. But at last a way opened to him, as it is sure to do to all; and as the gift of a pair of boots was his sole help towards an education, none need be discouraged if they don't get more. But his eyesight failed him, and his general health broke down; so that, reluctantly, he had at length to give up the idea of becoming a preacher. As he could not preach he then thought he would teach.

It was when he had given up the idea of becoming a preacher that he came into the New Church, and in it he was asked to allow himself to be licensed as reader. He was for some time a reader of the sermons written by others, but at last he thought he might venture to write one: he tried, but when he read it over he threw it aside. He tried again and again until he succeeded. As leader they offered him seventy-five dollars a year, but they only paid him fifty. At the end of the first year, however, they wanted him to be ordained. Finally he found that he had to make a choice between preaching and teaching, and to give up the one or the other; and though his friends thought him crazy, he stuck to the preaching, as, from his early longings, was to be expected of him. Thus he had gone on. His books were prepared as lectures without any expectation of their being printed, or of their being a means of usefulness so widespread as they seemed to have been. The moral of this is to attend well to the present duty, to take the step next to you with proper care. Doing the duty of to-day will open to a larger duty to-morrow. Let there be one man or one woman thoroughly heart-whole, thoroughly earnest for the New Church, in a place, and in their children and their children's children we shall see the New Church outwardly a mighty power there, as it is at present the greatest spiritual power on the earth.

He was glad he came before them as representative of the New Church in America. The members of the Church there will be glad to know of the sympathy of their brethren in England. They do know it, but still it needs to be expressed. America, however, he would remind them, does not seem to be so far from England as England is from America. He thought visits should be returned. That was the rule in common politeness. He would recommend his countrymen to stop coming until we found time to give them a few visits. He thought Englishmen only needed to come once to find out the very small distance that separates them. He had himself found it was not half so far as it was the first time he came.

But we of the New Church in America are not separated from you: we stand side by side and shoulder to shoulder. Union of heart and hands is wanted as well as union in doctrine. Dr. Bayley preaches there; Mr. Bruce expounds the New Testament; Mr. Presland is known not so widely, but he will be when he has given Americans more opportunities of making his acquaintance in his books. But it is a wonderful comfort to know the men as well as their books. When reading one of Dr. Bayley's sermons he could fancy him sitting by him and helping to strengthen him. The present meeting would help him much. He had been greatly benefited by his previous visit, so much so that on his return he had set to work with so much zeal that he had fallen ill in consequence. It reminded him of the minister who prayed for rain, and there came a very heavy fall, so much so that one of his deacons had to call upon him and tell him that next time when he prayed he must not pray so hard. So he would ask them not to strengthen him too much.

He would like to refer to another point which was frequently touched upon, and that was the slow growth of the New Church. He thought that belief was a mistake. No new church ever grew so fast. It is breaking out everywhere; it is a new stimulus everywhere, and is moving even the dry bones of science. It is breathing a new life into society. Disintegration precedes organization. Destruction calls power into play as much as life does. The New Church is coming in a roundabout way, but not the less surely because it is bringing men together on the field of use. He would give an instance of how it is making its way.

Many years ago a German immigrant was employed in a grocer's in Pennsylvania. Being prudent and industrious, like most of his countrymen, he saved a little money, and was able to buy a few groceries and start a store for himself. The prudence and industry which he had already shown were still more profitably exercised, and he acquired money. He met with a New Church work; he received the doctrines; and this single incident has seemingly produced one of the greatest of New Church efforts. He had a large family, but he had also a large fortune. He was also a great sufferer from a most acute form of neuralgia, and that nearly continually, and yet in the midst of all this pain and agony he conceived the idea of giving copies of the "True Christian Religion" and the "Apocalypse Revealed" to all the ministers of the United States. He talked it over with friends, and determined to do it. Already over 20,000 volumes have been sent out to applicants, and the work still goes on, and will continue to go on; for he has placed sufficient money in the hands of trustees to enable the work to be continued even when he himself has been removed to a better world. He sits and suffers, while letters reach him from all parts of America blessing him for his gifts, which have proved so acceptable in a large number of instances. Mr. Jungerich, for that is the good man's name, says that it is not he who has done it; it is the Lord's work. It is certainly one of the greatest, if not the greatest work going on in the world; and yet this is the work of the once poor German. All can help in their degree, and it may be useful to remember that what is done for one is done for all; what is done for one place is done for the whole world. From the most distant corners demands have been received for these writings. In our country we have had inquiries from Japan; and so it will go on until the whole of humanity be lifted up, and until the Lord's will be done in earth as it is done in heaven.

Mr. Presland said he experienced greater pleasure in seeing Mr. Giles a second time than he had done when he came first. We have enjoyed his books, and it is a great satisfaction to find the author in every respect so worthy of his works as the works are worthy of the author. Personal affection also brings us nearer to Mr. Giles than we can come to him in his representative capacity. We sincerely wish him a life of continued usefulness in the world preparatory to a life of usefulness in the world to come. He has told us the secret of his success in his experiences, for he has shown himself to be an all-round man as to his sympathies. Providence has been at work in the shaping of Mr. Giles's place in the New Church, and is working to promote the growth of the Church. His own personal view was that its increase had been greater than could be expected. Our relations to it were at once a blessing and a privilege. There is a blind and vague yearning and hungering for it knows not what existing in the world. To help to meet this it is our duty to place the specific principles of our Church as clearly as we can, and yet unreservedly, before mankind. Our guest to-night is a sample of one who has been working for the common end we all have in view. English New Churchmen in general felt sympathy for him when they heard of his illness, and were glad to hear of his recovery; and though no one has done more than Mr. Giles to show what a slight thing the severance of soul and body is, his success in showing us that, and in his other work for the Church, make us desire a continuance of that life of usefulness in the world which has heretofore been so pleasurable and so profitable.

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Mr. Bateman added a few words of welcome to Mr. Giles to what had been already spoken, and referred to New Church growth in the Australian colonies.

Mr. Gunton exemplified by instances what may be done by all in the way of circulating tracts and "silent missionaries," and by subscriptions to the various missionary agencies in the Church.

Mr. Giles thanked the Chairman and the friends present for their kind expressions towards him and towards the Church in America. He would recall their meeting with pleasure throughout life, and as a spiritual influence it would, he thought, continue with him for ever.

After a few words from the Chairman, and the benediction by Dr. Bayley, the meeting was closed about 9.30.

The choir of the church executed in a very admirable manner a selection of anthems during the evening.

ITEMS OF INTEREST.

The Rev. Canon Farrar, in a discourse on Matt. xxi. 13, dwelt upon the historical and special lessons of Westminster Abbey. The following passage, taken from the *Christian World* report, is particularly fine, and worthy of being thoughtfully and prayerfully studied by those whose chief efforts are to magnify sectional differences and to promote the numerical prosperity of their own section of the Church: "Yes, here, my brethren—here, where all our disputes about the uncertain, and all our theories about the unessential, look so silly and so small, let us, with the large, broad heart of true men, learn 'the unity of the Spirit in the bond of peace.' Romanists have erred, and Puritans have erred, and Anglicans have erred; and yet we believe, and are sure, that each in turn have acceptably worshipped that God who pardoneth not only error and ignorance, but also iniquity, transgression, and sin. It is a mark, surely, of a narrow mind to rejoice in aggravating the present differences, and in exaggerating the past discontinuity, of religion. God will condemn no man whose eye is single and whose heart is sincere. Rigid theologians have loudly condemned the poet Pope for his line that

'His can't be wrong whose life is in the right;'

and yet they will accept, I suppose, as orthodox the authority of St. Peter, who says almost exactly the same thing, 'That God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted of Him.' What Christ taught us was, 'Love God: love thy neighbour;' and that, He said, was the way to inherit eternal life. Let us not countenance a simple fanaticism that thinks to honour God by pouring insults on the belief of our neighbour. Let others, if they will, make their petty cry a measure of His infinitude; but let us be led by a larger faith and a deeper hope, and not exclude from our sympathy those whom God will not exclude from His holier heaven. Let us recognise that, in different Christian ages, the worship, indeed, has been different, but the Christianity one; the censer different, but the incense one; the form different, but the faith one; the theology different, but the religion one. The Lord requires of us this—'To do justly and to love mercy, and to walk humbly with our God.'"

At the opening of the "full" Conference of the Wesleyan body on August 5th, at which lay representatives were present for the first time, the President gave a strong hint to those "ornamental" representatives who are not especially distinguished for close attention to the hours of opening and closing the various sessions of Conferences of all sorts. He hoped that the laymen would not by their irregular attendance allow it to be said that power had gravitated into the hands of ministers.

The Annual Assembly of the United Methodist Free Church met in Manchester on July 31st. The Rev. W. Boyden was elected President. A decrease of 283 members was reported. A memorial on the Temperance question was presented signed by 1100 lady members of the United Methodist Free Church in Manchester.

On the 25th July an essay on "Swedenborg" was read by Mr. R. R. de Relton at the weekly meeting of the Milton Conversational Class, a debating society established in 1859, which holds its meetings in the Albion Hall, London Wall, E.C. The Society is about equally divided into Christians and unbelievers, and hence would seem to be a good field for the introduction of New Church truths. A short address on the text, "There is a natural body, and there is a spiritual body," by Mr. de Relton, at the devotional meeting on the 18th April having been well received, he took the earliest opportunity of giving a brief account of Swedenborg's life and writings. At the conclusion of the essay several members expressed their surprise that they knew so little of this great author, and wished to learn more about him, and there was only one case of decided opposition to his theological teachings. Mr. de Relton briefly replied to the objections urged, and offered to supply any further information.

SUNDAY-SCHOOL LESSONS.

JESUS CLEANSES THE TEMPLE.

August 25th, Morning.—John ii. 13-22. The Passover, the sign of deliverance from Egypt, represents the Glorification of the Lord's Humanity; consequently at the Passover the Lord cleansed the Temple (the symbol of the Humanity), as denoting that Glorification itself—the subject here. "Found those that sold oxen," etc.—these animals represent the merely human affections and thoughts which the maternal humanity inherited, and the exchanged money the knowledge subserving them. Such traffic is not sinful in itself, or outside the Temple even necessary, only sinful *in* it. The work He did in Himself was to drive these affections out: Himself was without sin. This He did (ver. 15) by "a scourge," etc. Evil in general can only be chastised and expelled by the truths of the Word employed in judgment on them; "He poured out the money," as the sign that falsities as well as evils must be removed; and "overturned the tables" to show that the special and individual evils on which these false principles repose must likewise be eradicated. He did not, however, remove the doves, but requested their owners to do so (ver. 16): doves (thoughts) can only be removed by persuasions from reason, and not by determinations from will. "Make not My Father's house," etc.—the good of Divine love is not to be used for selfish objects. This the Humanity was tempted to do, but did not, though men are always doing it. "The disciples remembered," etc.: the ardour of love for Divine things is that which holy thoughts recognise as the appointed aim of purified affections; and by this zeal the Lord was consumed. But the evil will (Jews) prompts other thoughts; it wants (what *sign?*) some evidence of the senses for Divine things: the presentation of pure Divine love itself brings no conviction. Something like this self-questioning possessed the Lord Himself during His humiliations. An outward sign is given, and not understood (destroy this Temple), but it has its true fulfilment spiritually, *i.e.* in the destruction of inherited evils and the Humanity's glorification, for "He spake of the temple of His body." It is only (ver. 22) when we ourselves have the necessary spiritual experience that we clearly recognise the truths the Lord teaches, and fully believe the Scriptures and Jesus' word.

ELI AND THE ARK OF GOD.

August 25th, Afternoon.—1 Sam. iv. 10-18. The continued story of a corrupt time. "Ark of God taken"—the truth needs to be truly kept or it will be lost; by "Philistines," those in faith alone, or who profess the truth only for the power it brings; from Israelites, or the spiritually careless and dead. Though ceasing as a fact, religion will still continue to be *professed*. "Each man goes to his tent"—takes refuge in his own particular notions or forms of unholy worship. "Thirty thousand fall"—all practical godliness destroyed. "Sons of Eli slain"—principles of religion first perverted, then killed out (ver. 12). There may still be left an understanding of rational things (man of Benjamin) out of doctrinals (out of the army) to bewail the corruptions of the Church (clothes rent and earth on head) This may still find unenlightened erring affections of worship in the way of truth (Eli watching by wayside) and prophetically anxious. When the understanding entered into doctrine (man came into city) and perceived it (told it), doctrine could only bewail in helplessness and fear of damnation (all the city cried out). The affections eagerly inquire about these fears and their cause (what meaneth, etc.); and the understanding conveys with certainty (hastily) perceptions of the fact. Now these affections are in conjunction with good (Eli is ninety and eight) but incapacitated to understand truth (eyes dim, etc.); and when the understanding showed that it had come out of doctrinals, they could only inquire of it, as having the truth (my son), what they were to believe (what is the thing)? Communication from understanding to affections followed (messenger answered), and it was seen that spiritual good had fled before faith alone; that in consequence many truths had perished, and *that* both from the will and understanding (thy two sons); while what of genuine Divine Truth there was (ark of God) had been falsely appropriated (taken). The result is (it came to pass, signifies *a new state*) that when communication (mention) concerning the deprivation of Divine Truth is made to such affections dwelling amongst evils (by the side of the gate), they fall into mere scientifics (fall backward), conjunction with internal truth is cut off (neck brake), and spiritual death follows; for confirmed states of evil are able to do this. Such affections of good may be the only teachers of truth in some states of difficulty and temptation (judged Israel forty years).

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MORNING LIGHT

A NEW-CHURCH WEEKLY JOURNAL.

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No. 34.—Vol. I. SATURDAY, AUGUST 24, 1878.

GENERAL CONFERENCE OF THE NEW CHURCH.

SEVENTY-FIRST SESSION.

THE ARRIVAL AND RECEPTION.

THE assembling of the members of Conference began in the school of the Salford New Church Society on the afternoon of Monday, the 12th of August. There was a large number of the members of both the Bolton Street and the Peter Street Societies present; and every arrangement had been made to receive the members of Conference, to serve them with tea, to afford them convenience to make their toilette, and thus to feel fresh and comfortable again after the long and tiring journeys which very many of them had to undertake in order to reach the place of meeting. It is always pleasant to attend on the Monday evening. The good feeling, the hearty welcomes, the cheery interchange of greetings make it a sight which cannot fail to prove grateful and invigorating to all concerned.

At seven o'clock the announcement was made that the President was about to take the chair in the church, and the tide of people began to flow from the schools into the church, where the Conference was formally opened shortly after seven by the usual preliminary exercises. These consist of the reading of a chapter, and the repeating of the Lord's Prayer by the minister and congregation.

The President of the previous session, the Rev. R. Storry of Heywood, occupied the chair, and introduced the business by a few remarks. He then called upon the Secretary, Mr. Whitehead, to begin the enrolment of members. The list of ordaining and ordained ministers was read, and so far as they were then present their signatures were obtained. Then the certificates of the various Societies were read in alphabetical order, and the representatives so far as they had arrived were also called upon to subscribe the roll.

The enrolment of members, with various little incidents of no importance save as delaying the work of the evening, occupied the Conference until half-past eight. The evening sitting was then closed by the Rev. John Presland with the usual exercises.

The friends then began to disperse, the members of Conference being claimed by the various members of the two Societies, and carried home according to the arrangements which had previously been made. And so terminated the first day.

Tuesday.

The Conference assembled this morning at half-past nine, when the retiring President occupied the chair. After the usual devotional exercises, the enrolment of the members was continued until completed. The numbers being: ministers, 19; representatives, 70; total, 89.

The election of the President for the present session was then proceeded with, and Mr. E. J. Broadfield moved the election of the Rev. W. Bruce of London. He referred to his intellectual ability, his pure and gentle character, and to the probability that Conference may not have for many years longer the chance of paying Mr. Bruce the compliment, and of doing itself the honour of having him to occupy the highest position in the church.

Mr. Bruce replied in a short speech, in which, after his personal acknowledgments, he referred to Conference as a body for the discussion rather of ecclesiastical matters than theological subjects; for deciding, not upon doctrines themselves, but upon the means of extending the truths upon which we are all agreed. He spoke also of the various candidates for the ministry as being a cheering sign; and trusted that the Church would so conduct itself that it might be called "a praise in the earth," and be enabled to spread the Divine Truth which is to enlighten all and bring all into the one sheepfold, over which shall be the one Lord.

The Rev. R. Storry was appointed Vice-President.

The Rev. E. Whitehead of Dalton was re-appointed Secretary, both mover and seconder complimenting him on his eminent suitability for the post.

The Committee to nominate members of Committees was then appointed, Mr. E. J. Broadfield being named its Secretary.

ADMISSION OF AMERICAN MINISTERS.

The Rev. R. Storry moved the admission of the Rev. C. Giles of Philadelphia, the Rev. W. H. Benade of Pittsburgh, and the Rev. C. A. Dunham of Riverhead, New York State, and that they be invited to address the presidential chair as often as they may feel disposed to take part in the deliberations. He referred to the great pleasure which their presence gave him, and he believed that in saying so he spoke not for himself only, but for all the English friends.

Mr. E. J. Broadfield seconded the motion. He referred to Mr. Dunham, who was at that time absent from the Conference, as bearing his welcome in his face. He spoke about Mr. Benade's travels in Eastern lands, and of his collecting there the wisdom of Pythagoras for the use of the Academy of the New Church. For Mr. Giles what could he say? He could find no fault with him certainly; if he did he knew in that assembly he should be hissed down.

Mr. Bruce added his welcome as President to the remarks already made. He referred to the fact that so seldom an English minister reciprocates by his presence in the American Convention the visits which it had become almost a habit for us to expect yearly at our Conference. He made the suggestion that Conference should consider it its business to send a messenger. The American ministers were then received.

Mr. Giles replied. He referred to the good he experienced from these visits, and to the differences which he found between the two countries. Uniformity was not desirable. The Lord never repeats Himself. If we were all alike we could have no reason, and therefore no wish, to go out of ourselves; by looking in the mirror we should see the whole world; and why, if others were only echoes of himself, should he come to see them. But everything differs. The charm is that we can see new views of the same principles. He was surprised that when he first came he seemed to know every one, for beneath external differences they were united by internal bonds, and the internal likeness and nearness produced a home feeling in him, and he was glad to say it seemed to be reciprocated. He endorsed the President's suggestion about the use a messenger from the Church in England would be, and said that Dr. Bayley or Mr. Bruce, or any other of our young men, would be most welcome, and that they might there, as he was doing here, learn something of permanent value for the Church.

Mr. Benade referred to the fascination of Conference, and of the regard he had acquired, not only for it, but for its individual members. He complimented them upon their temperance in debate.

PRESIDENT'S REPORT.

The ex-President reported that from the replies forwarded him from ministers and leaders it appeared that there was still great laxity in reference to attendance at the Sacrament of the Holy Supper—not more than 33 per cent. of the members of the Church being communicants. It was, however, pleasing to note that this was an improvement upon the state of things in previous years.

He also drew attention to the fact that five Societies were without Sunday-schools.

In drawing the attention of Conference to the reports of the various Societies for missionary purposes, the President specially eulogized the unusual activity manifested during the past year by the Swedenborg Society in the distribution of the works of Swedenborg.

Two of the old ministers of the Church, the Rev. E. Madeley (aged 76) and the Rev. D. G. Goyder (aged 82), had passed into the eternal world after performing good service to the Church on earth.

He had felt it his duty to lend his official aid to the Association for Closing Public Houses on Sunday in obtaining the signatures of the ministers and leaders to a memorial to the Home Secretary. In his opinion the physical wreck and moral ruin resulting from the increase of intemperance made it incumbent upon the members of the New Church to unite with the members of other bodies in the important national work of endeavouring to promote temperate and sober habits.

In conclusion, he would remind the members of Conference that the social elements of the annual assembly were not the chief purposes that had called them together; they needed to give greater prominence to the religious needs of the Church.

OFFICERS' REPORTS.

The Secretary reported 63 Societies consisting of 4842 members, an increase of 77 members during the year.

The Treasurer's last general account showed a balance at the bank of £640, 1s. 11d., and an income of £5906. He had also been notified of bequests from Mr. Buchanan of Melbourne (Australia) and Mr. Wilkinson of Newcastle.

The Editor reported an increase in the circulation of the *Magazine*.

The Trustees had rendered aid from the Building Fund to the Societies at Alloa and Bristol.

The Council reported that special efforts had been made in aid of the Augmentation Fund, that they had revised the rules relating to the Pension Fund, but had not yet been able to fully consider the question of the most efficient means of employing the Education Funds at the disposal of Conference, referred to them by the last session.

The Rev. C. H. Wilkins was appointed to draw up the Address from the Conference to the members of the Church in Great Britain.

The Conference accepted the invitation of the Society at Kensington to hold its next session in their place of worship.

The Rev. Dr. Bayley was nominated for next year's presidency,

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and the Rev. R. R. Rodgers was appointed to preach the Conference sermon.

The ordinary Committees were appointed, and also a special Committee to consider the new rules for the Pension Fund referred to in the report of the Council.

Wednesday.

Fraternal Greetings.

The Rev. C. Giles read the message from the General Convention of the New Church in America as contained in the journal of their proceedings, after which he said that when he recollected the feeling of their people in passing the address, its reading here seemed to give those feelings a very poor expression. It was but right and proper that some words of fellowship should pass between the two Churches, actuated as they were by the same doctrines and engaged in the same work. It had been a grief to them that lately they had been unable to do more for the Church, but especially for the various missions in Europe. Still there were instances of men who gave liberally notwithstanding the great losses of the past. Those showed no lack of interest in the work, and the change in the end would be a great advantage. It would teach them that true wisdom points to doing well to-day. Some wanted to make a great fortune and then do a great work. But he preferred to see a man who had much who wanted to do something *to-day*. He knew such a man who contributed widely, and whose hand for any good purpose never went into his pocket and came out empty. To-day that man was not worth a cent, but he rejoiced that when he could he gave so much to the Lord, for he says that what he gave had it not been thus given would have been lost like the rest. The lesson to us is to do the work of to-day with the means we have to-day. The Lord did not expect the man who had only one pound to give five pounds. He believed there was money enough in America if they would only use it, and that without any strain on them. In fact, if we could only take away the indulgences of the natural man and give the money to the spiritual man, we should in the money thus obtained get ample, and more than ample, for the wants of the Church, and that solely by diverting the drops, the little things, into the great channel of the Church. There were two classes of men in the Church. There were those who objected to come under rule, and such men generally went off. There was only one rule such men approved of, and that was *their own*. But to such he had tried to represent the true nature of freedom. Freedom was not to withhold one's self from joining organized Societies and the organized Church. An outsider had no right to interfere in a Society. But let him become a member, and then he might interfere, and if he thought he could improve its working, he was then in a position to do all that a member might towards this end. Besides, from the very principles of the New Church it was most unlikely that it would ever come under bondage to any man or any class of men. When New Church principles were once accepted they held on, they could not be got rid of. All New Churchmen should unite in the work of the Church until every part of the world, Scandinavia, Turkey, and India, had become bright with the light and glory of the New Dispensation. He thanked the brethren in Great Britain for the kindly welcome they had given their brethren from the United States, and promised that they (the Americans) would do their best to give a welcome equally hearty to any of the English ministers who might visit the States.

The President in a few graceful words expressed the feeling of the Conference towards their fellow-labourers in America, and said the carrying out of the Divine and heavenly principles of the New Jerusalem must lead to universal brotherhood.

The Vice-President called the attention of the Conference to the presence amongst them of Mr. Elisha Simkins of Toronto, Canada, who received a cordial welcome, as being even a somewhat nearer relative than our American cousins! Mr. Simkins briefly addressed the Conference in acknowledgment of the honour conferred upon him.

Reports of Committees.

An interesting report was read by the Rev. R. Storry of the efforts made in the potteries in carrying out the provisions of the Tideswell Bequest. Mr. Willson thought that in future this matter should be attended to by the Council, but his amendment was rejected, and Mr. Storry was again appointed to administer the trust.

Building Fund.—The Building Fund Committee reported that they had abstained from making any special efforts during the past year, having only collected £42. Mr. Parkinson, the Secretary of the newly appointed Committee, gave notice that it was his intention during the ensuing year to endeavour to raise a large sum for this fund, a fund from which Societies desiring to build new places of worship were able to borrow money without interest.

National Missionary Institution.—This report, which was laid before Conference in a printed form, contained some interesting particulars of missionary labour undertaken by Mr. R. Gunton during the past year. Mr. Gunton was unanimously re-appointed as a missionary.

Colonial and Foreign Missions.—This Committee presented a report of more than usual interest, as it included addresses from various New Church Societies on the continent of Europe. As to Sweden, it was stated that the religious state of the country had so far changed as to permit of the establishment of a small New Church Society. Though it was Swedenborg's native land, yet for more than 100 years it had stood in almost the same position to the Lord's Second Coming as the land of Judea to His First Coming, and they still wanted more religious freedom. The pastor of the Society at Vienna reported that the Society had been dissolved by order of the municipal authorities, they being forbidden to meet for Divine service, the ostensible reason for the arbitrary act being the administration by them of the Sacrament of Baptism. The Jesuits seemed to have found a lasting home in Austria, and should the present breeze of reaction increase in violence there would be small hope for the Society. The Committee also pointed out that there was a wide field for the spread of New Church doctrine opening out in British India. A discussion ensued as to the course desirable to take in the case of the Vienna Society, it being strongly felt that every effort should be made to oppose its suppression. An appeal to the Foreign Secretary and the Austrian Ambassador was mentioned as being the best course to take. Ultimately the matter was referred to a Committee consisting of the London ministers and representatives attending Conference. During the discussion upon this subject it was generally felt that while it was desirable that every inquiry into the details of the affair should be previously made, it was only right that the Conference should through its Committee take such steps as would secure religious liberty to the Society in Vienna, whose minister had been ordained by the authority of the General Conference. Dr. Bayley said that he felt quite sure that the Marquis of Salisbury and the Austrian Ambassador would be inclined to assist in the prevention of persecution for religious opinions. Some of the members of Conference were of opinion that a Committee should be appointed to take into consideration the propriety of immediately directing the Rev. Dr. Tafel, who was then in Germany, to proceed to Vienna and make a thorough inquiry into the circumstances of the Vienna Society, and the imperial and municipal regulations affecting religious meetings and ordinances. The Conference, however, decided that it was best to proceed with greater deliberation than would be possible for any Committee sitting during Conference to adopt.

A resolution was adopted expressing its satisfaction at the establishment of a New Church Society in Sweden.

New Hymn Book.

For the past three or four sessions the attention of Conference has been directed to the question of the desirableness of providing a new hymn book, and last year a Committee was appointed to ascertain the opinions of the various Societies upon the subject. The Committee reported that Societies comprising 2887 were in favour of a new compilation, Societies comprising 1462 were opposed to it, the remainder either being neutral or giving no reply to the circular issued by the Committee. The Committee therefore recommended that a new hymn book should be prepared, and suggested that a Committee representing the various shades of opinion on the matter should be appointed with instructions to base the new collection upon the one already in use, that no old hymn should be expunged, and no new one inserted without the approval of three-fourths of the members of the Committee, and that no alteration should be made in any of the present hymns except by consent of a two-thirds majority. The Rev. J. Presland, who had acted as the Secretary of the Committee appointed at last session, moved that "in the opinion of this Conference a new hymn book is desirable." He thought that it was manifest that the old hymn book adopted in 1825 did not satisfy the critical taste of this day. During the last quarter of a century many very excellent hymns had been composed. He deprecated the laying of violent hands upon our present excellent collection, and heartily sympathized with the feelings of veneration expressed by many members in regard to the existing hymns, which were linked with many happy experiences. But the New Church should endeavour to bring out things new and old. The discussion in Committee had brought the members much nearer together on the subject. They were desirous of avoiding all extreme action, and had no wish to eliminate distinctive New Church sentiment and doctrine. He hoped that the Conference might be able to arrive at a unanimous decision in favour of the motion he had the honour of submitting.

Mr. T. Mackereth, F.R.A.S. (Bolton), seconded the motion.

Mr. E. J. Broadfield, B.A. (Manchester), thought that the time had not come for interfering with the present hymn book. He was very doubtful whether the mode adopted by the Committee in ascertaining the opinion of the Societies had given them a correct estimate of the numbers for and against the project. The supplement issued by the Conference some few years ago had not been generally adopted, and the extra supplement issued by the Birmingham Society was worse than either the supplement or the old hymn book.

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Mr. J. Speirs supported the recommendations of the Committee, who had presented a most valuable report. If the whole of the members in each Society had not attended the special meetings called to consider the subject, he thought that those who attended certainly represented those who took an interest in carrying on the work of the Church.

Mr. F. Ward (Derby) said that in the opinion of his Society the old hymn book could not be improved, nor a better one compiled.

Mr. Gibbs (London) could not see why the members of the Church should be deprived of the old hymns, which they highly prized, and have new ones, which might be very inferior, forced upon them.

Mr. Atkinson (Leeds) supported the motion.

Rev. W. C. Barlow, M.A. (Edinburgh), proposed an amendment instructing the Committee to leave the old hymns intact, but to prepare 400 additional hymns.

Rev. J. F. Potts, B.A. (Glasgow), seconded the amendment with great pleasure. The question with him was not, is a better hymn book desirable, but can we obtain one under present circumstances. The Scotch friends were not at all enamoured either of the supplement or the "tinkering" to which some of the old hymns had been subjected. The supplement was a very "desert of Sahara" to the Scotchmen. He was afraid that the efforts to provide a better hymn book would result in improvements in the wrong direction.

Mr. A. Pixton (Liverpool) could not enter into the question of literary excellence. To him poetry and pastry, rhyme and rubbish, were equally disagreeable. But he would support the Committee in order to get rid of the present multiplicity of books in use.

Rev. Dr. Bayley strongly urged the Conference to adopt the original motion. At the present time the Conference collection was not used by the Society at Birmingham, and the fact that such a respectable and energetic Society felt so strongly upon the matter had great weight with him. Scarcely 400 hymns existed at the time of the Second Advent, and the fact that some 15,000 existed now was an indication that hymn-writing was one of the manifestations of the New Age. Several collections were in use in the Church of England, and the Independents and Wesleyans had revised and improved their hymnals. The members of the New Church should not be the only stand-still people.

Rev. C. H. Wilkins (Manchester) stated that the Manchester Society also had been obliged to discontinue the use of the old hymn book at the evening service on account of the inconvenience of having two books. In compiling a new collection we should not be limited to the productions of members of the New Church. The compilers of the old book had freely used the productions of others. He protested as strongly as Mr. Potts against the "tinkering" of hymns. But many of our deepest feelings were now denied expression. He thought that some people were too apt to glorify the men of old time at the expense of the men of to-day. He had no doubt as to the possibility of compiling a new collection that would satisfy the needs of the Church for many years to come.

Rev. J. Deans (Brightlingsea) supported the amendment, believing that such a course would satisfy the wants of those who wished for new hymns, as well as those who desired to retain the old hymns. This, he believed, was the course adopted by the Wesleyan Conference. He did not pretend that the present hymn book was perfect, but he believed that its defects were so few in number and so trivial in character that it was not desirable to interfere with it. He was afraid that the "poetic" talent of the Church was not particularly brilliant. If, however, the Conference passed the "resolution" he hoped that all would endeavour to make the new book as complete and perfect as possible.

Rev. T. L. Marsden also supported the amendment.

Mr. Sheldon (Liverpool) was in favour of the original motion.

Rev. R. R. Rodgers said that the Birmingham Society was unanimously in favour of a new book, as might be expected from residents in that enlightened locality. He might not be a poet, but he knew when things pleased him. None of the arguments against the motion had thrown new light on the subject; the only light came from the statistics. They did not say that every Society *must* use the new hymn book; but if any feelings were to be hurt in the matter he thought it would be most charitable to hurt the feelings of the few rather than those of the many.

Rev. J. Presland in reply called attention to the fact that the old hymn book was stereotyped, and therefore if there was any desire by the minority to continue using it they would be able to do so.

Twenty votes were given in favour of the amendment, and the original motion was carried by a large majority. The discussion was well sustained, and the utmost good feeling was manifested on all sides, jokes were freely indulged in, and several of the speakers were exceedingly humorous in their reference to "revolutionary" and "Conservative" feelings.

The following gentlemen were appointed as a committee to carry out the wishes of the Conference: Revs. J. Ashby (Derby), Dr. Bayley (London), J. Deans (Brightlingsea), J. F. Potts (Glasgow), J. Presland (London), P. Ramage (Kearsley), R. Storry (Heywood), R. L. Tafel (London), C. H. Wilkins (Manchester), and Messrs. G. L. Allbutt (Paisley), E. J. Broadfield (Manchester), C. Higham (London), J. M'Lachlan (Alloa), J. R. Rendell (Bradford), and T. Willson (Birmingham).

A resolution expressive of the high appreciation of Mr. George Meek, one of the trustees of Conference, who had departed this life, was unanimously adopted, and Mr. Thomas Isherwood of Heywood was elected to fill the vacancy.

Thursday.

On the motion of the Rev. R. Storry a resolution was passed expressing the sympathy of the Conference with the efforts of their brethren abroad to disseminate New Church doctrines, and commending to members of the Church in England the advisableness of giving to them as much support as possible.

Education.

The Conference voted the sum of £20 to each of the nine day-schools applying for aid, and adopted a series of subjects in which the schools would be examined by the various visiting Committees.

Applications.

The Society at Besses-o'-th'-Barn was received into connection with Conference.

The Conference voted the ordination of Messrs. H. Cameron (Blackburn), T. Child (Bath), J. Martin (Preston), T. Mackereth (Bolton), and J. R. Rendell (Bradford).

Licences to administer the Sacraments were granted to Messrs. W. A. Bates (Horncastle) and Pegg (Nottingham).

Messrs. R. J. Tilson and C. Griffiths were adopted as students for the ministry.

Pensions were granted to the Rev. T. Chalklen, Mr. W. H. Griggs, Mrs. Dyke, Mrs. Hiller, Mrs. Rendell, and Mrs. Woodman.

Friday.

On the Report of the *Magazine* Committee being presented for adoption, it was stated that the *Intellectual* had not suffered in circulation on account of the publication of *Morning Light.*

Pension Fund Rules.

A new code of rules submitted by the Council were adopted in the revised form recommended by the special Committee appointed on Tuesday. The general principle of the new code is that Conference shall annually decide upon each application according to the merits of the case and the capabilities of the funds in hand, due weight being always given to the length of service. The Conference may grant such a sum as will make up the income (from all sources) of an incapacitated minister to £120 per annum, a minister's widow's to £80, an incapacitated licentiate or leader's to £80, and the widow of a licentiate or leader's income to £60. The settlement arrived at was considered as generally satisfactory, especially in so far as the new code abolished the invidious phrase "necessitous circumstances" which previously occurred in the form to be used by licentiates or leaders.

The Council.

The Conference decided that the meetings of the Council should be held in Manchester during the ensuing year, but thought it advisable that two of the Trustees south of Trent should have seats at the Council table. The voting (by ballot) resulted in the election of the Rev. R. Storry and Mr. T. Isherwood (Heywood), F. Pitman and R. Gunton (London), F. Smith and E. J. Broadfield (Manchester), T. Willson (Birmingham), G. Benson (Salford), W. H. Pilkington (Clayton-le-Moors), and J. Parkinson (Preston).

Suitable resolutions were adopted in memory of the late Revs. D. G. Goyder and E. Madeley.

The revised edition of the Rules of Conference were ordered to be printed under the further revision of the Council, after an ineffectual attempt (supported by 14 votes) to postpone their adoption until the next annual session.

The Ordination Rules.

Mr. H. Cameron, in pursuance of notice of motion, moved "That a committee of five be appointed to consider the Rules relating to the 'admission of persons into the ministry,' with the view of bringing the same more into harmony with the present wants of the Church: to report to next session." He urged that the requirements of the Conference tended to delay, and in some cases even to prevent, the entrance of suitable persons into the ministry, whereas it should be the aim of the Church to provide every facility for the ordination of those who have given themselves to the work of the ministry at as early a date as possible. The requirement that candidates should have officiated for two clear years with the Society applying for their ordination was unreasonable, as was the necessity that the application form should be signed by three-fourths of the registered members of such Society. He believed that the influence

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of unordained ministers was not so great as that of ordained ministers in the localities where they laboured, and had an idea that an alteration of the Rules in the direction indicated would be of great service to the cause of the Church.

The resolution was not seconded and therefore fell to the ground.

The Temperance Question.

In accordance with notice the Rev. P. Ramage (Kearsley) moved "That the Conference viewing with alarm the increase of intemperance in the country, would respectfully recommend Societies to institute Bands of Hope, as a useful means of promoting sobriety among the rising generation." Mr. Ramage urged that upon this matter, as in the matter of new hymn books, the members of the New Church should not be the only "stand-still" people. We had it on high authority that the evil of intemperance was greatly on the increase, and it was especially the duty of the New Church to strive to guard the young from the many social temptations around them. If during early life they could be saved, there was great reason for hoping that our children on arriving at mature age would be well fortified against the evils of intemperance. He believed that the expression of the opinion of Conference upon this subject would have great weight.

Mr. John Parkinson seconded the resolution, which was supported by Rev. Isaiah Tansley (Besses), Mr. J. Larkin (Salford), and Rev. J. Deans.

The Rev. C. H. Wilkins and Messrs. Allbutt and Gibbs were of opinion that the Conference should not interfere in such questions.

The resolution was carried by a large majority and amid loud applause.

Conference Officers.

The following appointments were then made: Treasurer, Mr. R. Gunton; Secretary of Council, Rev. E. Whitehead; Editor, Rev. W. Bruce; Sub-editor, Rev. R. Storry; Agent, Mr. J. Speirs; Auditors, Messrs. W. Gibbs, F. Pitman, and S. Teed.

Confirmation.

The Rev. Dr. Bayley moved that the consideration of the propriety of introducing into the New Church a rite analogous to Confirmation be postponed till the next annual Session. The Rev. J. Presland suggested that a committee should be appointed to reconsider the whole question. This suggestion was adopted, and the Revs. Dr. Bayley, J. Presland, R. Storry, and Dr. Tafel were appointed.

Votes of Thanks.

The Salford friends were most fortunate in their arrangements for the comfort of the members of Conference. Every detail had been carefully studied, and the hospitality of the Society to the members of Conference was extended in the most generous manner. Mr. Clarke, Secretary, Mr. G. Benson, and the members of the Reception Committee are to be congratulated upon their success in helping to make the Salford Conference of 1878 a session to be long and pleasantly remembered. At the conclusion of the business the hearty thanks of the Conference were voted to the members of the Salford Society "for the excellence of their arrangements for the accommodation of the Conference, and for their great kindness, courtesy, and hospitality."

In the tea-room, also, expression was fittingly given to the universal feeling entertained by the visitors—hearty applause greeting the proposal to thank the young ladies whose smiling faces and willing hands had been the means of giving comfort to the hearts, as well as necessary bodily refreshment to the wearied members of Conference and the numerous visitors who attended. The young gentlemen who had waited on the young ladies were also thanked, and those present needed no confirmation of the avowal that *their* work had been a labour of love.

MEETINGS, ETC., HELD DURING THE SESSION OF CONFERENCE.

Divine Service on Tuesday Evening.

As appointed by the last Conference, the Rev. G. H. Smith of Accrington preached the sermon this evening. The subject chosen was "The Call of Abram" (Gen. xii. 1-3); and it was treated in a clear and simple yet withal eloquent manner that made a deep impression on the congregation. The call which is made to every man, and the change of quality which the introduction of the aspirate into the name of Abram represented, typifying that rising from the natural to the spiritual which follows in every man when the Lord breathes His Spirit upon him, became a lesson not merely external and historical, but applicable to every man now, typical not only of his individual state, but embodying universal experience, and therefore of application in the future as in the present, in the present as in the past.

The Sacrament of the Lord's Supper was celebrated at the close of the service. The officiating ministers were the Rev. W. Bruce, President of Conference, the Rev. Dr. Bayley, the Rev. R. Storry, and the Rev. W. Westall. Although it was partaken of by a large number, we regret to say that the attendance both at the service and at the Sacrament which followed cannot be regarded as in all respects satisfactory.

The collection which was taken up was applied as usual to the purposes of the Pension Fund.

Soiree and Conversazione on Wednesday Evening.

The social meeting, which is a recognised feature of the Conference session, was held in the Town Hall of Salford on Wednesday evening. Though a large hall, it was found very inadequate for the accommodation of the large numbers which assembled from the Societies around Manchester in addition to the members of Conference and of the Salford and Manchester New Churches. Though announced to begin at seven o'clock, the hall was crowded with from 600 to 700 people before that hour, and no sitting room was obtainable (and very little standing room) when the hour for opening the proceedings arrived.

The Rev. W. Westall addressed the meeting, the purpose of his remarks being a welcome to the members of Conference in the name of the Salford Society, of which he is the minister. He finished by calling upon the choir for the first item in the programme, who sang the part song called "The Dawn of Day."

During the evening three other glees and part songs were sung, all of them with much taste and expression.

Several songs were sung by Miss Smith, Mrs. A. Noar, Miss Standen, Miss Jessie Lowe, and Mr. Whittaker, which called forth great applause.

Miss Ellam gave a pianoforte solo, which besides its own special merits in point of execution gave variety to the entertainment.

Miss Mackereth and Mr. T. W. Morris gave a couple of readings each. The lady read an American piece entitled "Beautiful Snow," and did so with much expression. She also read "The Death of Marmion," which was rendered as effectively as perhaps could be expected of a piece which would require to the full a man's greater powers of voice and martial feeling. Mr. Morris gave two humorous readings, an American farm ballad and Hood's "A Black Job." These elicited the liveliest expressions of laughter, and in their way were fittingly rendered.

Before the end of the first part of the programme the Rev. W. Bruce, in his capacity of President of Conference, expressed the thanks of himself and of the members of Conference for the hearty welcome and the kind entertainment which the Salford friends had extended to them. He referred in a humorous manner to the Conference at Birmingham last year, and to the fact that no invitation for the present year had been received at it until Salford was moved to do so. He then referred to the terms of the invitation, that "Salford would invite Conference if no other Society did." Of the fear which there was of following in the wake of Birmingham with their grand New Church and perfect arrangements. He said Salford had justified its course, for the heart feelings, the anxious effort to be hospitable, made up for everything which external circumstances made less pleasant.

Mr. Giles, on behalf of the American visitors, was called upon later to address the meeting. He referred to several scientific discoveries he had made lately. He was not going to patent them and make his fortune by them, so he had no objection to tell them to the present company. One was that he had an organ which he had proved was of so wonderful a nature that the more he put in it the more he could put in it. He said he had put about 500 persons in it since he came to this country, and might possibly put 500 more before he returned. He said in this matter he referred to his own experience, but he believed they would from his information make the same discovery themselves, for the wonderful organ he had referred to was his heart. He concluded by expressing the sincere thanks of himself and of his brother travellers from America for the many kindnesses they were receiving.

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During the interval between the two parts the corridors and staircases, in addition, of course, to the refreshment-room, were crowded with people seeking friends, conversing with friends, and inhaling a cooler and a purer atmosphere. The corridors were particularly pleasant, and many preferred to linger in them even after the programme had been begun again. The disadvantages of a large company are, if one may say so, rather pleasant than otherwise, and taking all together, this meeting must be pronounced a great success.

CONFERENCE TEA-MEETING ON THURSDAY EVENING.

The usual tea-meeting was held in the schoolrooms on Thursday evening, after which the people assembled in the church, where at seven o'clock the Rev. W. Westall, minister of the Salford Society, took the chair. He was supported by the Rev. W. H. Benade, Dr. Bayley, the Rev. C. Giles, the Rev. J. Presland, the Rev. T. Child, the Rev. P. Ramage, Mr. E. J. Broadfield, and others. The proceedings were opened by the singing of a hymn and by the Lord's Prayer.

Mr. Westall began by stating that at these annual meetings it was customary to consider a subject of importance to the Church. The present subject he thought highly important. It was

"*THE NEED OF A DEFINITE THEOLOGY*,"

and had been suggested by the present state of the Christian world. He referred to the well-defined doctrines taught and held so tenaciously sixty years ago. This had been followed by a time when creeds, because found to be so difficult of proof, had come to be considered of much less importance than a holy and Christ-like life. This was the means taken to escape difficulties. But they unfortunately could not remain in that refuge for ever. They have found that they cannot go on without teaching doctrine, and once more bringing back the difficulties from which they had tried to escape. This had been followed by great divergence of view respecting the authority of the Word and the nature of its inspiration, respecting the character of God and the future of the wicked. He therefore considered the topic of the evening a most suitable and instructive one; for we believe we have a theology which can satisfy the utmost demands of Christian faith and life; we believe that what was done at the first has also been done at the Second Advent of the Lord by presenting to mankind new views on every old subject.

Dr. Bayley, who was then called upon, said it was a happy thing to find friends assembling together in the bonds of a common faith, and helping each other to realize the great blessings which we enjoy. His subject was the need of a definite theology

CONCERNING THE WORD.

In old times it was believed to be just what it says and nothing else, neither more nor less. We are, we think strangely, supposed to set aside the Word and not to consider it to be as important as they. Whereas, while regarding even its letter as holy, we believe it to be inspired with a new class of teaching. We can not only say that the Word of God is inspired down to the very letter, but that it must be so or it is not inspired at all. We have no uncertain sound about it, and we in this matter go in the same direction as science, towards something precise and definite. In fact, we know how the Word was given. And though one is not interested in the geology of the first chapter of Genesis, or in the anthropology of the second, there is in each of these, as there is throughout the Word, a lesson applicable to every man, a lesson which becomes verified in every man's experience. Is this applicable to any other book in the world? Nothing in fact can be compared to this magnificent exhibition as shown in the Word itself. It has been said that much in it, the fighting and battles it records, cannot come from the God of truth. But every fight, every conflict it refers to, is a natural image of something spiritual through which we must pass. The white horse whose rider was called the Word of God was a fighter and a conqueror. This is the aspect of the natural Word, every enemy in which is a lust of the spiritual man. The internal aspect is of the infinite wisdom and understanding, leading us on to life eternal. The Word therefore is a Divine Rock on which we can stand and do the Master's work; a Divine granary from which we may draw our food for every spiritual state.

Mr. Giles spoke of the need of a definite theology

CONCERNING IMMORTALITY.

If man is immortal the true doctrine must be of incalculable importance to him. A belief in immortality was a characteristic of every religion, and each associated it in some way with the pleasures which he enjoyed in the world. It was not fixed and it was not certain, but a faint glimmering has existed at all times on the subject. It had been, in the words which formed the title of a work by a great preacher of to-day, an "Eternal Hope." But notwithstanding all this our experience is that such information is very vague. The Christian will acknowledge the hope in words, but we may do that without its being a great power in the life. Even to many now present there may be so many shadows about it that it obscures the belief as a power with us. We require not the doctrine so much as the power of realizing the doctrine. We are in the ground now; we only see the earthly garment. We have to make it a fact to ourselves that we are angels in the making and may pass any assignable limit. We have been so long imbued with the idea that this is the real world and our bodies are the real persons, that it is hard to realize that we are citizens of another country and are born to live there. We are then met with our greater needs, and looking out from the knowledge we have of the other world, we see things from within, not from without; from the real, not from the apparent. We see that as inhabitants of this world we are shadows. While thus standing in the threshold of the other world we need a definite theology to teach us about the facts of that life, and that they are the very laws of our being. To know that instead of pushing into the unknown dark, we are rising above; that we are not going to a world of shade but to a world of realities. That we shall be men and women there and have their forms, and that the character we have shall determine the measure of our happiness. We need such a theology to bring it home as a fact and with immense effect. Let it be brought before every boy and every girl as a great reality that everything will be determined by what they know, what they love, and what they do *now*, and they would feel impelled to act often in a different manner from what they do. Let one say, I am determining my work, I am determining my position in all eternity, what I shall enjoy, with whom I shall associate; and a great power would be discovered. Let us realize the fact of the distinct planes of the mind, and that there are intellectual and love faculties attached to each of these higher planes as well as to the natural faculties we use here; and that we ought to do the best we can with the life we receive from God. We can receive it in a higher degree if we choose, and we can live nearer to God in consequence. We in the New Church have been engaged too much in fighting old doctrines instead of in unfolding the higher planes of the mind. These should be a standard not for the purpose of raising us above others but of raising us nearer to the Lord, who ever desires to bestow upon us all the riches of His spiritual kingdom. When we arise in the morning let us say, I have immortal faculties, I am here only for a day, I must live now for the eternal. A definite theology will enable us to make the most of the world. Let us keep it before us in the shop, in the kitchen, and indeed everywhere. Let us remember that the future is determined by what I do to-day. It is determined by this bargain which I am making, by the manner in which I sweep this floor; and the thought will make our occupation, however humble, angelic work. We need this idea even more in our pleasures, for its presence would lift them out of the merely natural plane. What we call death has been the great shadow however, and even to Christians it has continued the great terror. But suppose we had a definite idea that death is but a step in life; that throwing off the material body is throwing off the fetters of time and space, the veil would then be lifted. This would bring down into the earth the light of the spiritual world; and, thank God, we of the New Church have it.

Mr. Presland began by referring to the importance of the knowledge of the alternatives towards which we are tending.

CONCERNING JUDGMENT

he said the old view of the distance of the event made it distant to a man, and therefore of less influence over his

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conduct. The ordinary view, however, is and can no longer be held by the majority of Christian minds. How important it is to know when the time of Judgment is! Is it as commonly believed to take place at an indefinite time thousands of years hence? No, it takes place at death; "it is appointed unto man once to die, and after that the judgment." In the parable of the rich man and Lazarus both are represented as having gone to their place according to their character. The angel who appeared to John, and was in the splendour of his person so magnificent that John felt tempted to fall down and worship him, was of his "brethren the prophets." He had passed away from earth, had undergone his judgment, and was then enjoying the fruits of his earthly labours. We may be standing now in the presence of the events by which we shall be judged. In the second place we must inquire, Where does it take place? Not in heaven, because all who leave the earth are unfit to enter its pure portals, through which no one enters but they who are written in the Lamb's book of life. Not in hell, because it is impossible to suppose the good could enter there. But it is in the great intermediate world into which all enter when they leave the earth. "And I saw a great white throne set. . . . And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works." This is an impressive and solemn description. The question is, How is it to be understood? Are we to suppose the Lord a great book-keeper? Is that necessary to remind Him to whom all events, though past to us, are part of the eternal present? No; like the sin of Judah, it will be engraved on the tablets of our heart. Each of us is his own book of life. Each motive, each thought, leaves a record by which we shall infallibly be judged. Each, too, will be judged by his book of life. It may be asked, How can they be laid open? That is done according to the Divine Law, "There is nothing secret that shall not be made know;" for what remains an essential portion of our character becomes visible there. A man returns to his loves there, and is there a manifestation of his life. Each, too, seeks and finds consolation with his like; thus the goats with the goats. This is the individual judgment, but the general judgments are also true and worthy of consideration, though he regretted time would not permit him to enter upon their consideration. This knowledge cannot but prove an incentive towards a higher life: and all the principal truths to which man gives a willing allegiance go to form that character which will enable him to be addressed at the judgment in those grand words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Mr. Child said that in the present day of changing views

CONCERNING HELL

he had to declare his allegiance to the old New Church lines. On no subject is there greater need for definite truth than on this topic. He deprecated the fashion of presenting a truth in such a way that it looked like a falsity. He believed in the eternity of the hell, but would ask, What is meant by that? It is, in short, perverted humanity and all its consequences. Is it not also the eradication of conscience? By perverting the power which he received and placing his lowest uppermost, by making the natural the master and the spiritual subordinate, each man becomes a small hell. So is it in the other world, and so he believed it would continue there. He believed in the eternity of hell, but not of punishment. He believed in the eternity of hell, for hell is the man himself in his pervertedness, resolved on following his own course, and not that of right. But a man could not do this without producing collisions and incurring penalties, which naturally led to the restraining of evil. God descends even to those in hell, and by punishment compels them to retreat within their own selves, vastating or making their evils quiescent, in order to make them serve for use. The Lord's presence with them for this purpose is a labour of love; as is shown, indeed, by His making them the subjects of use. There are no reformations in hell, for in the New Church sense that is a spiritual operation, and therefore cannot go on in hell. But there is amendment, which leads to the concealing and repression of evil, like the restrictions which prevail in prison. There are three points in connection with prevalent views deserving attention. These are hell-fire, conditional immortality, and the reformation of the wicked. The eternity of hell is taught in the letter of the Word; so also is the destruction of the wicked, which is done by the quiescence of their evil; and also the final restoration of all things, "And I, if I be lifted up, shall draw all men unto Me." The only question is the meaning we attach to the restoration. It is to restore the man who is fit for heaven that he may enter there; and the man who is not fit for heaven, to fill the highest place for which he is capable. But may not the worst man be so restored that he may go to heaven? No, for the man who loves evil for the sake of evil has no nature except what is evil. He cares not for good here, and why should he and how could he possibly be got to do so there? The analogy in every way forbids such an idea.

Mr. Ramage said his subject,

CONCERNING HEAVEN,

was one of deep and abiding interest, though it too was obscure, "in deepest shade, unpierced by human thought." Tell your friend that his father who has lately died is alive, and it will be regarded as an amiable delusion. All knowledge on the subject was regarded as purely speculative, and therefore as not belonging to the domain of the practical. The distance at which heaven has been placed is, too, a great objection. Heaven only becomes alive to us when we look upon it as near us. In fact, earthly and heavenly life are as closely united as youth and manhood. Divine knowledge is of practical importance, because right knowledge is important for right living. If far away, no great powerful influences can reach us from it; but if near, every thought lifts us into a condition to expect heavenly influences. Every light affliction works us an exceeding weight of glory. Things unknown then become more real than those which are known. John in Patmos saw real objects. The question just arises, What is it to be in the body and in the spirit? His bodily senses were closed, and he saw there a river, but it was a river of living water; he saw there trees, but they were living trees, for there every object is living, not dead and fixed as they are here. This accounts for the changes there. The scenes within produce the scenes within. How, then, are we to think of heaven? Fill up the prospect with all the beauties of earth, with everything good, leaving the bad behind, and that, with the angels as its inhabitants, will present a faint picture of its glory.

After a few concluding remarks from Mr. Westall, the meeting was closed by the benediction.

On Friday evening the members were entertained privately at the houses of some of the leading members of the Salford Society; and on Saturday those friends who remained, together with many of the members of the two Societies, numbering over a hundred, drove to Alderley Edge in the morning, forming a large picnic party, which enjoyed the outing as heartily as a group of children would have done.

THE HAND AND ITS CORRESPONDENCE.

IT is now many years since the Bridgewater Treatises were written, to set forth from many different points of view the wisdom and goodness of the Divine Being, especially with reference to the evidences of design in the world of nature, of which man is but a temporary denizen.

The subject of one of those treatises is the Human Hand; and surely no more evident instance of benevolent intention and contrivance for various use can be found in the whole range of the natural creation. The author of this book, Sir Charles Bell, confines himself chiefly to the anatomical structure of the hand, presenting it to the readers as the perfect antetype of all the various members of the inferior animals, by means of which they accomplish for themselves uses corresponding in some degree to those effected by the hand of man. In this view he analyzes the fin of the fish, the lion's paw, the horse's hoof, the elephant's trunk, etc., and shows how

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each owes its special power of service to some adaptation of the structure of the hand.

Even Sir Charles, however, glances occasionally at the spiritual force that underlies the natural power. "By observation," he says, "the strictest relation may be seen to be established between the intellectual faculties and the material world;" and he asserts that the hand is not the cause of man's superiority, as some philosophers have maintained; but that man's higher nature, as to spirit, demanded, for the accomplishment of his purposes, a nobler natural endowment.

And admirable indeed is the instrument with which man is furnished, whether for work or play, for necessity or luxury, for body or mind, for self or the neighbour, for the individual or society. While simple in appearance, it is complex in structure and organization, and it is as multifarious in its uses as are the wants and wishes of mankind. Its form is unique, its position is singularly adapted to the purposes to be accomplished, and its capacity of motion is comparatively unlimited, while its muscular strength gives it a vast power of reiteration of the same act and of endurance in prolonged labour.

If the beauty of a composition depends upon the presence of curved lines, according to the artist's theories, here we see them in multiplied variety. Not a single straight line, I fancy, can be found in the surface of the hand, which consists of a series of undulations of the most varied kind from wrist to finger-tips. A change of form, too, takes place with every movement of muscle, according as the hand is opened or closed, as the fingers lie quietly parallel with each other or bend and separate, as the limb is laid listlessly on the lap or springs up with rapid leap to grasp the tool and begin the labour to which the tongue of time suddenly summons it.

But at the root of all this beauty of form, freedom of action, and persistent strength, lies the interior anatomical structure of which it will be right to give a brief account. First, then, the bones. Who would suppose, on merely looking at his hand, that there are in it twenty-seven of them. Eight go to form the wrist, or *carpus*, as it is technically called. They move slightly on each other, and are so strongly bound together by ligaments and tendons as to constitute one of the strongest joints of the human body, and yet it possesses a surprising ease and facility of motion. The middle portion of the hand, the palm, called also the *metacarpus*, is composed of five bones, placed nearly parallel with each other, convex outwardly, concave inwardly, and so forming the hollow of the hand. They are large at each end where they join the wrist and the fingers, and small in the middle, to give room for the muscles that move the fingers. These bones also are tied by powerful ligaments to those of the wrist. The fingers have three bones each, called *phalanges*, but the thumb has only two. These bones, again, are convex outwardly to increase their strength, and flattened somewhat inwardly for the sake of grasping. The small bones at the end of the fingers terminate underneath in a rounded surface, and on this is spread the nervous substance in which lies especially the sense of touch. The points of the fingers are guarded on the upper surface by the nails. We may note, too, the different lengths of the fingers, the ends of which assume a straight line when bent down upon the palm. Time will not allow of any detail as to the muscles, the membranes, the nerves, the arteries and veins, and the various coverings of the whole, by means of which, on the foundation of bone, the beautiful superstructure of the hand is built. Every motion has a muscle to produce it; every muscle and tendon have their offices assigned them. The ball of the thumb is a mass of muscles, and there is another mass at the base of the little finger; these acting simultaneously and in opposite directions give strength and firmness to the grasp. One certain motion of the hand deserves particular notice, as a special provision is made for it: I mean the turning of the hand downwards and upwards, technically called *pronation* and *supination*. The forearm has two bones in it; one is joined to the upper arm, the other to the wrist. They are so arranged that the one, called the *radius*, rolls easily in a groove on the other, the *ulna;* and as it is to the radius the hand is fastened, when the former rolls rapidly round the latter turns with it, and the motion thus effected is quick as thought.

From this complicated combination of bone, muscle, nerve, blood-vessel, ligament, tendons, etc., there results then an instrument of extraordinary capacity, whether for motion, strength, or endurance. It can seize, hold, pull, push, and strike. It can lift great weights and apprehend the minutest objects. It can bring into being the magnificent cathedral, and guide the finest tool with gentle precision and accuracy in the process of the engraver. Few indeed are the conceptions of the designing mind that the skilful hand cannot execute. To the power of the hand may be referred all the conquests effected by man over material nature, all the products of the useful arts, and all the results in the sphere of beauty and grandeur which painting and sculpture and architecture can show. Its laborious perseverance built the pyramids; its graceful skill amid Greek refinement gave birth to elegance and glory in statue and temple never since surpassed; its iron strength among succeeding Romans subdued the world and held it long in thrall; while huge theatres arose for games and plays, noble aqueducts were built to supply the first necessary of life to city and town, and roads that have lasted to the present day were made, along which their armies could be despatched in case of need to quell rebellion, to maintain their authority, or to extend their dominion.

If we want modern proofs of the hand's wonderful variety of skill and power let us stand under the dome of stately St. Paul's, and realize in thought as far as possible not only the genius that imagined the fabric, but also the labour of the hands that erected it. Let us go to our picture-galleries and view the mimicry of nature and the embodiment of historical events from the hands of Reynolds and Turner, Phillips and Landseer, Doré and Hunt, and most of the other masters in art. Let us visit the iron foundry, where, amid heats more fiery than torrid zone, hands black with grimy stain are rolling out the war-ship's armour, or drawing forth the rods and bars that minister on railway or in crystal palace to more peaceful ends. Or again, let us look at the potter, whose hands are moulding the clay into models of classic beauty for everyday use in kitchen, or for adornment of drawing-room; or seek access to the pin factory, scene of a different kind of skill, but residing in the same curious member; or inspect the doings of the lucifer-match-makers as tiny fingers ply their calling at poverty's cold bidding. And still again, go to some neighbouring schoolroom and watch the young hands as their pens glide over the sheet and leave impressions all similar yet all different, each clear in its meaning, each characteristic of the writer, who is gaining thus the power of placing in time to come before the eyes of his fellows "thoughts that breathe in words that burn," which may influence the destinies of mankind for all time. As for the strength of grasp and power of holding to which the hand can attain, watch the common sailor as he draws himself up hand over hand from the deck to the mainyard rigging; or gaze at Romah with the crowd who stand aghast at his

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feats in the Crystal Palace. And once more, to gain some idea of the swiftness and precision of motion of which the hands and fingers are capable, look at Norman Neruda as she draws entrancing music from her violin, or at Hans von Bülow as he improvises on the pianoforte.

The expression of which the hand is capable is as remarkable as its skill and power. The phlegmatic Englishman makes but little use of the hand in his habitual conversation, but the Continental nations impart much liveliness and force to their ordinary talk by its movements, rapid or otherwise. Only the other day I witnessed an earnest conversation in French between a Frenchman and an Englishman; the latter, though greatly animated and speaking rapidly, kept his hand in his coat-pocket; the former seemed to express no thought which he did not confirm and illustrate by the action of his hands. Father Gavazzi was called the orator of the hand from the use he made of it in his addresses on his first arrival in this country; and all public speakers when roused to fervid advocacy of their purpose avail themselves of illustration by the action of the hand.

These facts may suggest a thought as to the education of the hand, and the development of the powers stored within its organization. Special adaptations there doubtless are, both bodily and mental, in individual cases which fit the possessors of them for special employments and for excellence in the practice of them. The creations of the great painters and the ravishing strains, "untwisting all the links that tie the hidden soul of harmony," of the master performers on flute and viol and organ may not be within our reach; but none of us are entirely without the mechanical faculty, by which, if carefully trained, no inconsiderable beauty of form and colouring, no despicable expression of melody, may be attained. Yes, in these ten fingers of ours we have a mine of joyous wealth, not to be exhausted in the longest and busiest life. Exhaustion indeed! why, the more we use the instrument, the more are its powers multiplied; and the hand that is most busily occupied is generally the readiest and most successful in any new occupation.

The great painters have expressed almost every sentiment by means of the hands. Instances of this expression occur in Guido's Magdalens, Raphael's Cartoons, Da Vinci's Last Supper, etc. Quintilian says that by the hands we promise, work, dismiss, threaten, entreat, and express fear, joy, doubt, assent, penitence, and mark also number and time. To the deaf the hands serve for the sense of hearing, and nothing is more interesting than to watch two persons thus afflicted hold converse by the hand-alphabet. It is sight, too, to the blind man; for as his finger passes over the embossed page the light of Divine Wisdom or human knowledge enters his soul. See him, too, passing safely through the busy street as he projects his sense of feeling to the point of the staff with which he touches the straight edge of the curbstones.

The hand serves as a platter for bread and meat, and as a cup to draw water from the fountain; it is a shield ever ready for defence, and a weapon equally prompt for offence; with soothing touch on the head of ingenuous boyhood it fosters young ambition in the aspiring soul; with violent and repeated blows it wreaks vengeance on our enemy, and turns any rising feeling of kindness and reconciliation to bitterness and gall; with cold and ceremonial touch it offers a finger or two to the unwelcome visitor and tells him plainly of our disgust; while in warm grasp and lengthened shake of the hands, the heart's pulses and the vibrations of the soul are felt by the dear old friend who comes to greet us from some distant clime after long years of separation.

Leigh Hunt has an essay on shaking hands, most characteristic of that radiant spirit and joyous temperament which brightened every theme he touched upon. After describing and discussing the friendly shake, the ceremonial and the boisterous, the sailor's squeeze, the shake theatrical, and the electioneering shake, he concludes with the lover's shake, or manual embrace, as he styles it, which, if you desire to know what it is and whether it corresponds to your correspondence, I will read to you *the lover's shake:* "Love is the quintessence of friendship; as then it is a pleasure to grasp the hand of a friend in true amity, the delight of the lover's manual embrace must be proportionately fraught with joy. It is a misnomer to call it a shake; it is a manual embrace. The pleasure is too delightful to part with it so transiently as a *shake* implies. When lovers meet alone their hands are locked together from meeting to parting. They wander in some shady grove or by some meandering stream *hand in hand.* Milton thus beautifully describes Adam and Eve—

'So hand in hand they passed,—the loveliest pair.'

Then when after sweet communings lovers are obliged to part, what a world of affection is there in *his* warm earnest pressure of her hand, and in her more gentle, but not less loving return. But I must curb my flowing guilt, just in its humour to grow eloquent on the subject."

What an important part among the forces that move the world in general does the decimal scale of notation play! And this probably owes its origin to the human hand, for we may readily conceive how in early times, when the materials we now so plenteously avail ourselves of and the art of writing itself were unknown, the ten fingers would be in requisition for the expression of numbers. It is no uncommon practice now to touch the finger-tips in succession when we are in the act of numbering, in order by some outward symbol to fix the object in the memory; and children will by this means easily master simple arithmetical calculations though Lord Dundreary found the matter so difficult. R. A.

(To be continued.)

WORK—"GO WORK TO-DAY."

SOME suppose that all duty and daily tasks are confined to earth; that in the heavenly world only pleasures and rest await us. True, the earnest workers *here* "rest from their labours" *there;* but it is the *toil* that arises from conflict which ceases, the *rest* that follows victory into which they enter.

"They rest"—and "their works do follow *with them*" (μετ' αὐτῶν). It is not said they shall rest *from work,* only *from labour;* for *work* is pleasant and healthy, *labour* wearisome and painful. And the more faithfully and diligently and lovingly will they perform the work *there,* in the degree that they earnestly and obediently practised it *here.*

Man, in his state of innocency, was placed in the garden of Eden to till it and to keep it; and still *now,* and *to us,* the Lord says, "Go work to-day in My vineyard." At twelve years of age the Saviour commenced His work in the world, and when asked why He had left the guiding-strings of His earthly parents, replied, "Wist ye not that I must be about *My Father's business?*" 'Work," He says to His disciples, and to His disciples in all ages—"work while it is day, for the hour cometh when no man can work;" for they who have not worked here in their lifetime, will be ill prepared—unprepared for the loving duties of the life everlasting. The Lord Himself was a *constant* diligent worker, working out from His

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Infinite Love blessings for the meanest thing on earth as well as for the brightest angel in heaven. "I came not to be ministered unto, but to minister." "My Father worketh hitherto, and I work," said the Lord when "He went about doing good;" and at the conclusion of His beneficent acts below, He joyfully, triumphantly exclaimed, "Father, I have finished the work which Thou gavest Me to do."

Nations, like individuals, have flourished so long as they gave themselves to the particular work assigned them; and when they became unfaithful to duty they fell, and their work passed into more willing and obedient hands. So too with Churches. The Jewish Church had a work to perform, and only came to its end because the "fulness of time" had come—only collapsed because it had become idle and corrupt. The first Christian Church did good work in the past, and only lost its influence and usefulness when it became base and bad. Each and all of the previous Churches passed away—righteously, justly—when, like the man ordered to work in the vineyard, by their words and their actions they replied, "I go, sir, and went not."

The angels work—"Are they not all *ministering* spirits sent forth to minister for them who shall be heirs of salvation?" The very throne of heaven is the *centre of uses*, and all "the elders round about the throne" are ministering servants.

"The wide world
Is full of work, and everything therein
Finds in it its best blessedness."

But to man, particularly, the Lord emphatically says, "*Go—work—to-day*—in My vineyard," and "work *while it is day*, for the night cometh when *no man can work*." Let us gladly and cheerfully, then, perform all, even the lowest, duties—perform them *for the sake of the duties*, indifferent whether we hereafter sit on thrones or on footstools, and we shall, by those very duties, climb the highest stairs of that throne which is the centre of service, and bring ourselves nearer to the Being who ministers unto all.

J. D. B.

THE NAME OF JESUS.

THE *Christian Age* has a brief article on this subject, which is worthy of the widest circulation. It links together the names of Jehovah and Jesus in a way which is seldom seen outside of the New Church:—

"The name of Jesus is the same as the Hebrew Joshua, or rather *Jehoshuah*, and consists of two Hebrew words, meaning *Jehovah-Salvation*. This is the name of the God-man, God incarnate, 'God, manifest in the flesh,' and announces at once the infinite dignity of His Godhead and the grand purpose of His mission—*salvation*. He has many names and titles, but this is His peculiar, distinguishing name.

"At the annunciation the angel Gabriel, with divine authority, said to Mary: 'Thou shalt call His name Jesus.' To Joseph in a dream the angel of the Lord foretold the wonderful event that was to occur, adding: 'And thou shalt call His name *Jesus*, for He shall *save* His people from their sins.' And the evangelist Luke has left his record: 'And when eight days were accomplished for the circumcising of the child, His name was called Jesus, which was so named of the angel.'

"The Apostle Paul dwells on this theme: 'Therefore God also hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father.' The prophet Jeremiah saw this in prophetic vision, saying, 'This is the name whereby He shall be called, *Jehovah* our *righteousness*;' and the rapt Isaiah exclaims, 'The Lord *Jehovah* is my strength and song; He also is become my *salvation*.'

"Surely the name Jehovah-Salvation has in it enough to inspire reverence. Let the Church, in her prayers and songs of praise, never cease to dwell on this name, which declares in one word the divinity and humanity of our Redeemer.

'How sweet the name of Jesus sounds
In a believer's ear!'

'Jesus, lover of my soul.'

'Jesus, I live to Thee.'

'All hail the power of Jesus' name.'"

THE DENIAL OF IMMORTALITY.

THE Rev. W. M. Statham in a paper contributed to the *Christian World* expresses his deep regret that the doctrine of the Immortality of the Soul was not appended to the doctrines notified in the Congregational Union resolutions. He maintains that the question is not one of the minor points of doctrine, but one of the "fundamentals" of Christian faith. "The denial of natural immortality impugns the cardinal doctrines of Christianity, because the being the Gospel appeals to is thus different in *kind*." He proposes to take up the question in a series of papers, which, judging from the first one, promise to be of more than usual ability and interest. "Christ," he says, "came not to *create* immortality, but to bring life and immortality to light." His criticisms upon various statements and arguments in "Life in Christ" are clear and searching, and generally sound. He impugns the doctrine of conditional immortality as opposed to the main drift of Divine revelation and to the instincts of the race, as tending to the spread of materialism, as having a demoralizing influence upon the minds of those inclined to be worldly, and as weakening the power of the preacher, who has to plead with men on the ground of the greatness of their nature, and promises to take up the question of the influence of this fearful heresy more fully in another paper.

ITEMS OF INTEREST.

The *Unitarian Herald* of August 16, under the heading "Sin makes Hell," has the following comment and extract from the sermon of a New Church minister: "While many voices are crying aloud against the old doctrine of punishment endlessly inflicted, and many are crying aloud for its retention as a part of God's government and of divine revelation, it may be that the line of the New Church, or Swedenborgian teaching, suggested by the following extracts from a sermon of the Rev. L. P. Mercer, will be found wise and timely: 'We cannot run away from our sins, for they fix their consequences in the spiritual organism whose functions they pervert. Affections and thoughts and determinations are attended with variations in the organic substances of the soul, and these variations are by habit made permanent. Where you sowed your seed, therefore, there will your harvest be, in the soul itself. . . . The violinist who took great trouble to procure some pieces of an old violin to mend his own, assigned as the reason that the very vibrations of the music of many years had altered the quality and susceptibility of the wood. It is certainly so with the human spirit which has vibrated to the harmony or discord of life. The effect becomes lasting and permanent. It takes on in itself the form of the affections, passions, purposes, which have most powerfully and continuously played upon it. . . . The law works on whether we heed it or not; and what we sow is growing where we sow it, unto the reaping. We cannot choose *how* to live. We cannot stop willing, we cannot stop thinking. Life comes by influx to every man; he cannot refuse it; he can only say how he will use it.

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When it enters into his will, he becomes conscious of it as if it were his own. He has no choice but to determine it to the accomplishment of some desire and thought, good or bad. And by every desire and every thought, whether we think of it or not, we are sowing for a spiritual harvest which we shall reap in the soul here, carry with us into the hereafter, and make the groundwork of our existence there. . . . Two radically different kinds of life lie before us, and not even the Lord Himself can choose for us. And the outcome of it is equally plain: "What a man soweth, that shall he also reap." Life is within us and this world is before us; the one spurring us on to deeds, the other furnishing the opportunity.'"

In answer to a correspondent the *Daisy*, a weekly journal which aims at supplying pure literature for the household, gives the following: "The labours which will be 'rested from' in heaven are the resistance of temptations, the endurance of trials, the struggles with evil which incessantly harass our earthly life; but all our chosen and happier activities will continue, in a far more glorious manner, and with the *perfect* results which on earth are unattainable, we have no doubt."

On the evening of Saturday, the 10th of August, a meeting was held at Besses-o'-th'-Barn to serve as an introduction of the Rev. I. Tansley to the Society there. A number of ministers were present, and the Rev. W. H. Benade, the Rev. C. H. Wilkins, the Rev. P. Ramage, the Rev. I. Tansley, and others addressed the meeting.

"Consider all your accomplishments as means of assistance to others," is the sound advice of Mr. Ruskin.

Dr. Geikie reasons towards the spiritual analogy of water in the following beautiful passage. The great law of correspondence which reduces it from the fanciful and the poetical to a scientific truth is as usual not even suggested: "The last day of the Feast, known as the Hosanna Rabba, and the Great Day, found Him, as each day before, doubtless, had done, in the Temple arcades. He had gone thither early, to meet the crowds assembled for morning prayer. It was a day of special rejoicing. A great procession of pilgrims marched seven times round the city, with their lulabs, music, and loud-voiced choirs preceding, and the air was rent with shouts of Hosanna, in commemoration of the taking of Jericho, the first city in the Holy Land that fell into the hands of their fathers. Other multitudes streamed to the brook of Siloah, after the priests and Levites, bearing the golden vessels, with which to draw some of the water. As many as could get near the stream drank of it amidst loud chanting of the words of Isaiah—'Ho, every one that thirsteth, come ye to the waters,' 'With joy shall we draw water from the wells of salvation,'—rising in jubilant chants on every side. The water drawn by the priests was, meanwhile, borne up to the Temple amidst the boundless excitement of a vast throng. Such a crowd was, apparently, passing at this moment. Rising as the throng went by, His spirit was moved at such honest enthusiasm, yet saddened at the moral decay which mistook a mere ceremony for religion. It was burning autumn weather, when the sun had for months shone in a cloudless sky, and the early rains were longed for as the monsoons in India after the summer heat. Water at all times is a magic word in a sultry climate like Palestine, but at this moment it had a double power. Standing, therefore, to give His words more solemnity, His voice was sounded far and near over the throng, with soft clearness, which arrested all: 'If any man thirst let him come unto Me and drink. For I will give him the heavenly waters of God's heavenly grace, of which the water you have now drawn from Siloah is only, as your Rabbis tell you, a type. He that believes in Me drinks into his soul from My fulness, as from a fountain, the riches of Divine grace and truth. Nor do they bring life to him alone who thus drinks. They become in his own heart, as the whole burden of Scripture tells, a living spring, which shall flow forth from his lips and life in holy words and deeds, quickening the thirsty around him.'"

SUNDAY-SCHOOL LESSONS FOR SEPTEMBER.

Date.	Text for Repetition.	Subject.	Chapter for Reading.	Lesson.
Sept. 1.	Rom. ii. 5, 6 (or 1 to 11).	Jesus instructs Nicodemus.	John iii.	John iii. 1-13.
	Rev. xvii. 14.	Samuel and the Ark's Recovery.	1 Sam. vi. vii.	1 Sam. vii. 1-8.
,, 8.	Zech. i. 6.	Jesus and the Woman of Samaria.	John iv.	John iv. 1-10.
	Rom. ix. 5.	Samuel's and Saul's first Interview.	1 Sam. ix. x.	1 Sam. ix. 15-27.
,, 15.	Luke xiii. 26, 27.	Jesus preaches to His townsmen.	Luke iv.	Luke iv. 14-24.
	John xiv. 9.	Samuel and Saul confirmed King.	1 Sam. xi. xii.	1 Sam. xii. 13-25.
,, 22.	2 Cor. v. 10.	Jesus' Teaching astonishes.	Mark i.	Mark i. 14-22.
	Isaiah xxxv. 4.	Samuel reproveth Saul for sacrificing.	1 Sam. xiii.	1 Sam. xiii. 8-16.
,, 29.	Jeremiah xxv. 14.	Jesus' Sermon on the Mount.	Matt. v.	Matt. v. 1-12.
	Luke i. 46, 47.	Saul's unadvised Adjuration.	1 Sam. xiv.	1 Sam. xiv. 36-46.

*** Two plans of lessons are given to suit those Societies which have school both in the morning and afternoon.

SUNDAY-SCHOOL LESSONS.

JESUS INSTRUCTS NICODEMUS.

September 1, *Morning.*—John iii. 1-13. The internal sense is as follows. Nicodemus represents those in the perverted Church who in consequence of the Lord's miracles sought to be conjoined with Him and acknowledged His teachings to be Divine Truth. They are taught that all perception of good and truth comes by regeneration. This is a spiritual and not a natural work; they must be born of the Spirit and not again naturally. This is done by the reception of the truths of faith in the understanding, and by a love and life in accordance therewith. Man has a capacity of becoming spiritual though at first born natural, and ought not to regard regeneration as a strange operation. Like the wind which bloweth where it listeth, the mysteries of regeneration come only slightly to the knowledge of man. This cannot be comprehended by those who are natural or in external truth only, though that ought to have conducted them to a knowledge of internal truth. The reception into the mind of Divine Truth, which alone is capable of elevating any into the things of heaven, enables one to understand, and helps one to lead the regenerate life.

SAMUEL AND THE ARK'S RECOVERY.

September 1, *Afternoon.*—1 Samuel vii. 1-8. The ark of God was taken away from the children of Israel, and remained a long time in the hands of their enemies. Not that the ark of God is ever allied to the genuine enemies of Israel, but because the state of the children of Israel is such that they think God in His chastisement of their evils for their good is joined with their enemies. The children of the Spiritual Israel may have a longing for a return of the ark of God to their midst, and for the peace and rest and blessing which will accompany it, but Samuel, the representative of the Church, says to them, "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you." It is only by repentance and a putting away of our idolatrous loves of anything above the Lord our God that the ark of God can return again into our midst. Before that is effected the Philistines within us will withstand our good resolutions in many pitched battles; but let us rely implicitly upon the Divine help and it will never fail, and we shall once more reclaim the ark of the Lord to abide with us, and to be our help and our comfort.

MARRIAGE.

On August 3, at the New Jerusalem Church, Camden Road, by the Rev. J. Presland, Frank, eldest son of the late George Flowers, Esq., of Grafton Road, Holloway, to Ellen Maria, second daughter of John Smith, Esq., of 324 Liverpool Road.

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MORNING LIGHT

A NEW-CHURCH WEEKLY JOURNAL.

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NIGHT: A SONNET.

"And darkness was upon the face of the deep. . . . And the evening and the morning were the first day."—Gen. i. 2, 5.

DARK night! thou first-named season of the infant world!
Beginning thou and integral of each whole day—
Type of one part of every life;—the first unfurled;
Though dark, yet beauteous with full many a reflect ray,
Dim promises of morning beams, which, strengthening soon
'Mid changeful shadows, clouds, and colours, grow to noon!
So infancy develops into youth;
So ignorance, when seeking, soon finds truth;
And mental darkness giving place to light,
The blind eyes open with an inner sight!
And such is each one's change in whom the Spirit Dove
Broods o'er the formless void, and moves his thought and will
To higher aims—to purer, nobler ends; until
The new life hails its eve and morn of heavenly love!

J. B.

AMID THE CORN.

By the Author of "The Evening and the Morning."

II.—THE WHITSUNTIDE VISIT.

CHAPTER II.

"Praise ye Him, sun and moon; praise Him, all ye stars of light."

IT had been a glorious day, terminated by a brilliant sunset. The crescent moon was now silvering the western heavens, and near to her was Venus sparkling with chastened splendour. After the rambles of the day were over, Willie and Hettie came to the window where I was sitting in the dusk enjoying the delicious calm and the tranquil light of the two planets.

"Come," he said, "I am ready for my first lesson, and I hope to be a promising pupil. You won't mind if I now and then question the conclusions of the teachers?"

"Oh, no," I answered; "but I would have you remember that so long as you encourage an argumentative and combative spirit, you cannot make any progress. If the scholar began by debating with his master whether the first letter of the alphabet were *a*, it is quite obvious he would remain a dunce till his mood changed. It is a remarkable fact that erudition at the present day consists principally in debating whether there be a God, whether the soul be immortal, whether the Bible be divine, whether there be a heaven and a hell, while they who can prove a negative think themselves the profoundest of philosophers. What can such persons know? They are like men who are invited into a temple to inspect a rare and curious exhibition, and who stand outside on the porch questioning whether there be anything within, and in the vanity of their reasoning refusing to enter."

"Thanks," he said gaily, "I will try to profit by your little sermon."

"The vision before me," I continued, "suggests a subject. We will adopt it then, because it is a continuation of our morning's conversation."

"Very good."

"The sun has just descended, and yonder smile the moon and the evening star. In these we have the Visible Images of the Invisible Forces that operate on our spirits from God. These Visible Images correspond with those Invisible Forces."

"Why should they do so?"

"Ah, now you have asked me a question which tasks philosophy to answer. I believe they correspond because the Visible Images in Nature exist from the Invisible Forces which they represent, and are their ultimate expression. But that is not our point. It is sufficient just now that they do correspond in all their minute features. Let us take an instance. It is written in the Apocalypse: 'And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.'* You observe that all the luminaries are there mentioned as adorning or aiding the woman."

"But do you really attach importance to the fantastic visions in the Book of Revelation?"

"I do. The more fantastic they appear the more difficulty is there in reconciling them with the theory of an earthly origin. No rational man would of *himself* have penned such incongruous descriptions, especially if he desired that they should be accepted as sober truth. That the author of these visions intended his readers to believe in them is obvious from every line, and particularly from the solemn warning at the close that no mortal was to add to or take from the things that were written."

"Well," said Willie, "I scarcely supposed you would regard the Revelation as anything more than a kind of poetical embodiment of the phantoms of a vivid fancy. I know that

'The lunatic, the lover, and the poet
Are of imagination all compact,'

and while I would not include the writer of the Revelation among the two former, I should be inclined to rank him among the latter."

"According to your view, he would have produced a work of imagination without any specific object. The prince of dreamers, Bunyan, when he wrote his 'Pilgrim's Progress,' made his dream so obvious that a child can understand it. His object is apparent. The prince of poets, Shakespeare, when he wrote his 'Midsummer Night's Dream,' had an object—to produce a spectacle and an entertainment. But in your view the Revelator imagined vagaries a thousand times more wonderful than those of the 'Midsummer Night's Dream,' and wrote them with no object whatever unless it were to bewilder and perplex. Had it been the product of human intelligence there would at least have been an attempt at probability. Shakespeare never intended his dream to be taken for anything more than a work of fancy, but John intended his vision to be received as fact, and yet he has outdone all imaginative writers of ancient or modern times."

"Then improbability and incongruity are the characteristics by which we may distinguish divine from human writings?" said Willie with a touch of sarcasm.

"Not necessarily so. I want you, however, to perceive that the writer intended the Revelation to be received as sober truth, and therefore, had he written from intelligence and imagination, and not described by command things heard and seen, he would have worked within reasonable limits. But he has done no such thing. He has laid such a tax on the credulity of his readers as no writer working according to the laws of thought and reason would dare to do."

"Well, I will not dispute the point. It is a strange book, and certainly it is surpassingly strange that any one should have written it unless it were based on experience. That experience, however——"

* Rev. xii. 1.

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"But, Willie," said Hettie, "you forget; all these vagaries may be only the chaff that preserves the wheat."

"Right, lassie," he said laughing, "I had forgotten."

"Well, now to our subject," I continued. "First, there is the woman who was so gloriously adorned. She was a married woman, for she travailed with child. How often is the Church likened to a woman and the Lord to her husband! "Thy Maker is thy Husband, the Lord of hosts is His name." Christ is called the Bridegroom and the Church His bride. Acceptance in heaven is said to be going in to the marriage. The woman therefore in this case corresponds with the Church, because the union between God and His people is of a similar intimate and holy character to that which subsists between a husband and a wife."

"Ah," said Willie, "I see. The woman is the Church, and the sun is the Lord. The woman clothed with the sun is therefore the Church clothed with God."

"True. But observe the beauty and the fulness of the correspondence of the sun with the Lord. The sun is the source of heat, and the Lord is the source of the fire of Divine Love that glows in the Christian's will. The sun is the source of light, and God is the source of the Heavenly Light of Truth that shines in the Christian's understanding. The union of these two, of the heat and the light, in spring and summer, clothes the earth with beauty. Just so, the Love and Truth of Heaven united in the Christian life and experience clothe the spirit with angelic grace and loveliness. The woman, as we have agreed, corresponds with the Church, and so does the Earth, as I said this morning, and as perhaps we may be able to see more fully by-and-by. Is not the earth clothed with the sun? Not only is there day by day wrapped around the earth, cold and dark in itself, a splendid covering of fire and light, but that fire and light call out from the hard bosom of the earth a pure mantle of green and gold and crimson and ethereal blue, and this mantle is filled with blessings for the sons of men. As the earth is thus clothed with the sun, so is the loving, faithful Church clothed by God, wrapped in the effluence of Himself and in the virtues which that effluence creates and reveals."

"Then we understand," said Hettie, "that the vision of the woman clothed with the sun was a prophetic view of the Church clothed with the spiritual grace and moral beauty which emanate from God."

"But the Church," said Willie; "what is it? There are so many Churches."

"I told you before that by a Church I do not mean any particular ecclesiastical organization. There are two things, and only two things, in existence—God and man. All other things are merely adjuncts. God is infinite, and therefore underived love and wisdom; man is finite, and therefore derived love and wisdom. Thus by the Church I mean Man so far as he has become receptive of God—so far as he has responded to the Divine heat and light, and is adorned with that heavenly virtue which is 'the beauty of the Lord our God.'"

"I think I discern tolerably well the symbolism, or, as you call it, the correspondence of the sun, and the appropriateness of the figure of the woman clothed with or embosomed in its beams. But what of the moon on which she stands?"

"The moon also has its correspondence with God."

"Ah, I see," he said quickly; "'the moon under her feet:' the Church is supported, sustained, upheld by God."

"Think of the Church as reformed and regenerated Man, and you will see how fine is the correspondence. The great characteristic of the sun is heat in which there is light, and therefore it is the correspondence of the Lord as to His Love in which there is Truth. This love it is that clothes the soul with beauty. The great characteristic of the moon, however, is light—light separated from the heat which gave it birth. It therefore corresponds with the Lord as to the Light of His Truth. Truth does not clothe the soul with grace and wrap it in celestial splendour; but still it is the support of the entire mental fabric, and gives it a standing place in the blaze of the Divine glory."

"The Church rests on the rock," said Hettie.

"Yes, and the Rock is the Word. The Church is sustained by the Word, which, while men are wrapped in the darkness of merely natural science and feeling, is a moon flooding the atmosphere of thought with its soft light like a revelation from heaven."

"I go with you a long way," said Willie. "I go with you to the extent of recognising the propriety of these symbols. But the writer might have understood them without any special inspiration."

"The writer says it was a vision which was shown him, and that he was commanded to write the things he saw. There is no evidence that he understood them. I think the inference is that he did not understand them."

"Well, I will remember your exhortation, and I will not be too argumentative. I understand your exposition thus far. The woman clothed with the sun and the moon under her feet is——"

"The affectionate Human Spirit filled with Divine Love and sustained by Divine Truth," said Hettie with much fervour.

"It could not be more aptly expressed," I continued. "The woman was also crowned with twelve stars. Now we want the correspondence of the stars."

"Their beauty is discernible only at night," said Hettie. "Then they are, as Byron says, 'the poetry of heaven,' for the skies are after sunset musical with their silent voices. They dazzle the eye with their splendour in the dark, but at the sight of the sun, as Milton says, they 'hide their diminished heads.'"

"Your pretty remarks, my dear," I observed, "exactly suggest the correspondence of the stars. They are the bright points of faith, which are beautiful enough by themselves, but of no account in the golden dawn of universal love. The stars, in fact, correspond with the Knowledges that shine in the understanding, and which in the night of the Church's coldness and darkness attract attention and absorb admiration. But when the Day Spring is up in the will, and all the spirit is ablaze with love, who thinks of, or indeed is enabled to discern, the small points of faith and knowledge which, however beautiful in the old state and conspicuous in its darkness, are lost in the new?"

"Yes, I perceive," said Hettie; "it is a very backward condition of the Spirit when Knowledge alone is observable. It reminds me of Longfellow's beautiful verses on the light of the stars. He says in one of them,

'There is no light within my breast
But the cold light of stars.'

It is a very forlorn state of the soul which is there depicted."

"But it must be remembered that Divine Knowledges are important," I observed. "In the absence of a pure love and a noble faith they are guides by which to steer over the great sea of life. They make a large figure in the Word of God. The stars fought against Sisera, because all Divine Knowledges fight against the wrong-doer. The great he-goat in Daniel trampled upon the stars, because the evil man, the goat destined to be on

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the left hand, tramples knowledge of right and wrong underfoot. The dragon with his tail in this chapter of Revelation drew down the stars and cast them to the earth, because the great dragonic power of sin casts down and obliterates all knowledge in the high places of the mind."

"Those cases are certainly remarkable," said Willie, "and demand attention."

"Then it is said of Jesus in the Revelation," said Hettie, "that He had in His hand seven stars, because all the Truths which enlighten human minds are in the Divine grasp."

"But now, observe, this woman was crowned with twelve stars. She corresponds in this respect with the Church crowned with the knowledge of divine subjects. Twelve denotes ALL. Therefore her coronet of twelve stars is the emblem of the adornment of all heavenly knowledge."

"Your exposition is now tolerably clear," said Willie. "The woman is a symbol of the Church embosomed in Love, supported by Truth, and beautified with Knowledge."

"Yes. It is the representative of the soul in all respects *filled*. Filled with Love as to the will, with Faith as to the understanding, with Knowledge as to the memory."

"And does this correspondence, as you call it, pervade the Bible?"

"It pervades the entire Word of God," I continued. "The sun, moon, and stars, made on the fourth day, are descriptive of the Love, Faith, and Knowledge associated with the fourth stage of our heavenly progress. The sun, moon, and eleven stars making obeisance to Joseph are representative of the Love, Faith, and Knowledge of the Church subordinated to the Divine Joseph, Christ, from whom they emanate. The sun and the moon standing still while the Israelites destroyed their enemies are the Love and Truth of heaven lending their light to aid the soul in the extirpation of its lusts. The sun, moon, and stars which Joel prophesied should be dark and fall from heaven in the last days, represented Love, Faith, and Knowledge which had expired in the last days of the Jewish Church, when the people sat in darkness and in the valley of the shadow of death till the Day Spring from on high again shone on them. The sun, moon, and stars which Christ said should disappear immediately before the Son of Man should be seen coming in the clouds with power and great glory, are the Love, Faith, and Knowledge which were to die away before He should come again to restore them."

"Well," said Willie dubiously, "that certainly is somewhat more rational than the ordinary way of understanding those passages. That the natural luminaries should be affected—be darkened and fall to the earth—is what no thoughtful person can accept. I should be glad to learn that your view is true. This matter of correspondence goes deeper than the desultory expositions you gave us at Christmas, and appears to reduce the thing to a system, and I suppose I might say a science?"

"It is a science," I remarked. "In these days science is confined to natural subjects; in the early days it dealt with spiritual subjects. Scientific men now approach Nature as if it were a corpse to be dissected, and they investigate its bone and sinew and muscle. The scientific men of old saw Nature as the framework of a living creature and studied it, seeing the life that ran through it and moulded it. We live in the iron age of practical mechanics, and all science is mechanical. Those who lived in the golden age of practical religion, when heaven blossomed on earth and man had it an Eden, occupied themselves with spiritual thought, and science was vital. We have a science of physical effects and remain shut up in them. They had a science of spiritual causes which opened all things to their gaze. That science dealt with the correspondence of things natural to things spiritual. We are trying feebly to revive it."

"And, Willie," said Hettie, "it will be to us amid the corn eyes to discern, hands to gather, power to rub, and will to eat."

"Excellent!" he exclaimed, laughing and passing his hand over her glossy locks as they drew nearer to the window where the two planets were moving slowly through the calm heavens in loving fellowship.

"How peaceful and how beautiful!" he continued.

"And yet, Willie," said Hettie, "earth is but the shadow of heaven. If the shadow be so fair, what must the substance be!"

THE ANTIQUITY OF INTELLECTUAL MAN.

A work called "Tropical Nature, and other Essays," has lately been published by Mr. Alfred R. Wallace, which gives a shortened account of his labours in many fields. One of these is necessarily connected with the antiquity and origin of man, as Mr. Wallace's name is closely connected with the views on this subject, which Mr. Darwin has popularized. Though Mr. Wallace believes man's physical structure is a development from the lower animals, he cannot conceal the difficulties which surround the subject, because (1) the earliest known crania are of a higher type than the average European of to-day; (2) if man was developed from the ape, he must have existed through the Tertiary age, though no traces of this existence have been found. We may therefore make our own deduction, that both from the high type of the crania we have found, and from the lack of all traces, not yet discovered, linking him to the anthropoid ape, the probabilities are even from the outside aspect of science the same as the New Church from its interior view has always taught, that man was created later and "by distinct and higher agencies." The digest of the article given in a review of the work which appeared in the *Echo* of August 13th will be found of much interest.

"Most interesting of all are the pages which treat of the antiquity and origin of man. Our author says he would gladly have avoided the subject; his readers will be heartily glad that he did not do so. Of course, Mr. Wallace believes that man was coeval with the extinct mammals of the Pleistocene period; and he points out that no special pleading can explain away a fact like that of Kent's Hole, near Torquay, where 'remains of man are found beneath two separate beds of stalagmite, each having a distinct texture, and each covering a deposit of cave-earth having well-marked differential characters, while each contains a distinct assemblage of extinct animals.' He reminds us that less than twenty-five years ago a paper from the Torquay Natural History Society, confirming previous accounts by Messrs. Godwin-Austin, Vivien, and M'Enery, was rejected by a great scientific society *as too improbable for publication*, whereas now 'Man's vast and still unknown antiquity is hardly disputed by any well-informed theologian; and the present generation of science students must be puzzled to understand why the earlier discoveries should have been met with such universal incredulity.' Man's development too, from some lower animal form, must, Mr. Wallace thinks, be conceded on all hands; even a Roman Catholic anatomical professor, Mr. St. George Mivart, fully

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adopts it as regards physical structure. The fear now is not that objections to these new views will be exaggerated, but that they will be overlooked. Hence, since opposition is the best incentive to progress, the value of such books as that by Mr. Southall. Amongst difficulties Mr. Wallace points out the fact that the earliest known crania (of the Engis and Cro magnon caves) show no mark of degeneration; *the latter surpass the average of modern European skulls*, whereas they ought to be of less capacity than those of the lowest savages. Again, to have developed simply by selection, from anthropoid apes, man must have existed in vast numbers all through the Tertiary age. If, therefore, continued researches fail to bring any proof of such existence, there will be a strong presumption that he began much later, and by a much more rapid process of development—*effected, i.e., by distinct and higher agencies*. Mr. Wallace's grand point, however, is the antiquity of intellectual man. He quotes Mr. Albert Mott (Address at Liverpool, 1873), to the effect that our most distant glimpsès of the past are still of a world peopled, as now, with men both civilized and savage. He alleges the wonderful sculptures on Easter Island; the North American mounds, accurately drawn on a vast scale in geometrical forms, and combined with carvings of thoroughly intellectual un-Indian faces; and, lastly, the great Pyramid, a marvel of perfection in building and measurement, as works each of which marks 'the culminating point of an ancient civilization, of the earlier stages of which we have no trace or record whatever.' He concludes, therefore, that while man's advance in material progress has been pretty steady, his intellectual and moral development reached almost its highest level in a very remote past. The whole question is intensely interesting, and the pages which Mr. Wallace devotes to it are full of matter for thought."

THE HAND AND ITS CORRESPONDENCE.

(*Continued from page* 338.)

IT is worth while just to allude to the position of the hand. Placed at the extremity of the arm, it participates in all the freedom which that limb possesses, so that it commands a wide area, turns readily to each point of the compass, touches any position of the body, raises itself high above the head, and easily reaches the ground. It can revolve in a circle, describe a straight line, trace all sorts of regular curves, or run into the wildest and most eccentric zigzags; all which motions and service would be impossible to it were the arm wanting and the hand joined to the trunk only by the wrist. By this arrangement also the hand acts as purveyor to the other senses, and ministers as messenger, servant, and labourer to all the body's requirements.

Such then being the multiplied uses, the varied expression, and the elaborate construction of the human hand, we may readily infer that, if there is any truth in the science of correspondence, we shall find in the hand a notable instance of the doctrine and a confirmation of its truth. And accordingly it is so; for no material object in the world of nature seems to have a completer or more direct symbolism than the human hand. We will go at once to the fountain-head of all our knowledge on this subject, Swedenborg's "Arcana Cœlestia."

The hand, fingers, arm, shoulder, staff, rod, etc., when used in the Divine Word signify power and authority, especially the right hand; and when spoken of Jehovah or the Lord, His omnipotence, the exercise of this power is represented by stretching forth the hand or staff, as is constantly done by Moses, the Divinely-appointed agent in the deliverance of the children of Israel from Egypt; and in Jer. xxxii. 21, it is said, "Thou hast brought forth Thy people from Egypt with signs and with wonders, with a strong hand, and with a stretched-out arm." Joshua also was commanded to stretch out the spear in his hand towards Ai when that city was taken, nor did he draw back his hand till the destruction was complete. So in the fight with Amalek, when Moses held up his hand Israel prevailed; when he let it down Amalek prevailed. Therefore when he became weary Aaron and Hur stayed up his hands till the going down of the sun. In Isaiah's prophecy of the Incarnation, it is said, "The government shall be upon His shoulder, and He shall be called the Mighty God," etc. The Lord's ascension into heaven to sit on the right hand of God was the fulfilment of the prophecy; for all power was then His in heaven and earth. Because regeneration is wholly of the Lord, the regenerate are frequently called the work of the hands of Jehovah; and on the other hand, men's evils and falses, being from their own proprium of will and understanding, are also called the works of *their* hands. Uzzah's laying hold of the ark, which represented the Lord, was significative of self-derived power, or man's proprium, and for his sin he died. So Jeroboam's hand, representing self-ability, was dried up when he put forth his hand against the man of God. Lot, you remember, was visited by two men or angels. The two angels represent the Lord's Divine Human and the Holy Proceeding; Lot represents those who are principled in the good of charity. When subsequently Lot was in great danger the men put forth their hand and brought him into the house to them and shut the inner door. Thus we are taught that the Lord powerfully aids, protects, and guards against hostile attack all those who are in the good of charity. That redemption was effected by the Lord alone in His omnipotence is manifest from Isaiah lix. 16, "The Lord saw no man, and wondered there was no intercessor: therefore His arm brought salvation to Him, and His righteousness, it sustained Him." By His own power the Lord overcame the hells, and thereby glorified or made Divine the human in Himself. In John x. 17, 18, He says, "I lay down My life of Myself. I have power to lay it down, and I have power to take it again." As God could not effect these purposes otherwise than by taking the Humanity, just as a man cannot work without arms or hands, therefore the Humanity is styled the arm of the Lord. Isaiah xl. 10, "The Lord will come with strong hand, and His arm shall rule for Him." Isaiah l. 1, "Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up as a tender plant," etc. A man's hand appeared in the midst of Belshazzar's impious feast, and wrote on the wall his condemnation. Well might his countenance change and his lords be astonished, for they had recklessly blasphemed the name of the Lord and defied His power; and though the meaning of the writing was unknown, their knees smote one against another in their fear, from the feeling that a Divine force was bringing on them a deserved retribution. In like manner the New Testament might furnish abundant proof of this correspondence between the hand and the power of God. "Come," said a certain ruler to Jesus, "come and lay Thy hand on my daughter, and she shall live. Jesus went in and took her by the hand, and the maid arose" (Matt. ix. 18); "Jesus touched the eyes of two blind men who besought His aid, and their eyes were opened" (Matt. ix. 29); "Jesus took the little children in His arms, put His hands upon them, and blessed them" (Mark x. 16).

Hundreds of passages might be selected in addition to the above to show that power of every kind is ex-

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pressed in the Word by the hand; and the contexts of these passages, if time sufficed to analyze them, would prove full of instruction as to the interior principles involved and the spiritual ends which were thereby accomplished. But this must be left for individual research and meditation.

Divine Love and Wisdom, No. 220.—"Since the powers of the whole man are determined principally to the arms and hands, arms and hands in the Word mean power, and the right hand superior power. . . . The angels that are with a man know from action alone, which is effected by the hands, the state of a man as to his understanding and will, and so on. It has been told me that this is the reason why inauguration into the ministry is performed by the imposition of hands, and why touching with the hand signifies communicating."

No. 59.—"The Divine is in all and everything of the created universe, consequently the created universe is the work of the hands of Jehovah, as it is said in the Word, that is, the work of Divine Love and Divine Wisdom, for these are understood by the hands of Jehovah."

PAIRS.

No. 127.—"Pairs in all parts of body that love and wisdom may be one and act as one."

No. 409.—"From the conjunction of will and understanding, and the marriage of goodness and truth, it comes that there are pairs in man, two brains, lungs, eyes, ears, nostrils, arms, hands, loins, feet, etc., and where not pairs right and left. All this is because good respects truth that it may exist, and truth respects good that it may be."

As the natural hand then and spiritual power are the correspondences of each other, it will not surprise us to find that the reflection of this truth is seen in many of our customs, and in various expressions of our common speech. We give the hand for friendship, and withhold it to show estrangement. A father lays the hands on the head of his child in blessing; and in marriage hand takes hand in token of full union. We hold up the hand to signify assent; we clap the hands to applaud; and we clasp and raise them when we pray. We wring the hands in sorrow; and we kiss hands to express affection and homage. We station an honoured guest on the right hand; and we place the hand on the heart in pledge of our sincerity. We bind the hands of an enemy to render him powerless; and opening the arms wide in welcome to a beloved one, we bring them together again in the close pressure and the warm embrace. And as the affections of the will and the thoughts of the understanding descend from their beginnings in the brain to the very ultimates of the spiritual body, and so most certainly influence more or less the material frame, there may be some shadows of truth in the gipsy's rude science, who pretends from the lines of the palm to decipher the destinies of her dupes; and even the handwriting of a person may for the same reason afford some faint clue to the character of the writer. In mesmerism, you know, the hands play an important part, as if they were the points, like those in electrical experiments, whence stream the vital forces that produce the strange results. In the days of chivalry the mailed glove was drawn from the hand and thrown down in challenge to mortal combat; and it is not so very long ago that the touch of the king's hand was thought to have the power of healing disease.

As for the expressions of our ordinary speech that bear witness to this law of correspondence, from which law their meaning and force arise, here are some examples: The hand of time destroys all things. Death lays his *clay-cold* hand on kings. I cannot attend to that matter, for my hands are full. He has plenty of work in hand now. That event must strengthen his hands. They went along life's pathway hand in hand, happy in each other's love. He acted in an under-hand manner. Who has now the upper hand? He gave his hand, with his heart in it, to Francesca. You are a capital hand at chess, but a wretched one at billiards. They rule with firm, but gentle hand. That fellow is close-handed. He came out of that business with clean hands. Understand, a fair white glove may hide a filthy hand. Even-handed, hard-handed, an open hand, a liberal hand, a strong hand, short of hand, long hands, idle hands, busy hands, have all their special signification, and I may finish this paragraph by informing you that the Government has changed hands, and that the Conservatives now hold in their hands the reins of power.

Such is the testimony we give unconsciously in our common talk to the science of correspondence.

"That unworthy hand," the exclamation, as he thrust it into the fire, of the martyr who had signed with it the recantation of his protest against the doctrines of Popery, is a further proof of the instinctive tendency to regard the hand as the symbol and its action as the embodiment of the soul's energy, whether displayed in unworthy effort or in noble deed.

With his wonted felicity of perception and expression, Shakespeare has made use of the hand in the tragedy of Macbeth especially, concentrating in and upon it, as the real fancied instrument of dreadful deed, all the fierce tormenting thoughts of the guilty soul. I will read the passages alluded to, though to many of you they are doubtless familiar enough (Act ii. scene 2; act v. scene 1).

In what other way could consciousness of sin, intensity of remorse, the agony of the worm that dieth not, and the fire that is not quenched, be so powerfully, so graphically, so convincingly expressed.

The poets also bear their unconscious testimony to the influence of the same law of correspondence. In expressing the idea of Divine Power by the hand and its action, Thomson says—

> "With what an awful world-revolving power
> Were first the unwieldy planets launched along
> The illimitable void! Thus to remain
> Amid the flux of many thousand years,
> That oft has swept the toiling race of men,
> And all their laboured monuments, away,
> Firm, unremitting, matchless, in their course;
> To the kind-tempered change of night and day,
> And of the seasons ever stealing round,
> Minutely faithful: such the all-perfect Hand,
> That poised, impels, and rules the steady whole."

And Addison again, in his paraphrase of the twenty-third Psalm, "The heavens declare," etc., thus closes the hymn—

> "What though, in solemn silence, all
> Move round this dark terrestrial ball?
> What though no real voice nor sound
> Amid the radiant orbs be found?
> In reason's ear they all rejoice,
> And utter forth a glorious voice;
> For ever singing, as they shine,
> The Hand that made us is Divine."

A further testimony to the fact of this correspondence may be recognised in the tendency we feel and the efforts we make to bring the inward forces of our being into outward act and deed. The essence of life seems to be ever pressing forth from its inmost invisible sphere to be embodied in the material and tangible region of existence; and never does time fly so quickly, or content come so fully to the mind, as when the hands are busy in some congenial work, whether of duty or recreation. Why, I

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verily believe it is no common privilege possessed by the woman that "her work is never done;" that she is called upon by domestic necessities and uses to set her hands to the thousand occupations required in the arrangements of the house and the supply of the family wants. The thought indeed has come into my mind that if, after discharging the especial duties of the day, whether of the intellect or of the hand, the man too had some regular handiwork to take up, not difficult or exhaustive, but necessitating only unanxious attention and easily-acquired skill, he would be all the happier at the close of the day, and would haply be furnished with an additional check upon that extreme devotion to cigar and meerschaum, which is so characteristic of the present day. Yes, would not *he*, think you, deserve to be regarded as a real benefactor to his kind who should provide for the man such an employment as I have alluded to for his leisure hours, the counterpart of the woman's needlework, etc., but (for the lords of creation shrink perhaps too nervously from all idea of participation in feminine occupations) having about it sufficient of a masculine character to make it in method and purpose thoroughly distinct.

And now to give this matter somewhat of a practical turn. The state of the hands forms an important element in the pleasure of existence. Everybody, as a rule, finds his personal comfort increased by the right condition of his hands as to soundness and cleanliness, and sadly lessened by the absence of these qualities; and there is consequently an instinctive tendency to avoid all possible harm to them, and to neutralize the evil effects if injury has been inflicted. If the hand be wounded by cut or blow, we salve, anoint, and bind it up, in order to restore it to its normal condition of ease and readiness for use; if soiled by dirt from any employment, we carefully cleanse it from the stain; when benumbed with cold, we gladly hail, for its resuscitation to life and feeling, the sun's warm ray or the blaze of the cheerful fire. An injury to the hand seems to rob us of power and confidence in ourselves more than any other kind of hurt; and the results in impotence, the impatience, the despair, and the impious railing at fate, caused by the loss of the hand when Providence is ignored and self rules, are freely portrayed in Scott's story of the "Fair Maid of Perth."

Will it be regarded as a mere fancy if the thought is expressed that this careful cherishing and management of the hands in individual cases should have, and indeed for the most part really has, its counterpart in our domestic, commercial, and social arrangements?

R. A.

(To be continued.)

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER XVI.

IN contrast with the *st* words, implying fixedness, may be placed a series equal in extent, and of similar origin, the primary allusion conveyed in which is to *motion*. The leading feature of this large and very interesting series is *fl*, which letters represent, like *st*, a purely elementary sound, one which comes of the spontaneous and untutored movement of the organs of speech—at all events in the Aryan races. The gentle and sustained flow of breath required for the utterance of *fl* is the exact type of what the letters depict when employed in words: it points clearly also to the origin of this new example of an onomatopœtic base, and to its ultimate fecundity when shaped into a root; for with the Aryan races of man—the races which have distinguished themselves in language and intellect, and whose languages contain nearly all the literature of the world—if with no other races—the desire to speak of movement seems to have almost invariably found its vocal outbirth in a gently modulated expiration, such as *fl* is produced by, and usually to have given it this identical form, or at all events one of the forms into which *fl* is naturally convertible. The variations have been into the nearly allied *pl*, *bl*, *pr*, *fr*, and *br*, these six sounds, reckoning *fl* as the primary one, different as their symbols may appear upon paper, being all naturally exchangeable, more or less, and subject, in all the languages which contain the base we call *fl*, to be substituted for one another. The oldest forms of the fraternity are probably *pl* and *fl*. The chief portion of the derivatives have been furnished by these two, and especially by *fl*, which for convenience may therefore be regarded as the root-sound; unless indeed the root-sound is better considered to consist simply of *l*—not the letter called *el*, but the sound heard at the end of fill, trill, while, eel, gale, etc. It is not improbable that some, perhaps many, of the words belonging to the series now coming before us, though now possessed of an initial *f* or *p*, did in the beginning, or ancestrally, begin really and simply with *l*, the *f* or *p* getting prefixed, in course of time, under the command of the great law which so constantly makes the sound an "echo to the sense." No doubt there are words containing the letters *fl*, *bl*, etc., which do not refer to motion, and which are of totally different etymology, just as the letters *st* occur in numbers of words not referable to *sto*. These, it is needless to say, do not in the least degree affect the general argument, nor do they interfere with the substantial fact that with the Aryan races *fl* represents movement. The actual first-born of course it is now impossible, as with the earliest derivatives of *st*, to determine with certainty. It is easy, nevertheless, to conceive of their general character, by contemplating the features of their undoubted offspring. Among these we have the Sanscrit *plu*, which signifies to float or swim; the Greek φλέω, φλύω, πλω, πλέω, πλύω, βλύω, βρύω, etc.; the ancient Latin *flo*, *fleo*, *fluo*, and various old Gothic bases; terms, in every instance, extremely simple in construction, and which describe motion in the most easy and expressive manner possible. In due time these gave birth to progeny of their own, just as, abreast of them, στaω, *sto*, and *stâm* became prolific parents, and at last we have the terms of our current phraseology, such as float, fly, flow, blow, which are modifications of the Anglo-Saxon *fleotan*, *fleogan*, *flowan*, *blawan*.

As with all other words, while the circumstance of material or physical movement was thus provided with a designation, these *fl* words became at the same moment, by virtue of the natural harmonies of things, appellations for every variety of emotional and intellectual movement. Every derivative of *fl*, directly it was framed, took its place in the language of metaphor. Had not the fact a thousand parallels, nothing would be more curiously worthy of our attention, in regard to language, than that there is no kind of motion, either among visible or invisible things, but may be denoted, if we please, by some word founded on this simple *fl*. We talk of the flying of birds, the flowing of water, of the flitting of the butterflies among the flowers. Is this to be the all in all of the sense of the words? Never, so long as words have a meaning for mankind. "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall *flow*

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unto it." Virgil says of the Greeks, disheartened by the long resistance of Troy, "*fluere spes*," literally, their hope began to *flow away*. In our own colloquial we daily employ such phrases as flow of feeling, flow of fancy, flow of spirits, flow of ideas, flow of language, flow of sentiment, all of which secretly present to the mind, and in the most agreeable manner, the idea of a running stream, whence it is but a step to cite the stream itself.

"I know where by life's wayside
There is a crystal spring,
Where sometimes I sit down and sigh,
But oftener sit and sing.
None tarry there so long as I,
Or there so often be,
For its streams for no one outward flow,
As they flow out for me.

In the driest days of summer,
Its current sweeps along;
The winter brings no ice to freeze
The music of its song;
And like a good thought of the soul,
That wanders out to bless,
It every day still deeper grows,
Instead of growing less.

Ask you, my love, where by life's way—
On what delightful ground—
This crystal spring, so rich and rare,
Is ever by me found?
Look down into your heart, dear love,
As I into thine eyes,
And while I trace the outward flow,
Thou may behold the rise!"

Take the other words above cited, or their equivalents, and they supply figures equally vivid or touching. "The wicked man *fleeth* when no one pursueth." Thoughts of old times are said to *flit* across the memory. In adversity, it is a very ancient experience that false friends *fly* away. Many compound words involve precisely the same idea, supplying some of the most beautiful metaphors in common use. The "affluents" of a river are the little streams which carry tribute to it: "affluence" is the state of one to whom wealth is constantly flowing. So with the word influence, the verb form of which is used by Virgil to describe the roll of the Eridanus into the "impurpled sea." Figuratively it denotes that species of action of one person or thing upon another by which some of its own properties and virtues are caused to pass over or "flow in" to them.

"I, from the *influence* of thy looks, receive
Access in every virtue; in thy sight,
More wise, more watchful; stronger if need were,
In outward strength;"

a most beautiful picture of the sunny blessings which those whom we dearly love, unceasingly yet unknowingly shed upon our hearts; not so much by what they say or do, as through the medium of the heavenly sphere which flows from them like the fragrance from some scented tree. Let any one think for a moment of the face of her whom in his soul he loves best in the world, and he will become sensible that in her sweet, though unconscious and secret influence, or *inflowing* for good, lies her most powerful and enduring charm.

In*flux*, which is the same word in another shape, appropriately describes the benevolent activity of God with regard to His creation, it being solely by the constant "inflowing" of life from Himself that it is sustained in health and beauty. People are prone, however, to think of God merely as a Creator who *acts*. As if it were possible that, not as a Creator subsist for a single moment if that the world could constantly act into it, and thus pres did not con- creation. Confluence, again, is e it in the order of its the point where two

rivers unite or "flow together." Hence it is applied to the harmonious union of men's opinions. Superfluous is literally "flowing over;" figuratively, more than is needed. A wave is in Latin called *fluctus;* thence comes our figurative verb to *fluctuate*. *Fl*uency is the quality of speech which makes it resemble the easy flowing of a smooth river, in Latin *flumen*. An inundation we call a *flood*; and as the incursion of moral evil is like the terrible, overwhelming, and devastating effects of a flood, Scripture constantly applies this name to the ungodly and the powers of darkness:—

"I sink in deep mire, where there is no standing;
I am come into deep waters, where the *floods* overflow me."

"Let not the *water-flood* overflow me,
Neither let the deep swallow me up."

"If the Lord had not been on our side,
When men rose up against us;
Then they had swallowed us up alive,
Then the waters had overwhelmed us,
The stream had gone over our soul."

"The waves of death compassed me,
The *floods* of ungodly men made me afraid."

There is a fine parallel passage in the "Suppliants" of Æschylus (469-471). Horace, too, says of Ulysses, that in spite of all his perils and hardships, he was "never overwhelmed in the waves of adversity." The *pl* form of the original word furnished the Greeks with πλέειν, to sail. Thence a ship was called πλοτον, and a sailor πλωτὴρ. The voyage was designated πλόος; wealth acquired by sailing, or commerce, was πλοῦτος; thence, on the same great principle so often illustrated, the term was applied to riches in general, and to the mythological presiding deity of wealth, Plutus. The idea which gave πλέειν to the Greeks reappears in the Anglo-Saxon name for a ship, *flota*, whence our modern word "fleet," signifying a number of ships in company. In the ancient *pl* we find the beginning also of the Latin *pluvia*, the rain, as in the beautiful picture of dying Euryalus, when compared to poppies beaten down by showers, "too heavy for their weary necks." From the French verb *pluvier*, derived from the Latin word, comes the name of the bird called the *plover*, which is said to delight in rain and a watery habitation.

Naturally associated with the moving of water is the idea of *filling*, such as comes of its continued flow. Hence, with the Greeks, the rising of the tide was called πλήμη, the "filling," just as in English to-day we speak of its "ebbing and flowing." Hence likewise the original form of the Greek word for "many," πλέος, afterwards changed to πολὺς, the former giving the comparative πλείων. How forcibly is the idea of rapid flowing conveyed by this word, set forth by Xenophon: ὄχλος πλείων καὶ πλείων ἐπέῤῥει—"multitudes still more and more poured in upon them" (Cyrop. vii.) Hence, likewise, the Latin words *plus*, more; *plenus*, full; and eventually, through various channels, or "proximate roots," the English com*plete*, *ple*nitude, *ple*nty, *ple*nteous, am*ple*, re*ple*te, com*ple*ment, *ple*thoric, sup*ple*ment, sup*ply*, sur*plus*, accom*plish*, re*ple*nish, etc., all of which convey the idea of "filling" or "filling full," and place before the mind, in the same pleasing, though secret manner as before, the physical occurrence they refer to—high water on the shore, or in a tidal river. The English word *full* is derived from the same source. When we say that we *fully* understand a thing, or that we are *fully* aware of it, it is saying that it has *flowed into* and filled our minds, just as the high tide fills the channel of the river.

Nothing could be more natural than to use a modification of the same root to designate *weeping*. "To weep," accordingly, is in Latin *flere*. But weeping is only an

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outbirth, the physical disclosure of an emotion. Hence the word *fleo* and its derivatives pass on to the designation of the sorrow itself, and to other forms of its expression, such as are called in English grieving, bewailing, mourning, and lamenting. A most beautiful instance of this occurs in Virgil's celebrated description of the bird mourning over the loss of her young, imitated from the fourth Idyl of Moschus:—

> "Qualis populeâ mœrens philomela sub umbrâ
> Amissos queritur fetus, quos durus arator
> Observans, nido implumes detraxit: at illa
> *Flet* noctem, ramoque sedens miserabile carmen
> Integrat, et mœstis latè loca questibus *implet*."

"As mourning philomel under a poplar shade, bemoans her lost young, which the hard-hearted clown observing in the nest, has stolen away unfledged. But *she* sorrows throughout the night; and seated on a branch, still renews her mournful song, and fills all places round with piteous wailing."*

The masterly way in which the words *flet* and *implet* are introduced, greatly adds to the effect of this justly-admired passage. Not that the poet deliberately selected them, for such words are impersonal utterances. It was the genius that was masterly. Virgil, like all other great poets, Shakspere pre-eminently, wrote multitudes of things of the interior beauty of which perhaps he thought little. Great poets, and all true ones, do this continually. It is their peculiar characteristic, and in it lies their inexhaustible and ever-increasing charm. For the conceptions of such are not only complete and beautiful as to their synthetical expression, but complete in every detail of it. What, however, is chiefly present to their minds, and aimed to be expressed, is the general conception, the picture, the thought, or the sentiment. The details, or constituent elements, those which lie in the words spontaneously and uncarefully made use of to embody it, appear to the poet himself merely as the medium of its exhibition. To his readers, on the other hand, they convey so many perfect and distinct ideas. Every beautiful or subtle thought laid before us by the poet is a little landscape. His object in displaying it is to exhibit the *picturesque* of that landscape; he presents this through the medium of an infinite variety of charming objects and particulars, thrown together not with a view to their individual values, but with reference simply to their use in the collective; and these stand like the trees, the hills, and waterfalls of the material landscapes laid out for us on every side by the Divine Ποιητής. The full enjoyment and appreciation of poetry consist accordingly, not only in the recognition of the general or surface ideas, but of the accessory or component ones enveloped in the words, in every one of which there is an individual and peculiar beauty and meaningful symbolism, just as there is in the separate hills, and trees, and waterfalls of the material counterpart to which they owe their being. That beauty is discernible, however, only and entirely in proportion to our knowledge of the æsthetics alike of nature and of language. Hence it is that no man understands the whole of a great poet, because, to do so, he must be acquainted with the particulars of all nature and all philosophy. Every man understands a portion of him, and this portion is ample or circumscribed in the precise ratio of his information, literary and scientific, his knowledge of the human heart, and the vividness and activity of his perceptions of natural harmonies.

* In Moschus the bird is represented as terrified by a snake, which it watches devouring her young. Virgil is imitated in turn by Tasso, in the 12th canto of the Gerusalemme—

> "Come usignuol, cui 'l villan duro invole
> Dal vido," etc.

And again, very faithfully, as in many other passages, by Thomson, in the "Seasons." *Vide* "Spring," 714-725.

This is why all true readers and thinkers feel that old Homer himself is even now only beginning to be understood in the profusion of his beauty. For the same reason it is certain that Shakspere and Milton, Shelley, and P. J. Bailey, and Tennyson, and Schiller, contain stores the unfolding of which will occupy generations. When a great poet is bestowed on the world, he is given not so much for his own day as for the times to follow. "A great poem," says Shelley, "is a fountain for ever overflowing with the waters of wisdom and delight, and after one person and one age have exhausted it of such of the Divine effluence as their peculiar relations enabled them to share, another, and yet another, succeeds, and new relations are ever developed, the source of an unseen and unconceived delight." Let any one reflect on the feelings with which he has read a particular passage of genuine poetry before and after bringing æsthetical considerations to bear upon it, and he will perceive that this is no less inevitable than true.

> "Poetry is itself a thing of God;
> He made His prophets poets; and the more
> We feel of Poesy do we become
> Like God in love and power—under-makers.
> And song is of the supernatural
> Natural utterance; and solely can
> Speak the unbounded beauty of the world,
> And the premortal concords of pure minds."

The man who, by studying external nature, and cultivating his æsthetic powers, qualifies himself to enter into the sanctities of poetic sentiment and expression, and thence draw bright, and noble, and elevating enjoyments, is himself a true poet, though he may never have written a single verse. As the chemist, by means of his magic tests, detects curious and varied substances where other men see nothing but dull earth and stone, so does the former learn to distinguish beauties where the uninformed cry "All is barren!" Instead of only one thing, or one idea, *he* discerns and enjoys a multitude; and by virtue of this, inhabits many worlds at once, and lives a score of common lives. It is with poesy as with botany—

> "The well-directed sight
> Brings in each flower a universe to light."

And as with the wild flowers in their abundance, so is it still with poesy, for God has sown its elements everywhere, over all the earth, "plentiful as hope."

LEO H. GRINDON.

THE CREED OF ST. GEORGE.

THE following is the creed or vow which must be signed by every person received into the company of St. George, the new organization started by Mr. Ruskin to reform corrupt England:—

I. I trust in the Living God, Father, Almighty, Maker of heaven and earth, and of all things and creatures visible and invisible. And I will strive to love Him, and keep His law, and see His work, while I live.

II. I trust in the nobleness of human nature, in the majesty of its faculties, the fulness of its mercy, and the joy of its love. And I will strive to love my neighbour as myself, and even when I cannot will act as if I did.

III. I will labour with such strength and opportunity as God gives me, for my own daily bread, and all that my hand finds to do I will do with my might.

IV. I will not deceive, or cause to be deceived, any human being for my gain or pleasure; nor hurt, or cause to be hurt, any human being for my gain or pleasure; nor rob, or cause to be robbed, any human being for my gain or pleasure.

V. I will not kill nor hurt any living creature need-

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lessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life, and guard and perfect all natural beauty upon the earth.

VI. I will strive to raise my own body and soul daily into higher powers of duty and happiness; not in rivalship or contention with others, but for the help, delight, and honour of others, and for the joy and peace of my own life.

VII. I will obey all the laws of my country faithfully; and the orders of its monarch, and of all persons appointed to be in authority under its monarch, so far as such laws and commands are consistent with what I suppose to be the law of God; and when they are not, or seem in any wise to need change, I will oppose them loyally and deliberately, not with malicious, concealed, or disorderly violence.

VIII. And with the same faithfulness, and under the limits of the same obedience which I render to the laws of my country and the commands of its rulers, I will obey the laws of the society called of St. George, into which I am this day received, and the orders of its masters, and of all persons appointed to be in authority under the masters, so long as I remain a companion, called of St. George.

A CHINESE COMMENT ON "FORSAKING FATHER AND MOTHER."

A CURIOUS comment upon that difficult text of Scripture which says that "Every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life," comes to us from the Chinese, where a somewhat similar sentiment has prevailed. The exposition given by the Chinese is akin to the beautiful lesson for our spiritual guidance which the science of correspondences evolves from it. It is taken from the Chinese version of the Lankâvatâra Sûtra: "At this time Mahâmati Bodhisatwa addressed Buddha and said, 'According to the assertion of the Great Teacher, if a male or a female disciple should commit either of the unpardonable sins, he or she nevertheless shall not be cast into hell. World-honoured one! how can this be . . . ?' To whom Buddha replied, 'Mahâmati! attend, and weigh my words well! . . . What are these unpardonable sins of which you speak? They are these, to slay father or mother, to wound a rahat, to offend (*i.e.* to place a stumbling-block in the way of) the members of the Church, to draw blood from the body of a Buddha. Mahâmati! say then how a man committing these sins can be guiltless? In this way—is not love, which covets pleasure more and more, and so produces "birth"—is not this the mother of all? And is not "ignorance" the father of all? To destroy these two is then to slay father and mother. And, again, to cut off and destroy these ten *kleshas*, which, like the rat or the secret poison, work invisibly, and to get rid of all the consequences of these faults (*i.e.* to destroy all material associations), this is to wound a rahat. And so to cause offence and overthrow a church or assembly, what is this but to separate entirely the connection of the five *skandhas*. . . . And, again, to draw the blood of a Buddha, what is this but to wound and get rid of the sevenfold bodhi by the three methods of escape. . . . Thus it is, Mahâmati, the holy male or female disciple may slay father and mother, wound a rahat, overthrow the assembly, draw the blood of Buddha, and yet escape the punishment of the lowest hell.'"

IS EVIL A SUBSTANCE?

To the Editor.

OBSERVING in *Morning Light* of July 20th an inquiry respecting the origin of evil, and perceiving that it had been instituted in consequence of reading my essay in the *Intellectual Repository* on that subject, I feel desirous to say a word or two respecting the inquiry, and therefore ask for the privilege of occupying a small space in your serial. I will be as brief as possible, although I should like to say more on the subject.

You are quite correct when you state that the writer's object was to show that the origin of evil was not an origin of substance but of state. Both good and evil may be considered either as substantial or as not substantial, one equally as the other. Although evil may be considered as substantial, yet the origin of evil was not an origin of substance, but it was a process by which substance became evil. The origin of evil was not the origin of a new substance called evil, but it was the origin of a new state of a previously existing substance. It was the perversion of the form of a previously existing substantial subject. In the account given in the Scriptures of the origin of evil, the persons who originated it were the same subjects after as they were before; they did not thereby change their substances, but only their states.

Man cannot produce substance, but he can produce that change in its condition which is called evil. Now although the origin of evil was not the origin of a new substance, still it was the origin of that condition by which substance became evil; the first evil substance being the first substance that was polluted, or the first that received an induced evil quality. It will be seen that although evil is not in itself substantial, but only a state, that the state cannot exist apart from a subject, the state being the condition of the subject of which the evil is predicated. The quality of a subject is always according to its condition, its quality being in the condition. This is demonstrated in the changes of state which man undergoes during his life in the world, from good to evil, or from evil to good; when he becomes evil it is not because his substance is first changed, but because his state has changed. And, on the other hand, when man changes from evil to good, it is not because of a change which has taken place in his substance, but because he has determined to become good, and by that determination has formed an orderly state in himself. There being no evil substance created, and man being unable to produce any, there is none existing now but what has been made so by the induction of a disorderly state. All evil is the result of the misuse or abuse of man's powers; it originated with him, and it exists in him, and also from him in what is exterior to himself. When we speak of evil substance, we are not to think of some *thing* which was originally corrupt, nor of any *thing* that existed at all, there being no such thing at the beginning; but it is to be thought of in connection with man, and as originating in him as its sole cause. Everything at the beginning was pronounced by the Creator to be "very good."

It may be asked by some, If evil be only the perversion of a form or a subject, how can it be substantial? Evil as substance is not only perversion; it is a perverted subject, therefore substantial. Evil is not, and cannot be, abstract perversion, there being no such thing; it must be thought of in connection with a substantial subject, substantial evil being a distorted subject. Evil is substantial because it is the perversion of a substantial subject, and a perverted subject is neither more nor less than a subject perverted, or a subject in a distorted condition, the subject being substantial whether perverted or not, and such as is the subject such also must be its substance.

From what is thus briefly stated, it is hoped that the inquirer will be enabled to see the difference between evil as a state and evil as a substance. God was the cause of the substance, but man was the cause of the state; and the subject together with its substance receives a quality and a denomination from its induced state. Hence it will be seen that if there had been no evil as a state, there would have been no evil substance. S. S.

ITEMS OF INTEREST.

A work on "The Philosophy of Existence," by E. G. Kelley, M.D., was published recently. It treats in four books of the history of deities, of heaven, of demons, and of the infernal regions. The author seems to have the liberality which springs from having no opinions of a marked nature of his own on these topics; and he quotes the Lord, Paul, Swedenborg, Parker, and others with equal impartiality. The work as a whole may be termed a catalogue of speculations on the subjects of which it treats. With reference to the marriage relation in heaven the following is given: "Swedenborg said that there are marriages in heaven as well as on earth, although differing greatly in nature. 'In heaven the husband acts as that part which is called the understanding, and the wife as that which is called the will.' But Swedenborg is

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careful to leave us this comforting assurance: 'In marriages in the heavens, however, there is not any domination exercised by one party over the other, for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife.'"

A representative to the late Conference has had his organ of congruity disturbed by the selection of music made on the Sunday following the close of the session. This he has embodied in the following query: Was it because of the arduous labours of Conference, and the dispersion of its members to their respective homes, that the organist of the Temple, Salford, played for his two voluntaries on Sunday evening, the 18th inst., "The marv'lous work behold amazed" (Hayden) and "Blest are the departed" (Spohr)?

Mr. Jón A. Hjaltalin, of the Advocates' Library, Edinburgh, is at present engaged in making a translation of "The Evening and the Morning" into the Icelandic language. There is no doubt that it is an excellent work for the purpose, and it is pretty sure to be extensively read. When Swedenborg's "Divine Love and Wisdom" appeared in Icelandic some ten years ago the people were all asking one another, "Have you read the new book?" and it was a matter of general public interest to an extent that no other translation of a work by Swedenborg ever has been, or perhaps is ever likely to be. This will be a beginning of collateral New Church literature in Icelandic.

The *Bombay Gazette* of December 13, 1877, has the following paragraph, which will be of interest in making our Indian convert better known to the New Church here: "We learn that the Right Hon. the Secretary of State for India has been pleased to send, as a present to our well-known citizen Rao Bahadur Dadoba Pandurung, a copy of a new and splendid edition of Patanjali's 'Mahabhashya,' with Kaiyyata's 'Bhashya-pradipa' and Nagojibhatta's 'Bhashya-pradipoddyota,' in six volumes. This erudite and elaborate work on Sanscrit philology has been got up in the ancient Hindu style, and published at the expense of the State. All the copies are intended to be offered as gifts to distinguished scholars and to learned Societies. His Royal Highness the Prince of Wales, in his recent tour in India, distributed a few copies to the learned Societies and University libraries in this country. This valuable gift is a deserved recognition of the philological acquirements of Mr. Dadoba Pandurung, whose name has been intimately associated with the operations of the Educational Department from its foundation, his school works having been, as they still are, recognised as text-books throughout this Presidency."

The Swedenborg Society have sent during the present month a copy of "A Hindu Gentleman's Reflections respecting the Writings of Swedenborg" to every Christian minister and missionary, both native and foreign, throughout all India. As the total number considerably exceeds a thousand, and as the carriage of each copy from England to India is expensive, it is to be hoped that the Society will be adequately supported with the funds required not only for this purpose, but for its presentation to every newspaper at home. The work—as has already been shown—is of character to command attention, and when we have such a work it is advisable so far as our means will permit to have it reviewed as widely as possible. A review will be read when an advertisement will not. A favourable review is of the greatest possible use, and just next to one of that character an unfavourable review, or indeed a review in any shape, is likely to be of service in attracting attention to our views.

Public press notices still continue to be received of the work of Dadoba Pandurung. The *Argus*, a Liverpool paper, says, "The little work is evidently what it professes to be, the production of a genuine Hindu, who has come to the conclusion that the truth is to be found in the peculiar form of Christianity which was expounded by Emanuel Swedenborg. The style of the Oriental convert to Swedenborgianism is not particularly easy or graceful, but it is always simple and clear, and those who wish to obtain in a small compass a fairly trustworthy and comprehensive exposition of the doctrines of the New Jerusalem Church will find in this neatly got-up tractate just what they require." The *Northampton Mercury* says, "A store of food for thought will be found in 'A Hindu Gentleman's Reflections respecting the Writings of Swedenborg.'" The *Freemason* calls it "the work of a cultivated and educated Hindu." The *Hastings and St. Leonards News* comments upon it thus: "Few subjects are more worthy of study than the mental phenomena presented by the different religions of the world; and when any theological views are expounded by those who believe them, they have a very different appearance from that given by persons who reject them. We like to hear a man put his own case. There is more to be learned from it than from another man's way of putting it. This 'Hindu gentleman' does not convince us that the common Church view (if we may call it so) of Christian theology is wrong; but he has certainly interested us by his reflections on religion. It is a thoughtful pamphlet."

There is perhaps a disposition among every organization to connect with itself as many great men as they can. An illustration of this is given in the efforts which have been made both in this country and in America to show that Swedenborg was a Freemason. Though these claims have been discussed and refuted in Dr. Tafel's "Documents concerning the Life and Character of Swedenborg" in a manner thoroughly satisfactory to ourselves, and, we should think, to every impartial reader, it is pleasant to see that even in Masonic organs the real facts of the case are being admitted. In the *Freemason* of August 24th occurs the following: "Some of our readers may be aware that there is a so-called Masonic Swedenborgianism, which professes, as we understand, to deal with the mystical reveries of him whom some one has termed 'a dreamer of dreams,' and after whom it is named. *That Swedenborg was a Freemason is more than doubtful, indeed it is pretty certain that he was not*, but that his aspirations after and panoramic representations of a New Jerusalem—'cœlestis Jerusalem'—found favour with the mystic school of Martinism, in France, in the last century, and was thence introduced into England as a *soi-disant* Masonic-Swedenborgian system, is a matter of history."

SUNDAY-SCHOOL LESSONS.

JESUS AND THE WOMAN OF SAMARIA.

September 8, *Morning*.—John iv. 1-10. The Lord's baptism is especially to communicate the living principles of truth and love to the purified will and understanding. His disciples, as ministers of His Word, can communicate the knowledge of religion and dispense the outward means of salvation. Therefore it was that the Lord baptized not with water, but His disciples. His leaving Judea and going again into Galilee shows an apparent desire for self-preservation, but really for the preservation of the principles of truth and good, in which He is present with us. Like all the Lord's journeyings, this represents progression during His life here in His glorification, now in our regeneration. The city of Sychar, near the ground which Jacob gave to Joseph, signifies the good of the natural man, which when transferred marks its elevation into the spiritual. Jacob's well is the Word of God, at which Jesus, being wearied, sits, when through labour and trial our faith in His truth and our love of His goodness become weak. The woman of Samaria represents the semi-Gentile state. The request of the Lord, "Give Me to drink," is still made to each of us, and we gratify His ardent desire for the salvation of His people when we return to Him what we have received from Him, and especially when we give to each other. The disciples having gone to buy meat signifies something of merit in their efforts. The surprise of the woman at Jesus' request typifies the separation of truth and good. That the Lord asks not to receive but to give is shown by His saying, "If thou knewest the gift of God," etc. Truth is at first only knowledge, but when we connect it with the Lord it becomes living truth. "Thou hast nothing to draw with, and the well is deep," expresses the sentiments of those who know and believe only in the letter of the Word, and can conceive of nothing higher, "whence then hast Thou that living water?" Jacob gave us this well—the Word was revealed to the Israelitish Church. "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst," teaches that the natural sense is exhaustible, but the spiritual is inexhaustible, and is able to supply the spiritual nature of man both in this world and throughout eternity.

FIRST INTERVIEW BETWEEN SAMUEL AND SAUL.

September 8, *Afternoon*.—1 Sam. ix. 15-27. The first meeting of Samuel and Saul was peculiar; for while the latter was seeking his father's asses, natural truth of a humble kind, the former had learned from God Himself that Saul was intended to exercise a higher rule than that which was indicated by his quest and by the object of that quest. This, however, is not uncommon, and is an illustration of the truth of the saying that "Man proposes and God disposes." Saul's acknowledgment of the smallness of the house of Benjamin, and of his being the least of all the families belonging to it, indicates humility, which is always a quality that precedes exaltation by the Lord's choice, as pride, the opposite quality, is by common experience said to precede a fall.

BIRTH.

On July 20th, at 6 Cumberland Villas, Turnham Green, W., the wife of Mr. John F. Howe of a daughter (Rose Alice).

DEATH.

On August 14th, 1878, Edith Emily, only child of Joseph William and Emily Tonks, entered into the life immortal.

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A NEW-CHURCH WEEKLY JOURNAL.

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THE CREED OF THE NEW CHURCH.

CHAPTER VIII.

THE SACRED SCRIPTURE.

"I believe in the Sacred Scripture, as being the Word of God, or the Divine Truth itself; which is the fountain of wisdom to angels and men, and is able to make me wise unto salvation."

THE DIVINITY OF THE WORD.

NEXT in importance, as an essential of religious faith, to belief in God must surely rank conviction respecting the documents which claim to be His Word. Indeed, in some respects, an assurance upon this subject demands the first position. For since it is impossible to determine what should be thought about God except by investigating the Scriptures, to estimate these rightly, and to employ sound principles in their interpretation, are evidently fundamental necessities of accurate theology.

Yet opinion concerning Divine revelation has always been singularly vague. The three most ancient creeds of Christendom, which are incorporated in the services of the Church of England, are absolutely silent as to what constitutes the Word of God, or respecting the nature of inspiration, or the manner in which the sacred records should be received and understood. Hitherto, indeed, the Bible has been venerated as holy, and has been accepted, at least throughout the Reformed Churches, as the final standard of belief, and the supreme law of conduct. But this submission has been, in great measure, an unintelligent acquiescence in a sacred mystery. For while some parts of Scripture have shone with a light so clear and helpful as manifestly to declare them the eternal rules of morality and justice, by far its greater portion has been entirely sealed from comprehension, apparently quite obsolete in its meaning, and wholly without practical relationship to the circumstances of modern life. Until the last fifty or a hundred years this obscurity has not prevented a sincere but blind and superstitious reverence for the entire Bible as indeed the inspired Word of God. The human mind was previously so constituted, the influences operating upon it from without and from within were of such a quality, that men were able, without intellectual difficulty or the compromise of spiritual principle, to accord to the Scriptures this general and indefinite acceptance. But the unseen and visible surroundings of mankind are now alike altered. The understanding can no longer profess belief in what is unintelligibly mysterious; the conscience can no longer receive, as of Divine sanctity and authority, any records which do not convince the enlightened reason and sympathizing heart that they are the worthy utterances of infinite wisdom and love. Accordingly the free-thought and inquiry which characterize our age have not hesitated to apply their keenest tests and most searching analysis to the collection of books which form the Holy Bible. In no department of literary investigation has textual criticism been more microscopically minute, or the comparison of document with document and statement with fact, real or supposed, been more severely strict. And while scientific scholarship has thus rightly exerted all its strength to prove to the utmost the claims of the Sacred Scriptures, speculative philosophy has employed its most daring arguments and theories to reduce to the weakest dimensions possible, if not to destroy altogether, the doctrine of Divine inspiration. Nor can it be denied that these able and persistent assaults have succeeded in exposing the fallacy of some opinions long cherished in Christendom, and thus in demonstrating the necessity for wiser convictions respecting the Word of God, and for a new ground of defence and attack in the contentions of the Church with unbelievers. At present, however, the tendency of the religious world is to modify its ancient prepossessions in the wrong direction. In nearly every denomination which assumes to be a stronghold of orthodoxy, we find acknowledged leaders of thought, of sterling conscientiousness and unquestioned intellectual power, who affirm their adhesion to principles which we cannot but regard as fatal to the authority of the Bible, and subversive of any genuine faith in a Divine revelation. The Scriptures, it is argued, do not constitute the Word of God; they only contain that Word. Thus their inspiration is merely partial; the writers having indeed been taught and guided by God, but only in a general manner, which left them free to insert their own comments, and to enforce their message with their own explanations and illustrations. Some portions of Scripture, therefore, are wholly Divine; others are only partly so; some are entirely human; while some are absolutely and dangerously false. No definite and sufficient test is suggested by which to decide whether any particular statement of the Bible is the authoritative dictate of infinite wisdom, or the fanciful and empty utterance of erring human conceit. Hence it seems ominously certain that unless some clear and convincing doctrine of inspiration can be discerned, yielding a definite and satisfactory system of Scriptural interpretation, the religious world will rapidly sink into an estimate of the Divine Word so low as to amount practically to the blankest deism. The necessities of the age require that mankind should possess principles which shall reconcile the Sacred Scriptures with the recent marvellous extension of spiritual and intellectual liberty: which, while avoiding any violation of documents always reverenced by the Church as holy, shall inflict no outrage on the divinely-given faculties of reason and intelligence; and shall neither discountenance nor deny the well-ascertained facts of natural science, since these too are truths received from God, being statements of the laws whereby His providence governs the material universe. In confident but humble assurance of doctrines which effect this reconciliation, then, the New Church affirms, in her Creed, "I believe in the Sacred Scripture, as being the Word of God, or the Divine Truth itself; which is the fountain of wisdom to angels and men, and is able to make me wise unto salvation."

And, firstly, let it be well understood that Scripture emphatically asserts this claim; thus that we are not advancing on its behalf, as some recent objectors to its supreme sanctity have alleged, pretensions which its writers would have rejected. Not only is it expressly affirmed that "the Lord gave the Word" (Ps. lxviii. 11), but the application of this phrase, "the Word," is so defined in various statements of the Bible, especially in the New Testament, as to enable us to pronounce at once on certain portions of Scripture as unquestionably included in its meaning. Thus the Mosaic writings are evidently so comprised, since our Lord Jesus Christ, Himself the Incarnate Word, expressly declares it. "Moses said, Honour thy father and thy mother; and, whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through

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your tradition" (Mark vii. 10-13). The prophets, again, continually present their utterances under the Divine sanction; attesting every statement by an authoritative "Thus saith the LORD," or an equally emphatic "The word of the LORD came unto me, saying"—whatever particular message the scribe proceeds to rehearse. Indeed Jesus teaches that all Scripture constitutes the Word of God, and is by its very nature irrefragable. "Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John x. 34-36.) The Apostle Paul bears similar testimony: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 16). Indeed his language in the original is far more explicit as to the Divine origin of the sacred writings than even in our version; the six English words "is given by inspiration of God" being expressed in the Greek by the single term θεόπνευστος (*theopneustos*), which literally signifies "God-breathed," and implies that the ideas and words of the entire Scripture were indeed breathed into the writers by the Spirit of God. A few translators, amongst them the late Dean Alford, render this passage, "Every Scripture inspired by God is also profitable for doctrine," etc.; but the accepted version seems far superior. Thus, not to enter upon the philological grounds of our preference, is it not self-evident that "Scripture inspired by God is profitable"? Is it conceivable that Timothy, or any Christian believer, should require an assurance of so manifest a truth? But if the apostle's purpose was to affirm the Divine origin and character of everything written in the Word, the value of his testimony is at once apparent. For to the natural mind it is by no means obvious that all Scripture is profitable. Many of its statements seem obscure, many of its requirements are felt to be distasteful; and it is at once a necessary and salutary caution which admonishes us that, whatever the first impression, all Scripture, being inspired by God, has its Divine use and helpfulness, which the reverent disciple should seek diligently to discover. We conclude, therefore, that notwithstanding the elliptical form of the original Greek, Paul did not intend to suggest the possible existence of any Scripture which is not given by inspiration of God; but that he meant to state the fact so clearly expressed in our Authorized Version, that all Scripture is breathed by the Most High, and therefore has the very strongest claims on our respect and obedience. Very similar is the testimony of Peter, that "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21); where, likewise, the word "moved" is the equivalent of a much more forcible Greek term, φερόμενοι (*pheromenoi*), which means "borne along" as by a rushing wind, thus, lifted entirely out of themselves by the controlling power of the Divine Spirit. Indeed the true idea of inspiration seems well expressed in the last words of King David: "The Spirit of the LORD spake by me, and His word was in my tongue" (2 Sam. xxiii. 2). Therefore the Sacred Scripture claims to utter the mind, not of its human penmen, but of Jehovah, who spake through them; and to be the word, not of Moses or Samuel or Isaiah, of Matthew or of John, but, in the strictest sense possible, the Word of God.

But how, it may be objected, can we assent to this pretension? Does not the Bible exhibit many peculiarities which seem inconsistent with so high a character? Is not a large proportion of its contents occupied with mere trivialities? with levitical minutiæ respecting the construction and furniture of the Ark and Tabernacle, and numberless particulars as to the superseded worship of a nation which, at its mightiest, was comparatively obscure and feeble, but which is now practically extinct? Are the elaborate details of the numerous sacrifices practised by the Jews, their complicated system of clean and unclean meats, their ceremonial washings, their legal feasts and fasts and other various observances, worthy of so prominent a place in a volume purporting to be a revelation from the omniscient God? Does not the book contain inconsistencies and contradictions of statement, fatal to its acceptance as a production of the infinitely perfect Mind? How can we reconcile, for instance, the declaration "Fury is not in Me" (Isa. xxvii. 4), with the assurance that "God is angry with the wicked every day"? (Ps. vii. 11)—how harmonize the assertion, "Of old hast Thou laid the foundations of the earth, and the heavens are the work of Thy hands; they shall perish" (Ps. cii. 25, 26), with the apparent denial involved in the proposition that the Lord "laid the foundations of the earth that it should not be removed for ever"? (Ps. civ. 5.) Does not the Bible contradict scientific truth? How do the well-ascertained and indubitable facts of geology and astronomy accord with the Mosaic cosmogony propounded in the early chapters of Genesis? And, worse than all this, are not some parts of this so-called Word of God open to objection on the score of a very questionable morality? How should a sensitive conscience and a tender heart regard many of the actions recorded in its pages with apparent approbation? What should we think of the craft of Jacob (Gen xxvii. 1-40), whom nevertheless Jehovah loved? (Mal. i. 2)—what of the cruel treachery of Jael (Judges iv. 18-21), whom Deborah the prophetess styled "blessed above women"? (Judges v. 24). Is it possible to regard the exterminating wars of the Jews as indeed undertaken by command of the God of love? or to view, otherwise than with shuddering abhorrence, declarations like the malignant aspiration of the Psalmist concerning Babylon—"Happy shall he be that rewardeth thee as thou hast served us; happy shall he be that taketh and dasheth thy little ones against the stones"? (Ps. cxxxvii. 8, 9.) Can the Being by whom such language was inspired be, in truth, the same Lord who is declared "gracious and full of compassion, slow to anger, and of great mercy;" yea, as "good to all, and His tender mercies over all His works"? (Ps. cxlv. 8, 9.) We confidently answer, Yes; and that His infinite beneficence and wisdom are just as present in these more obscure portions of His Word, as in those passages which offer an instructive and delightful meaning on their outmost surface. But how do we substantiate this opinion?

The very force of the objections to which we have alluded suggests their explanation. Any person receiving a communication which appears at first sight unintelligible or worthless, while he is at the same time assured that it contains a message of deep significance and essential value, would at once suspect a cipher. He would suppose that the actual words and ideas conspicuous on the surface of his letter conceal some hidden meaning, of which they are the precise equivalents, and to which, when rightly interpreted, they will supply a complete clue; and he would endeavour, not to expose the apparent inconsistencies of the covering beneath which his communication lies hid, but to test its fitness for the purpose it is designed to serve, by seeking a key to its elucidation. Just in the same manner, therefore, since the plain literal meaning of the Scripture is thus burdened by so many difficulties, while the

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reasons for regarding them as Divine and precious are so numerous and weighty, we, too, may reasonably inquire whether the mere outer sense is the only or the chief portion of the Word which claims attention; or whether, beneath the seeming imperfections and obscurities of its letter, there does not exist some interior and higher wisdom, entirely harmonious and beautiful in all its parts, and such as may constitute a worthy revelation of infinite intelligence and goodness. Now several very weighty arguments confirm this expectation.

Firstly, the Scriptures themselves lay claim to such a sense. No one can study the sacred volume carefully without observing its continual allusions to some meaning other than that conspicuous on its surface. And this is noticeable not only in portions of the Word which are evidently of an obscure character, and where a spiritual interpretation might naturally be expected, but also in places which seem perfectly literal and simple. Take, as an illustration, the seventy-eighth Psalm, which consists of a summary, remarkably complete but wholly unadorned, of the history of the Israelites from their deliverance out of Egypt to the call of David to the throne. Yet how does the Psalmist introduce this plain unvarnished chronicle? He says, "I will open my mouth in a parable, I will utter dark sayings of old" (ver. 2); thus teaching, in the most positive manner, that even those parts of Scripture which record actual facts are so arranged by Divine wisdom as to contain likewise a parabolic reference to other and more spiritual truths. This inference is further confirmed by the numerous New Testament explanations of Old Testament incidents, as containing meanings more profound than their historical obvious allusions. Thus Paul says of the unquestioned events narrated of Abraham, Sarah, and Isaac, of Hagar and Ishmael, "Which things are an allegory" (Gal. iv. 24), which he proceeds to explain in connection with the two covenants of the Law and the Gospel. The rock in Horeb he spiritualizes as a type of Christ (1 Cor. x. 4), the Fountain of living waters; while he declares the outward circumcision of the flesh to be but the carnal symbol of an inward purification "of the heart; in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. ii. 28, 29). Peter also interprets the deliverance of Noah and his family from the Flood by means of the ark as a figure of baptism (1 Peter iii. 20, 21); and the writer of the Epistle to the Hebrews continually labours to prove the spiritual significance of the whole Jewish system, and its vital reference to the circumstances and necessities, the duties and the hopes of Christians. Thus we find abundant evidence to regard the entire series of Scripture history as parabolic; valuable not only for its literal interest as a record of Divine dealings with individuals and nations that have long since passed away, but as affording perpetual instruction for the support and guidance of every soul. And if this be true of the Jewish histories it must also be true of the Jewish laws and ceremonies, and of the prophecies and Psalms. If we admit the figurative character of what is obviously the most literally exact portion of the Word, we cannot consistently deny it to those parts which are manifestly susceptible of a spiritual interpretation. The ceremonies prescribed for the observance of the representative race must therefore symbolize obligations incumbent upon all of whom that race were types: the prophecies addressed to them must, in like manner, shadow forth Divine messages to every "Israelite indeed" (John i. 47). But on this subject we are not left to mere inference, however obvious; since both the law and prophets are declared in the clearest manner to be vehicles of an interior wisdom. Why otherwise should the Psalmist pray, "Open Thou mine eyes that I may behold wondrous things out of Thy law"? (Ps. cxix. 18.) If the Jewish code presents on its surface all the significance and instruction it was intended to convey, whence the necessity, to its discernment, of this special illumination? And even granting that the prayer, when originally offered, was intelligible independently of the existence, in the Mosaic precepts, of a spiritual meaning, how, on any other supposition, can it be brought into practical relationship with our necessities, or used with propriety as a supplication of Christian worship? Unless the law had indeed "a shadow of good things to come" (Heb. x. 1), and was verily significant of duties to be performed and blessings to be realized under some fuller dispensation, this petition is, for us, utterly unmeaning. If, however, the Jewish law is thus representative, if now we are bound spiritually to discharge its precepts, and are capable of spiritually enjoying its rewards, the prayer is even more appropriate for us than for those by whom it was originally used. Thus, also, and only thus, can we understand our Lord's words, "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil" (Matt. v. 17). He came to supply the realities of which the outward observances of the Jewish system were the types; to "fill full" the old law, and extend its application beyond the superficial letter, by enforcing the claims of its inner spirit; to show that hatred contains murder, that impurity involves adultery, that worship is not a matter of ceremonial ritual, but of self-sacrifice in spirit and in truth. What should we apprehend, moreover, from the statement respecting our Lord after His resurrection: "Then opened He their understanding, that they might understand the Scriptures?" (Luke xxiv. 45.) Surely it implies that the Scriptures contain an inner wisdom which He only can reveal; that since, as already quoted, "all Scripture is given by inspiration of God" (2 Tim. iii. 16), therefore all Scripture must embosom something of Divine and infinite wisdom, which only the Divine and perfect Interpreter can fully make known. And it is in this inner and profounder meaning, and not in the mere superficial ideas of the letter, that God's book declares its true worth and glory to consist. "It is the Spirit which quickeneth," says our Saviour; "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John vi. 63). As He is Himself the incarnate Word (John i. 14), it follows that the entire Scripture must be regarded as His utterance; and as it is recorded of His personal ministrations when visible among His people, that without a parable spake He not unto them" (Matt. xiii. 34; Mark iv. 34), so likewise it results that the entire Scripture is necessarily cast in the parabolic form. Hence the reason for the forcible and most suggestive statement of the Apostle, that "the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). The natural man, however, can perfectly apprehend the subjects which commonly lie nearest to the literal sense of Scripture; since natural biography, natural politics, natural science, are precisely the themes which he is able to discuss and understand. The inference is therefore imperative that "the things of the Spirit of God" are higher and deeper than the topics usually conspicuous in the letter of the Word; consequently that the letter must contain some profounder and holier wisdom by virtue of which alone it acquires its sacred and Divine character. To regard the Scripture simply as a natural book, produced by processes similar to those employed in the compositions of mere finite minds, and to be judged by the same natural and out-

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ward standards, is thus to rob it of all its distinctive life and character; whereas to seek throughout its pages for spiritual allusions to the Lord, and to man's duty here and his immortality hereafter, is to perceive it as indeed mighty to guide, to help, and bless. Hence it is most momentously and practically true that "the letter killeth, but the Spirit giveth life" (2 Cor. iii. 6). In judging the Divine Word, therefore, let no one fear the obscurities and difficulties which beset its surface. Rather should these very circumstances point to the nobler and more vital wisdom to which the Scriptures themselves bear such frequent and emphatic testimony. Just as the terrestrial world often hides beneath its most sterile wildernesses the costliest metals and the brightest gems, so, not seldom, the Bible enshrines beneath an unpromising exterior truths of the most lustrous and precious worth. For, as we have seen, it claims the existence of an inner spiritual sense in every part, and declares that in this essentially consists its value, its Divinity, its life.

JOHN PRESLAND.

RAO BAHADOOR DADOBA PANDURUNG.

AN EPISODE OF THE MUTINY.*

IN lately recounting the services of Sir Frank Souter in the Ahmednuggur Collectorate in 1859, we were reminded of an account we published twelve months ago of the cool and intrepid conduct of a Native Magistrate in the same Collectorate during the height of the mutiny. We refer to Rao Bahadoor Dadoba Pandurung. The story is so full of interest, and the courage he evinced on that occasion will ever reflect so much credit upon him, that the account will bear repetition.

"In 1852, when the appointments of Deputy Collectors and Magistrates were, for the first time, opened in this Presidency, the Board of Education, in recognition of the services of Mr. Dadoba, strongly recommended him to the favourable notice of Government. On this recommendation he was appointed Hoozoor Deputy Collector and Magistrate at Ahmednuggur; and subsequently, in 1856, was, at his own request, transferred temporarily to Tannah. From the month of May 1857 till about the latter part of the year 1858, during which the mutiny was raging in India, the services which Mr. Dadoba rendered to the State in that most critical time were of great importance. Towards the end of the year 1857 the wild and plundering tribes of Bheels and Ramooses, yielding to the temptations of the time, rose in large numbers in the hilly tracts north and west of Ahmednuggur, with the intention of entering upon a career of turbulence. In a conflict with these people, Captain J. Henry, then Superintendent of Police in that zillah, was shot dead, and also a few men of his corps; and though these tribes were then routed and forced to abandon their position on the hills near Nandoor, some of them had the audacity to assemble again in considerable bodies on the banks of the Moola and Prawara, not far from the village of Wassoonda, as will be presently further described. The news of Captain Henry's death created a great sensation in all these districts; and to add to the disquietude and difficulties of the time the observance of the Mohurrum approached. The civil authorities apprehending great danger, the Collector, Mr. Frazer Tytler, expressed his wish to Mr. Dadoba to have, as a precautionary measure, the whole of the cash in the Collector's treasury removed to the fort for its safe custody; but he strongly advised the Collector that no such step should be taken, lest it might lead to misconstruction by men of evil designs. Mr. Dadoba, in order further to inspire general confidence, which was then weak, undertook of his own accord to patrol the whole town alone on horseback at night during the continuance of the Mohurrum—a duty which strictly appertained to the police rather than to him as a Hoozoor Deputy Collector and Magistrate. Immediately afterwards it was thought necessary to put into operation Act XXVIII. of 1857 (an act for disarming the populace); and Mr. Dadoba was most unexpectedly selected for the performance of this unpleasant duty. He was then ordered to disarm and disperse the Bheels, numbering some hundreds, who were reported to have bivouacked, as is already stated above, in the hilly tracts not far from the talooka towns of Parnair and Wassoonda, under a leader named Puthajee Naique. Mr. Dadoba cheerfully obeyed the Collector's order, and in his capacity as Hoozoor Deputy Magistrate, unaccompanied by any policemen, *alone* repaired to the spot where the Bheels had gathered, and by pacific and earnest advice, accompanied by a firm declaration to maintain order, communicated to the said Puthajee Naique, he succeeded in dispersing them to their respective homes; at the same time giving up their weapons. Having thus accomplished the dispersion of the Bheels, Mr. Dadoba had a further duty to perform, viz. the securing and taking possession of all descriptions of arms and weapons in the possession of the peaceful ryots and inhabitants of the talooka of Parnair and Seroor, and the pettas of Wassoonda and Kolegaon. In doing this, Mr. Dadoba had not so much difficulty to contend with as in the case before alluded to, although there was much reluctance to be overcome. The performance of this arduous task occupied him for nearly three months."

Mr. Dadoba Pandurung has won laurels in literature as well as in diplomacy; his name has been intimately associated with the operations of the Educational Department from its foundation, his school works having been, as they still are, recognised as text-books throughout this Presidency. As a Sanscrit and English scholar, as a gentleman well read, and well-known for his high character and genial qualities, he enjoys the esteem and friendship of the leading members of society and of all classes in Bombay.

* This interesting episode was printed in the *Times of India* of November 30th, 1875.

CHRISTIAN WORK.

MANY people imagine that Christian work consists only of such occupations as Sunday-school teaching, district-visiting, Bible-reading, preaching the Gospel, and other services, whether remunerated or not, which are rendered "for Christ's sake." No doubt, such occupations are rightly called Christian work. But are not *all* works done from Christian motives Christian work?

However important *Christian teaching* may be, all have not capacity for it; nor are all called to, or wanted in, that sacred office. But all can set an example of *Christian life*, and "example is better than precept." Much as Gospel *teachers* may be needed to call sinners to repentance and newness of life, they are not more wanted than *disciples* willing to hear the Word and bring forth its fruits with patience. The teacher's labours, both in Sunday-schools at home and missions abroad, are too often frustrated by the opposing influence of bad examples and conversation: every one, therefore, whose life and conversation are in accordance with the Gospel, whatever his outward calling, must be an invaluable help to the teacher, and, in all probability, as powerful

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a witness to "the truth as it is in Jesus," as the teacher's own more distinctly "Christian work."

The Lord employs His servants in various ways, in accordance with His Divine Love and Wisdom, that men should learn to find happiness in service. To be useful is to be happy. Even the wicked must be employed, and they are less unhappy even in unwilling usefulness than they would be without it.

There are numberless useful services capable of being done from love to the Lord and the neighbour, and thereby made Christian work. The Lord takes care of the body as well as the soul; for without it the soul could not be prepared for eternity. The feeding and clothing and habitation of the body are therefore as necessary as the education of the mind, and those who minister to the necessities of the one may be in Christ's service, if they do it for His sake, as well as those who minister to the wants of the other. It was wisely said by an eminently pious minister of the Gospel, that a chimney-sweeper might be a better servant of Christ than a clergyman; for he might fulfil his humble but necessary service from a sense of duty and in the fear of the Lord, or even from the higher motive of love to God and the desire to be useful to the neighbour; while the other might fill his higher office from no such Christian motives. If so, the chimney-sweeper's, and not the clergyman's, would be, in fact, though not in name, the really "Christian work."

It is a frequent and lamentable mistake of well-disposed but inexperienced people, to neglect the plain common duties of life for the sake of following some more conspicuously religious, or directly *Christian work*. We are not to judge one another, or to say that any individual may not be really called to forsake a lucrative business and devote his time and talents to religious teaching; but there is in the supposed sacrifice a danger of self-deception. In the ardour of recent conversion it is easy to give up a distasteful, and possibly unprofitable occupation, for the sake of following the more exciting calling of a missionary: far easier than to carry on a humble business in the spirit of the Gospel. It is much easier to talk about Christ, than to keep His commandments; to preach and prophesy in His name, than to cease from working iniquity; to proclaim the truth from pulpit and platform, than to stick closely to the truth in the counting-house and shop. But if Gospel truth is wanted anywhere it is in the daily business of the world and during the six working days. There would seem to be no lack of "Christian work" one day in the week, and apart from trade and commerce; but the chief employment of the bulk of mankind, even in nominally Christian countries, is anything but Christian work, and stands in great need of conversion to the law of Christ.

We want *all work* to be converted into *Christian work*, by doing it in a Christian spirit: that is, in the spirit of Christian charity and faith; in Christ's spirit of love to the brethren, and in faith in His providence and blessing; that His kingdom of heavenly love and peace may come and His will be done on earth as it is in heaven.

It is according to His providence that different men are fit for different employments, some for teachers and preachers, some for masters, some for servants; some for mechanical trades, others for rural labour. All are equally honourable in the Divine sight, if they work sincerely in His service, and not for merely selfish ends.

Now, this being the case, it is plain that each can serve best in that calling for which he has been prepared. According to the old adage, let the cobbler stick to his last. He can make shoes better than anybody else can; why should he leave his useful service to some less qualified man, while he tries another service for which he may not be fit? In making shoes in the best way he can, with honest work and materials, and selling them for what they are honestly worth, he is doing *his* Christian work. It is no mean service; nor is it common, in these days of puffing advertisements, to find things well made and honestly described. Trades of all kinds are degraded by falsehood and sham: many believe that business cannot be carried on without deception. It would be unjust, because untrue, to say that *all* tradesmen are rogues and liars; yet it cannot be denied that there are people who profess to believe in Christianity, who nevertheless hold that business is like war, and cannot be conducted on Christian principles. They tell us that religion and business have no connection; each has its own rules, which must be followed.

What kind of faith is that, which accepts the Gospel in words, but not in deeds? Which acknowledges Christ as "Lord, Lord," but does not what He commands? Which believes more in trickery and misrepresentation than in the providence of Him who said, "Seek ye first the kingdom of God, and His justice, and all these things shall be added unto you"?

A tradesman who sets an example of justice and truth in all his dealings, because it is the will of Christ, does more Christian as well as more difficult work than the teacher who only preaches the name of Christ, and makes light of His precepts. There are *many* who preach Christ crucified, but few who are themselves crucified to the deeds of the flesh. Salvation is preached, but the moral atmosphere remains in an unsalutary state, and will do so as long as the healing precepts of the Great Physician are talked about without being practised. He who sincerely endeavours to keep the Lord always before him, and to do His will in all the common employments of life, whether he talk much or little about religious doctrine, is one of Christ's disciples, and his work truly Christian work. T. C.

KING SOL AND HIS MESSENGERS.

A PARABLE FOR YOUNG AND OLD.

IT was seed-time, and every thrifty peasant was hard at work in his fields. From his throne in the heavens King Sol beheld the scene of activity on the earth, and despatched his trusty messengers, Heat and Light, with strict injunctions to render the husbandmen all the assistance in their power. Rejoiced to aid in so good a work, they disposed of the forces under their control so as to cover both sea and land, and millions of rays were quickly in operation, causing roots to germinate, and plants to shoot, so that the green blades of wheat and grass and orchards in full blossom soon testified to their untiring energy, and nature presented a lovely picture of vernal beauty.

Elated with their success, Heat and Light redoubled their efforts; but were amazed and mortified to find, after a time, that the bright tints on which they had prided themselves faded, the fields were parched up, the flowers drooped their pretty heads, and universal languor prevailed.

As too often happens under such circumstances, discouragement begat dissension in their ranks. Heat complained of the fierce glare of Light; and Light maintained that Heat had been scorching and oppressive. Moreover the rays on land declared that they had been neglected by the rays over the sea, who had not only nothing valuable to show for their labours, but had actually produced vapours that had clouded over and obscured the face of their Great Master on high.

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At last King Sol spake and said, "Why do ye thus murmur among yourselves, seeing that ye are all striving for one common end? My ways are not your ways, neither are your ways my ways. Rest assured, so long as ye are faithful to duty, and carry out my precepts, ye may leave the result in my hands."

And as he finished speaking, lo! the clouds that had shrouded his face burst and descended in refreshing showers over the thirsty land; so that invigorated Nature once more lifted up her head in thankfulness for the plenteous rain. A bright rainbow appeared in the heavens, and was accepted by all as a covenant of peace restored, and as an earnest of future goodwill.

May not all sincere labourers in the Lord's spiritual harvest remember with profit that God has many ways of winning souls unto Himself; and that they will best carry out His will in times of trial by avoiding schism, and working harmoniously together for the general good?

J. C. B.

SEX IN PLANTS.

THE article by J. F. P. in a recent number of *Morning Light* helps somewhat to set this question in a true light, but it is a pity that the writer should have committed himself to criticism of scientific botany, confessing as he does his ignorance of the subject. As a consequence he wastes many words, and falls into sundry errors.

The existence of sex in plants, or, to speak more accurately, in flowers, is a fact too well established to admit of denial. If Swedenborg says that plants do not possess male and female organs, he is undoubtedly wrong from the point of view occupied by scientific men. But still there is no reason to suppose that his knowledge was deficient, or his doctrine erroneous. I believe with J. F. P. that it is quite possible "that both Swedenborg and the botanists may be right," and that the former's statement that all plants are male was made in the sense suggested by him, without intention of denying that the reproductive organs of plants partake of a sexual character. In a general sense it is true that all vegetable life is male, representing as it does the spiritual male element, truth. But even truth itself is of a dual character, possessing male and female elements. Have we not truths of faith and truths of love? so that it is no paradox to say that all plant life is male, and, at the same time, that plants possess both male and female organs.

The analogy between the reproduction of animals and of plants is perfect, excepting that the latter require the help of mother earth to perfect the work. There can be no multiplication of vegetable forms except by the co-operation of the male and female elements, and it is absurd for J. F. P. to talk of his peas and beans presenting him with "large families without ever entering into matrimony at all." For every pod he gathered there had been a marriage union, and without such none of his plants would ever have become "plant mothers." Did he never grow cucumbers or vegetable marrows, and has he not observed that there are as many unproductive blossoms as fruitful ones? Yet without these barren (male) flowers, "plant husbands," no fruit would be possible. He ridicules the expression "plant mothers" used by some botanists, and sarcastically inquires, "Where are the 'plant fathers'?" Any one acquainted with the rudiments of botany would tell him that there are many plants that are essentially male, and others of the same species essentially female; so that, if he will, here are plant fathers and plant mothers for him in abundance.

Again this writer lays himself open to censure, and shows the folly of ridiculing what is imperfectly understood, in his remarks upon plant "eggs." With seeming assurance that he has made a point, he inquires, "If this be the case" (that seeds are in reality plants' eggs), "why don't their 'mothers' hatch them?" We might with equal justice ask this question with respect to reptiles and fishes. If the ova of serpents and the spawn of fishes are really eggs, why don't their mothers hatch them? Are fishes and reptiles not mothers, then, because they commit their incipient offspring to the care of the elements?

With this much of criticism I will now pass to the spiritual aspect of the subject. I felt constrained to point out the weakness of the science and logic of J. F. P.'s article, as I think it is a mistake to attempt to set aside ascertained facts for the purpose of upholding Swedenborg. With the general argument of the writer, however, I entirely concur.

The lessons of plant life in the light of the New Church are most interesting and instructive. We are taught, and may abundantly confirm for ourselves, that all vegetable forms represent intellectual things. Remembering this, the peculiar manner of their reproduction has its obvious lessons. As stated by Dr. Bogg in his exceedingly interesting article, in the same number of *Morning Light* to which I have been referring, plants have no real life. Having no voluntary principle, what appearance of life they possess is entirely unconscious and inactive. For fertilization of the seed they usually require the assistance of bees and other insects for its transmission to suitable localities when formed; they depend upon the winds, streams, birds, etc., while its ultimate growth is only effected through the fostering care of the earth, air, rain, and sunshine. Is it not so with our perceptions and knowledges of truth? Of themselves they are utterly lifeless. The most they can produce of their own accord is a heap of hard dry facts, dogmatic statements, and parrot-learned knowledges; and not even these without the operation of spiritual influences stirring up in our minds the activities of thought, the wind of the spirit, and the spiritual insects which fertilize our knowledge and make it capable of multiplication and expansion. In our intercourse with our fellow-creatures it is scattered to the four winds of heaven to find resting-place perchance in some receptive mind and bring forth fruit, or to be trampled under foot upon the highway.

The analogy of the growth of plants with the development of truth in the human mind is complete and striking. Our Lord continually uses the simile in His addresses and parables. "The seed is the Word." "First the blade, then the ear, then the full corn in the ear." Our first perceptions of truth are like the dry, hard, seemingly lifeless seed. We learn the truth as a task, little heeding at first its significance and power; we store our memories with knowledges as garners with grain. If we keep these knowledges in our memories they will remain dead and unfruitful like seed in a storehouse. But bring them to bear upon our daily lives, plant them in the ground of an honest and good heart, and the seed erst dead is seen to have life, and under the genial influences of the sun of Divine Love, unceasingly pouring its benignant rays into the soul, the rain and dew of doctrine and interior perception produces in succession leaf, blossom, and fruit. It is to be observed that the solid nutriment that builds up the plant is derived from the earth through the agency of the sun and rain. So spiritually no truth really becomes our own except such as has been established upon and incorporated with the deeds of our daily life. This is

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the ground which gives root-hold to the spiritual plant, and from which it derives all its substance and strength.

The blade or leaf corresponds to perceptions and rational apprehensions of truth. Something more than mere knowledge, observe! The truth must be received into the mind first as fact or doctrine, then thought and reasoned upon, and then it will grow and expand, sending root downwards and blade upwards. But this is not the end of its growth. When the meaning and importance of truth is seen, holy aspirations and strivings will arise in the mind, which are spiritual flowers, giving promise of the coming harvest. These, if they remain as mere sentiments, will soon wither and disappear like barren blossoms. But if they make heavenly marriages, holy longings uniting with intelligent efforts, the result will be the fruit of good works, in greater or less abundance according to the quality of the affection and thought which have given them birth.

I have already gone over more ground than is indicated in the heading of my paper, but another thought occurs to me which seems suggestive, and with which I will conclude. I mentioned above that most reptiles and fishes left the care of their offspring to chance, as plants do their seeds. There is also a spiritual analogy here. Fishes and cold-blooded animals generally correspond to intellectual principles; only warm-blooded mammals, I think, represent affectional qualities. Birds, although warm-blooded, do not bring forth their young alive, and represent, as we all know, thoughts; intellectual things, although higher in degree than scientific truths, to which fish correspond.

G. T., Jr.

LOVE ONE ANOTHER.

(John xv. 17.)

LOVE is an inexhaustible subject of thought and meditation; for love reaches from earth to heaven, and from heaven to the Lord, and in all the intermediate spheres of existence between the earth and the Lord love is power, and love is life. Love is the bond which unites the babe and its mother; and love is the nurse by which the babe is initiated into all kinds of knowledge.

Is love, then, a mere blind feeling? It appears so to the eyes of men. But when that which appears as a mere blind feeling to the eyes of our bodies is examined in the light of heaven, which is the light of truth, this blind feeling is seen to be instinct with the life of heaven. It is also seen to be filled with the same life-giving power which dwells in the heat of our sun, and which enables the sun to transform the wintry aspect of our earth into the cheering, invigorating, and inspiring looks of summer.

Love alone also is able to change an evil spirit of hell into an angel of heaven; for love means heaven, while the absence of love and hatred are synonymous with hell.

Love, therefore, is the greatest treasure which we can possess on earth. A heart filled with love feels rich even when oppressed by want and poverty, while he who possesses all the riches of the world and yet has a heart void of love is poor indeed. For many things may be purchased in this world with gold and silver; but those spiritual equivalents of gold and silver, good and truth, or love and wisdom, cannot be purchased by even the greatest outlay of natural riches.

On this account, also, the prophet cries to us: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye good, and let your soul delight itself in fatness," that is to say, in love.

Babes, therefore, are rich indeed in the sight of God, for their little hearts are filled with love, and besides their love they have no other possessions.

On this account, also, angels constantly dwell with them; for the Lord Himself said that "their angels do always behold the face of My Father," and for this reason the coming of a little babe is always a blessing in an earthly household.

Love, however, is a most delicately organized heavenly power, and it can exist and prosper only in a congenial atmosphere of love, and it takes flight as soon as the breezes of altercation and strife begin to blow. Love, also, when once lost can be re-established only with difficulty, and after severe battles fought with the love of self and the world, by which heavenly love, the Lord's own love, had been put to flight.

And yet genuine love, which has descended from the Lord Himself, never abandons the object of its love. A love that abandons a friend at any slight difference of opinion; a love that becomes indifferent at every least slight it thinks that it has received; a love that abandons a friend when "he is under a cloud," is not a true love, the child of God's own love. Such a love is the child of man, a creature subject to space and time, and to the fitful starts of his own selfish and worldly love.

This is not the love which the Lord meant when He said, "These things I command you, that ye love one another;" and in order to impress upon us that in our text He does not mean the changeable, fitful love of men, but the unchangeable permanent love derived from Himself, He repeats this commandment in our chapter in this form, "This is My commandment, that ye love one another, as I have loved you.

A great abuse is made in this world of the word "love." And strange to say, the greatest abuse of this word is made by professed Christians, who have been taught the law of love by the Lord Himself, where He said: "As ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest: for He is kind to the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful."

We see here that sinners also may love and do good. But sinners love with a human love which is selfish and worldly, and they do good from a selfish and worldly love, and, indeed, only to receive reward and thanks and recompense from men.

Genuine love, however, which induces men "to love one another, as the Lord has first loved them," that love continues to love, even though it reap ingratitude for long, and even though its own good be returned by evil.

We so often hear of persons that they are very sensitive, and that their sensibilities are very easily wounded. This is a characteristic of selfish and human love, and not of Christian and heavenly love. Of charity, *i.e.* of Christian and heavenly love, the Apostle says that "it suffereth long and is kind," that "it seeketh not its own, is not easily provoked, and thinketh no evil."

Selfish love, however, which is the very opposite of charity and Christian love, instead of "suffering long," takes offence at every imaginary slight, or at the least approach to what it considers an unmerited rebuke.

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Instead of being "kind," it is then rude and "acts unseemly."

Selfish love, again, always "seeks its own." It values friends, not on account of the good it may do to them, and the love it may show to them, but on account of the good it may receive from them, and the use it may derive from them. As soon as selfish love can no longer profit by a friend it throws his love and friendship aside as a thing of no value.

Selfish love always has a pair of scales in its hand, and balances and weighs whether it will be profitable and useful to be kind and friendly to such and such a person, whether kindness and friendship will not be an expenditure without return in the only form he values. On the other hand, charity, the love which descends out of heaven into the hearts of men, rejoices whenever it is able to impart of its own rich stores of love to others. Charity is no respecter of persons; charity gauges the *hearts* of men, not their worldly position, and their earthly and bodily posessions.

Self-love worships success, but when any one is unsuccessful it thrusts him aside; but charity, heaven-born charity, like the good Samaritan, seeks to cheer up the poor and unsuccessful, it recognises him as a brother in the sight of God, it comforts him in his distress, cheers him up with its sympathy, and strengthens him with its own strength. Charity is merciful, even as our Father in heaven is merciful.

And here we have reached the very essence of charity and Christian love. All those who harbour charity, the Lord's own love, within their breasts are merciful; while those who are animated by self-love are cruel, harsh, rude; they are easily provoked; they first look for the evils and flaws of others, and not for their good points.

This, really, is the essential difference between heavenly and infernal love, by which they may be distinguished and discerned even in this world. Heavenly love, the love of the angels, first looks for the good in others, and throws a cloak over their evils; while selfish love, the love of the devils in hell, first looks for evils and shortcomings in others, which it magnifies, and flaunts in the face of the world. Charity also loves to do good to others unobtrusively and unobserved; but selfish love, which is the same as infernal love, goes secretly about, undermining the reputations and characters of others.

Selfish love also has an evil eye; it is blind for all disinterested, genuine love of the neighbour. Unselfish motives it regards as simple and ridiculous, and it does not believe in their reality. Wherefore, also, it attributes selfish and worldly motives to all kind actions, and to all manifestations of genuine neighbourly love. The same sort of motives it ascribes to harmless and innocent actions. It sees a slight where no slight was intended. An expression of dissatisfaction it regards as a mortal offence; and it puts on an injured look, or the appearance of a martyr spirit, where such looks and such appearances are entirely out of place, and entirely uncalled for. And yet many such persons call themselves Christians, and upon their departure from this world expect at once to be received among the angels of heaven!

Every one may indeed if he chooses, and try honestly, come into a state of genuine love and of practical obedience to the Lord, where He says, "These things I command you, that ye love one another." For if it was not within our power to fulfil this command of the Lord, He would not have given it to us.

We have spoken of the richness of love which abides in the hearts of innocent babes and children. This treasure of heavenly love is safely stored up in the heart of every one; and it may at any time, when we so choose, gush out and animate our actions.

Selfish love dwells only in our lower, and not in our interior and higher nature. The happy feelings of infancy, the kind and friendly sentiments of our youth, are all carefully stored up there. They are ever within call, and they are meant by the hills to which the Psalmist says that he would lift up his eyes, because thence cometh his help.

These innocent, loving feelings are on the hills, in the keeping of the Lord's truth from His Divine Word; and as the Lord Himself is the Word, they are therefore in the Lord's own keeping. On this account also the Psalmist continues, "My help cometh from the Lord, who made heaven and earth" (the inner and the outer man). "He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep." Surely with this promise of Divine help and assistance we ought never to despair, but to be confident that we may with the Lord's help keep His commandment to love one another.

If we would only keep constantly before our eyes this one secret of true love, "To look first for the good, and not for the evil in others." And to do so is by no means so difficult as it sometimes appears; for if we once make up our minds to follow this rule we shall find that there are always two kinds of prompters within us, one on each side. The evil spirits out of the evil treasure of our memory bring up everything derogatory to our friend who has offended us, while our guardian angels bring up every favourable point, and every feeling of genuine friendship and brotherly love which has formerly existed between him and us. The guardian angels also bring forward the Lord's teaching in His Divine Word, which is stored up in our memory, and among these chiefly and foremost the lesson of the Lord's words, "These things I command you, that ye love one another." The lesson of loving one another, not only the members of our own families and our blood relations, but our brethren in the sight of God, however difficult it may appear at first, will become, like all other lessons, less difficult after it has been put in practice a few times. And in fact, instead of finding it irksome to practise, we shall in time find a peculiar delight in obeying this command. For if we once begin "to do good and to lend, hoping for nothing again;" if therefore we do good simply because it is good; and if we love to do the Lord's truth because He has so commanded it, then our reward shall be great, and we shall be the children of the Highest.

The treasure of heavenly love which was laid up in the interiors of our souls during our infancy and childhood, and which constituted our heaven there—this love then descends upon our earth below. It is the bread which descendeth out of heaven, with which the Lord feeds us day by day. Then also the Lord forgives us our debts, that is, all those instances when we have been cruel, selfish, rude, or unkind towards any of our brethren, are then removed to the outskirts of our external nature; yet only in proportion as we ourselves forgive our debtors by repressing all feelings of enmity against others. He who is easily incensed, who harbours ill-will, and thinks evil of his brother before God, does not forgive his debtors, and therefore the Lord cannot forgive his debts.

But with the man who obeys the Lord's command and practises mutual love, heaven descends upon his earth, and in time his whole being becomes as fully imbued with love as it was in the happy days of his infancy and childhood. Then his angels stand again in the

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Lord's presence, and always behold His face, because His kingdom is then established, as in heaven, so upon the earth. Then also the words of the Psalmist are fulfilled: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the good oil upon the head, that descendeth upon the beard, even Aaron's beard; that goeth down upon the mouth of his garments; as the dew of Hermon that descendeth upon the mountains of Zion; for there the Lord commands a blessing, even life for evermore." R. L. TAFEL.

DEAN STANLEY ON THE EUCHARIST.

URBANA LETTER, No. I.

EVER since the appearance of the *May* number of the *Nineteenth Century* I have been looking for some notice in your columns of the remarkable article contained in its pages, by Dean Stanley, on the *Eucharist*. It certainly is too significant a fact to pass without comment in our New Church journals—the public declaration in so conspicuous a channel, by the most influential clergyman of the Church of England, and on the topic of central interest and importance in the Christian Church—of the essential validity of a distinctly New Church principle, and of the pre-eminent importance of its general recognition at the present time. I am sorry that my own number of the *Nineteenth Century* is not at this moment within reach, as I would like to quote extensively from this extraordinary article; but it will be sufficient, perhaps, for me to barely mention the fact that the distinguished writer plainly and boldly lays down the principle that the real power, significance, and worth of the most holy Sacrament of the Supper lies in something far deeper than all those external and ceremonial questions about which the discussions in Church and State are at the present time so violently agitated. There must be, the reverend author insists, something besides literal bread and wine, or material body and blood, meant by the sacred elements of the sacrament; and what these things are in their distinct spiritual and substantial reality, is the object of the Dean's inquiry in his interesting paper. We herein unreservedly admit the existence of a spiritual sense beneath the letter of the Word, and a spiritual power and function behind the outward ceremony of the sacrament. The blood of the Lord must be in some sense the *life of the Church*, something by which the Church now lives and is actually sustained; the bread and the wine are some Divine living elements imparted spiritually by the Lord to His children; and mainly they are the "love to God and to one another" which is the vital principle of the Church's life, and which this Holy Supper is specially designed to keep alive. So interesting is the Dean's earnest effort to get at the very spiritual meaning itself of these holy symbols, so intense is his conviction that here is the essential truth and substance of the whole matter, which when found will serve to dispel once for all the vain controversies as well as mere forms and ceremonies of its administration, that I think every one of your readers will prefer to look up the article itself and read it entire rather than to depend upon my representation of it, even with copious quotations. To a New Churchman the interest of this article will be twofold: partly in its bold and earnest assertion of the fundamental doctrine of the New Church, that there is a Divine, spiritual meaning in every part of the Word of God, which is beneath and distinct from the literal sense, and that without a knowledge of this spiritual sense the sacraments of Baptism and the Supper can never be rationally understood or explained; but also in the manifest inability of the author of this article to evolve, unaided by the Divine light afforded in the revelation given to the New Church, a doctrine satisfactory to himself even of the spiritual meaning of the sacrament, even while admitting the existence of such a meaning and such a doctrine. The confusion amid which the writer labours, in this to him new and bewildering—shall we not say dazzling?—field of exegetical research, is readily accounted for by a New Churchman, who knows how fundamental are the ground meanings of "blood" and "flesh," and "bread" and "wine," how essentially distinct they are, how they correspond to the gradual division and classification of all the universe, both natural and spiritual, into things of *intellect* and things of *will*, into things of *form* and things of *substance*, into things of *thought* and things of *love*; and thus that the Divine "flesh" made "wine" and "bread" and "blood" and Divine nothing else but the *truths* of the Divine Wisdom and the *goods* of the Divine Love. When, therefore, the Dean calls the "bread" and the "wine" rather indiscriminately the "life" and the "love" of the Church Communion, and confusedly the "life" meaning to one or the other element, evidently attaching the or guided by only his human sense, purely arbitrary manner, feels how feeble and uncertain is his handling of so sacred a subject, as compared with the New Church doctrine given to the New Church by the Lord Himself regarding this most holy thing in the Church.

How we would rejoice might we be assured that the reverend writer had himself come, at length, to this source of new light—the doctrine of the New Church as given to the world through the writings of Emanuel Swedenborg, to find here all his perplexities removed, and to see opening beneath that holy letter of the Word, to the charming illustration of which he has devoted so many years of faithful labour, now, that far-reaching depth of spiritual truth stretching away from earthly types and symbols into the bright vistas of spiritual and angelic intelligence and wisdom, and still beyond into the very presence of the Divine Word, the Eternal Love and Wisdom, the Lord Himself, would he not gladly and gratefully throw aside his involved and only half-certain explanations in the face of such a strong, clear, heaven-sent statement as this, which bears on its very face the impress of its Divine origin and authority?—

"The Holy Supper was instituted by the Lord to this end, that the Church might thereby be conjoined with heaven and with Himself. It is thence the most holy of all things in the Church. How this conjunction of the Church with heaven and the Lord is effected can only be known through an understanding of the spiritual sense of the Holy Word. In this sense the Body or Flesh of the Lord is the good of Love, so likewise is the bread: and the Blood of the Lord is the good of Faith, as is also the wine. In no other sense than this do the angels who are present at the celebration of the Holy Supper understand these things, for they understand all things spiritually. Thus it is that a certain holiness of love and of faith flows in from the angels into man, and accordingly through heaven from the Lord; and in this way is that conjunction effected." (See Swedenborg's work entitled "The New Jerusalem and its Heavenly Doctrine," No 210 *et seq.*; also the "True Christian Religion," chapter on the "Holy Supper.")

FRANK SEWALL.

ITEMS OF INTEREST.

The annual picnic of the adult members and friends of the Liverpool New Church took place on August 7th. The place selected this year was Eaton Ferry, some five or six miles above Chester, on the river Dee. Starting at 10.40, they arrived at Chester about 11.30, when it was decided to have a look at this quaint old town, and at the fine old Cathedral, agreeing to meet at the riverside at one o'clock. At that hour they set out in the pleasure barges which had been engaged, accompanied by a small band of musicians, which played a selection of music while the boats sped on their way up the river. Arriving at the Ferry, many of the friends crossed over to Eaton Hall, the seat of the Duke of Westminster, and had a lovely walk through the park and grounds of this magnificent domain, most of the younger friends staying at the Ferry grounds to have a dance, while others not given to dancing wandered about enjoying the beautiful country to their hearts' content. Meeting again at half-past four, they sat down to a good and substantial tea, which was thoroughly enjoyed, getting "under way" for home again shortly after six. With music and singing they had a delightful passage down the river to Chester. Thence to Liverpool, where all arrived safely about half-past nine, concluding one of the most enjoyable meetings that this Society has ever held.

The Rev. G. Gilfillan of Dundee died at Brechin on the 13th August, in his 65th year. He was favourably known as a scholar and divine. His sympathies were broad, and we have reason to know that he was conversant with the views of the New Church, and that he sympathized with them to a large extent.

In connection with a religious contemporary the following suggestion is made, which may strike some of our readers as worthy of adoption with *Morning Light*. We give it. "The *Christian* at public establishments.—A correspondent has just forwarded a sovereign to be used in extending the gratuitous circulation of the *Christian*, suggesting that a copy be sent weekly to each of three hydropathic establishments in Scotland; and that some of our readers, when they have done with their copy, might post it to some such establishment with which they are acquainted, addressing it 'To the Visitors.'"

The annual excursion of the Sunday-school connected with the Dalston Society took place on Wednesday, August 21st. The scholars, under the care of the superintendent and teachers, and accompanied by the minister and several members of the Society, proceeded by railway to Chingford, near the celebrated hunting-lodge of Queen Elizabeth. In addition to the unrivalled attractions of Epping Forest, the sports usual on such occasions were freely indulged in, and, favoured by splendid weather, a most delightful day was spent. Messrs. Noel, Radford, and the other teachers worked hard to ensure the comfort and safety of their young charges: they were abundantly repaid by the complete success of their praiseworthy endeavours.

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The Rev. W. Gladden has certainly struck a true note in saying that "truth is not merely an abstraction, but a person." William Blake made the same statement in his well-known lines :—

"For Mercy has a Human heart,
Pity, a Human face,
And Love, the Human Form Divine,
And Peace, the Human dress.

Then every man, of every clime,
That prays in his distress,
Prays to the Human Form Divine,
Love, Mercy, Pity, Peace."

"'Take care of yourself!' I was sure of all that was felt and meant; but I thought over that queer modern phrase of farewell, which takes the place of the solemn old prayerful blessing. It is like all the other outsides we stop in nowadays; shrinking from sounding deep. Nothing goes into word that is not tangible and practicable. Common speech is full of straws that tell the way of the world in the world's thinkings. I wonder if we shall ever come to—'Bye, bye! Look out for your atoms!'" Such are Mrs. Whitney's reflections upon a common form of leave-taking of to-day. It recalls the comparison which has been made between the salutations of different nations. These unquestionably embody a characteristic feature of each people, as indeed every form of speech widely accepted must do; and help the discriminating to make an analysis of the inner quality of the particular time, or of a particular people, as illustrated in the instance Mrs. Whitney has given.

The author of "John Halifax, Gentleman," has just published "The Life and Remains of John Martin, Schoolmaster and Poet." Martin seems to have been one of those delicate souls of a poetical temperament that find a difficulty in growing up among the rude blasts of the world's life. He died early. The work referred to contains portions of his diary. One extract quoted by the *Athenæum* as presenting "a strange instance of straining after originality," we give as a wonderful instance of poetic intuition, as proving that the poetic is only falsely held to be allied with the unreal: "The moon now (just 9 P.M.) looks extremely beautiful. Light fleecy clouds across the green sky. Everything a hundred feet above the earth mysteriously, enchantingly solemn. All seems to speak to one's spirit, apprizing us of a holier and happier state. Nothing in the moonlight looks mean—Reason gilds all, makes all lovely. I take the sun as a type or symbol of love, the moon as one of reason. The sun is the heart of the world; the moon is the mind of the world. If we pursue the analogy we shall see that it has a deep foundation. From the heart issue streams of blood to nourish the body; from the sun streams of light to nourish and create all organic life. The sun turns all to gold—so does love; the sun is warm—as love. Reason is the reflection of love. The moon's light is reflected from the sun. He who loves most will know most. Love makes us wise. The rays of the moon are cold, giving light but no warmth—so do the rays of reason. Reason looks out of Egyptian darkness, and has its vision dimmed every morning by clouds, just as the moon's light is dimmed at times; but Love looks out of the clear heavens ever bright, ever vivifying. Yet reason, though its light is not so dazzling, beholds more, as we can discern things by the light of the moon without making our eyes ache. Love dispenses with time and space—the sun's rays travel millions of miles. Reason arrives at its object soberly; the moon is not so very far from the earth. I should like to trace the analogy another time; it seems to me to be very startling."

The *Unitarian Herald* of August 2nd has the following under the heading "Doing and Saying:" "Swedenborg rebuked our insular pride when he said—and he ought to have known—that in heaven, which he often visited in trances, the English kept very much to themselves." It is rather curious to speculate on the genesis of such paragraphs. The present occurred in a leading article in the *Daily News* a short time ago. It no doubt got marked in the reading, and cut out for use when wanted, and may now that it is in circulation go the round of a very large number of papers.

In his recent address on "The Conditions of Religious Inquiry" delivered before a Society in connection with Amherst College, the Rev. W. Gladden said: "It is not putting it too strongly to say that theology has been revolutionized within the last two centuries. The central idea of theology two hundred years ago was the *sovereignty* of God. Now it is either the *benevolence* or the *righteousness* of God. And the change which is involved in that statement it is hardly possible to exaggerate. It is a change every whit as great as that involved in the discovery of Copernicus."

We are indebted to the *Christian Age* for the following interesting extract from a discourse by the Rev. T. L. Culyer, D.D.: "Christ says to His disciples, 'I go to prepare a place *for you*.' Where He is, He desires that His own shall be also. The occupants of heaven shall be those who were once occupants of this sinful earth. The transfer from earth to heaven does not (according to the only Book which reveals heaven) destroy personal identity. On the contrary, God's Word assumes continually that this identity will be preserved. The same living organism, the same characteristics which made the Patriarch Abraham a different man from everybody else in Chaldea, will make Abraham a different person from any one else in heaven. These physical and mental traits enabled his neighbours in 'Ur' to recognise him. He has carried with him into the eternal world also such personal characteristics that he is recognisable there. According to Christ's statement, the rich man 'saw Lazarus in Abraham's bosom.' He also declared that the righteous will yet sit down with Abraham, Isaac, and Jacob in that celestial kingdom. It is preposterous to imagine that these three persons are some *other* persons than those who passed by those names on earth. No matter what change death and the resurrection may produce on the forms or organisms known as Abraham, Isaac, and Jacob. The body here changes by chemical processes, so that there are entirely new particles in my physical form from what were there six or seven years ago. Yet I am the same person. My individuality is not changed in the slightest degree. Lincoln the nursing infant and Lincoln the noble president were the same individual. In like manner, Paul before the throne is and inevitably must be the identical Paul who preached at Athens and was martyred at Rome. When he longed to 'depart and to be with Christ' he expected to be not somebody else, but the same individual. Moses died fifteen centuries before the advent of Jesus Christ. Yet there was a personality still existing, who appeared at the time of Christ's transfiguration on the mount, and who was addressed by Him as Moses. The Prophet Elijah, who had died seven hundred years before, was there also. When the great apostle speaks of his Thessalonian converts as his 'glory and joy in the presence of the Lord Jesus Christ,' he assuredly expected to meet the same persons in heaven that he had laboured with in Thessalonica. If they were not the same people, and if he could not meet them there, how could they be to him a 'crown' or a 'joy'? This point is clearly in accordance with Scripture and with common sense. Whatever change may be produced by death, personal identity will not be altered by one jot or tittle. The sinner who sins here will be the same sinner who will be punished in the world of woe. The believer who is welcomed with the glad salute, 'Come thou blessed of My Father!' will be the same person who on earth has done the Father's bidding. Without this preservation of perfect identity the whole idea of a future retribution of rewards and punishments would be an absurd impossibility."

SUNDAY-SCHOOL LESSONS.

JESUS PREACHES TO HIS TOWNSMEN.

September 15, *Morning*.—Luke iv. 14-24. When the Lord's Human principle, through temptation-combats, was brought to a fuller union with the Divine, it became the medium for the communication of truth to the Church in greater abundance (vers. 14, 15). In agreement with what had been predicted, referred to in vers. 16-20, the poor in spirit were to receive from the Lord the knowledge of the eternal truth; they who were made sensible of their natural defilement were to be purified; they who were under the dominion of false persuasions were to be liberated; they who were in ignorance were to be instructed; they who had transgressed were to receive remission; and all were to hear the glad tidings of the Lord's Advent. The accomplishment of this prediction is at first received with joy (vers. 20-22), until it is declared that none can receive the eternal truth but those who are in the love of it from a principle of good, and who are sensible that of themselves they are defiled with all false principles (vers. 23-28).

SAMUEL CONFIRMS SAUL AS KING.

September 15, *Afternoon*.—1 Sam. xii. 13-25. The lesson which is contained in the passage of Scripture which has been selected is that when any other motives sway us spiritually, except those which flow from the Lord Himself, we are not in the highest spiritual state. In fact, if we have been previously under the direct sovereignty of the Lord we have fallen away, as the Israelites had fallen who, tired of the guidance of the Lord, desired to have a king. But it is possible even with less high motives to serve God through a king. It will not be with the same directness, either of communication from Him, or of regard for Him and Him alone. The rule under which men were to God is the rule of love, but the rule under which they were to a king became the rule of truth. The new conditions were given accompanied by the symbols of the reign of truth, thunder and rain.

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THE MISSION OF THE NEW CHURCH.

By the Rev. CHAUNCEY GILES.

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."—Isaiah lviii. 12.

IN these words our Lord teaches us the mission of a true Church. He does not tell us what a true Church ought to do. There is nothing said about obligation. He tells what it will do; the fruits its members will bear, and by which their qualities are to be judged. It is useful for us to apply this test to ourselves. We are subject to so many illusions; we are so prone to be influenced by the opinions of others, and to mistake a knowledge of the truth for the living possession of it, that we cannot be too exact and severe in applying to ourselves the Divine and immutable test of our spiritual condition. We have too momentous interests at stake to be indifferent to this subject, or to leave anything to chance.

The Church in man is the kingdom of God in him—a kingdom of immutable laws and heavenly activities. It is the image and likeness of God in man. When an artist is painting a portrait, he constantly refers to the original. He draws his lines and lays his colours, as far as possible, in exact conformity with the lines and complexion of the face he is painting. We are all real artists. We are all painting our own pictures in colours which are to endure to eternity. Or rather we are all creating the originals. We all have our ideals which we are in the constant effort to become. They are generally very low and poor, unworthy of beings with human and immortal capacities. The Lord gives us an ideal in Himself of infinite perfection in beauty, in nobleness, in purity, in wisdom and blessedness. He asks us to love what He loves; to be wise with His wisdom; to do—so far as our finite powers will permit us—what He does. Surely we cannot find a higher wisdom, or a nobler purpose, than to do everything which lies in our power to grow into the image and likeness of the Divine Original, and, to this end, to be in the constant effort to do what the Lord declares a true Church will do. Let us consider what that is.

"They shall build up the old waste places." What are the old wastes? If I were to say, in the language of our doctrines, that "they were the celestial things of faith," it might not convey to all a very clear idea of what they are, and, consequently, you might not know how to go to work to build them up. The old waste places are those faculties of man's nature which he possessed before he fell from innocence. They are the most interior forms of the mind, the highest and most excellent degrees of it, in which he received love from the Lord. They were the Lord's dwelling-place in man, and the seat of the most exquisite perceptions of the Divine Wisdom, and the deepest enjoyment of peace and blessedness.

Our doctrines teach us that the human mind is a form organized of spiritual substances, as the material body is organized of material substance. It is composed of three degrees, or planes of faculties, each of which is as distinct from the other as the soul is distinct from the body, and that each higher degree surpasses the one below it, in every capacity for the understanding of truth, and the perception of happiness, as much as the whole mind surpasses the body, or as the intelligence and capacities of the natural man surpass those of an animal. By the Fall the two highest degrees became closed, and the lowest one entirely perverted. The higher and nobler are now a waste and desolation. We are not even conscious of their existence, especially of the highest. The most precious faculties of our nature lie, like Sahara, with not even an oasis to relieve the desolation.

It is the mission of the New Church to build up these old waste places. It is its mission to reopen a plane of the mind and to bring into active exercise a class of faculties which ally us most intimately with the Lord. So supremely excellent in all its forms and substances is this degree of the mind, that it is capable of taking upon it a likeness of the Lord. The spiritual degree can only become an image, which is a remote and much less complete likeness. It is in this region of the mind that the Lord dwells in man. Here is the realm in which He prepares a place for us, "that where He is we may be also." Here is the seat of the most interior and exquisite joys of which a created being is capable. This is the largest region of the mind, and capable of the most varied activities. The whole material universe, with all its suns and systems of worlds, is not so large in variety of form, or so rich in the means of happiness, as is this heavenly kingdom within us. How, then, can any human being perform a greater service to another human being than to disclose to him the fact of the existence of this realm within him, and help to regain possession of it? If you could give to every man and woman a whole world, and put them in peaceful possession and enjoyment of it, you would not confer on them so great a favour. What purpose in life can any one set before himself so rich and grand and blessed in its results, as the building up of these old waste places in himself. Men talk of high aims! They think it is a grand thing to gain a vast amount of scientific knowledge, to accumulate a large estate, to rise to distinction in office, to shine in high social circles, to lead armies, to rule kingdoms; but how do any or all of these possessions compare with the building up of the old waste places in the soul, which are to become an everlasting kingdom, and the theatre of the purest, most exquisite, and ever-increasing joys? They are as a drop to the ocean, they are as a moment to endless years.

Let us, then, try to learn in what this noble work consists. "Thou shalt raise up the foundations of many generations." The foundations on which every plane and faculty of the human mind rests is Divine Truth, the Lord Himself being the chief corner-stone. We collect the materials for the foundations when we learn spiritual and Divine Truths. Every new truth we learn will go into this foundation, and help to raise it up.

Let us look at this matter of foundations a little. What is the basis of all your thought upon any subject natural or spiritual? Is it not knowledge? Can you think about anything or on any subject of which you have no knowledge? Try it. Suppose I say to you, I have something in my desk at home? What do you think about it? What is its use? Will it answer the purpose? Tell me? "How can I?" even a child would answer; "I do not know what it is. Tell me something about it, and then I may answer your questions." Knowledge is the means of thinking. The reason why men think so little about the spiritual world and the nature of human life there is that they know so little. They have no materials for thought upon the subject; it is a vast blank to most persons.

The New Church gives us a vast amount of knowledge upon the spiritual world and upon man's spiritual nature,

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and this knowledge supplies us with the means of thinking about them; it gives us a rich abundance of materials for the foundation of many generations.

The foundations are not laid, however, by merely learning truths; in this respect natural and spiritual things are alike. When a man has merely collected stones for the foundation of his house he has not completed the work; he must put them together. So when we have learned spiritual truths, and as we learn them, we only acquire the materials for the basis of a spiritual life. The next step consists in laying them in their place. This is done by doing what they teach us to do. You have seen huge stones brought from remote quarries accurately cut to their proper form, and the places they were to occupy marked upon them, so that the builders knew where they were to be placed. So every Divine Truth is itself the expression of its use; it has the mark of the Divine Architect upon it; it tells what is to be done with it. All that we, the builders, have to do is to put it to the use the Lord Himself has marked upon it; we are not to lift our tools upon it. For example, when we take from the quarry of Divine Truth these stones, "Love your enemies;" "Take no anxious thought for the morrow;" "Let your light shine;" "Give, and it shall be given to you," we are to do what they tell us; that is, we are to put them in their place and raise up the foundations. A truth never goes into the foundations of our being until we act according to it and make it a form of life; but the foundations must have something to rest upon. What do the foundations rest upon in us? Where are we to lay them? They are to be laid in the will, in the affections. They are to be laid in the old waste places, and these wastes are to be built up by means of them.

When a man brings a truth into the presence of a corresponding affection, the affection takes possession of it, fills it, and uses it to carry its life into effect. We all know enough of the relation of affection to truth to understand this. Every one acts according to it in natural things. We first desire to attain some end, then we look about for the means of doing it, and when we obtain them we do what we proposed. The affection, the purpose, is the basis. For example, parents have a strong love for their children. This love leads them to provide the means to build up their physical, intellectual, or spiritual life according to the nature of their love. Those who love the world alone seek to build up a worldly life, and to provide the means for natural enjoyment. A man who loves the Church and the Lord seeks to provide the means of building up the Church, and of establishing the Lord's kingdom in himself and in others. When the old waste places begin to be built so that the mighty forces of the Divine Love in its highest form move him to action, we shall see a diligence, a unity, an energy in building up the Lord's kingdom in the world of which we now have no conception. Men, moved by the Divine Love, will collect materials in abundance, and lay the foundations deep and broad and strong, and they will lay them in substances which are quick and tremulous with the forces of the Divine Love.

But what is to be sustained by these foundations? What superstructure is to be reared upon them? In the text it is called many generations, or as the original is sometimes translated, "generations and generations," by which is meant an endless succession of generations, one springing from another to eternity. Here we have one of the grandest promises ever made to man. Let us try to comprehend it. The foundations are living stones; they are Divine principles which are the forms and continent of the Divine life; they are like seeds which have the power of reproducing and multiplying themselves indefinitely. Thus, when these foundations are laid in the very substance of life itself, they will multiply with amazing rapidity; they will unfold in ever-varying forms of beauty; they will bear all the rich fruits of heavenly love, which are joy, peace, blessedness; they will expand into larger and deeper knowledge of the Lord, into keener perceptions of Divine Truth. So one generation of truths, with their delights, will spring from another to eternity. There is nothing so prolific as a Divine Truth married to a heavenly affection. While in a natural state we have only the faintest conceptions of the capacities of the highest planes of the mind for knowledge and happiness; and these heavenly joys are to continue to increase from generation to generation to eternity, not only in variety, but in excellence. Our capacities for the reception of the Divine Love and Wisdom, our power of giving joy to others and of receiving it from them, will be continually enlarged. They will be like a tree which produces an abundance of delicious fruit, whose seeds produce larger measures of more excellent fruit, from generation to generation. So the foundations will rise into the light and warmth of heaven. This is a state of humanity on the earth which is often predicted in the Word, and to help men to gain it is the mission of the New Church.

But this is not all. As a consequence of building the old wastes and raising up the foundations of many generations, another most important service will be rendered to men. "Thou shalt be called the repairer of the breach." What is this breach? It is a breach of the orderly connection between man and the Lord, and between the interior and exterior faculties of man's nature. This breach is one of the effects of laying waste the highest planes of the mind; it is caused by the destruction of the foundations on which man's spiritual life rests. The Lord, and not the outward world, is the primary and real basis of all life and of the whole creation. "Severed from Me," He says, "ye can do nothing." If it were possible to cut off all communication between the Lord and the material universe, it would vanish away as the stream disappears when the fountain is dried up. All created beings, whether they be animals, men, or angels, would also perish, because they are forms of life, constantly created. When there is an interruption between cause and effects the effects perish, or exist with diminished power according to the measure of force excluded. "I am the Vine," says our Lord, "ye are the branches." If the branch is entirely broken off from the vine it must perish; if its connection is partially severed it must suffer according to the degree of the break. As man ceased to exercise the higher planes of his nature they lost power; they withered and became a waste; they did not receive and transmit the Divine life to the lower faculties, except in the most feeble and imperfect way. The inmost and direct communication between the branch and the vine became closed. There was a breach between man and the Lord who is the constant Source of his life. This is a subject of great importance, and requires precise statement and clear illustrations. Let us try to see how we stand related to the Lord. The Lord created man to be a recipient of life from Him, and He so organized the forms of man's mind that they could receive and act in harmony with the influent life, be developed by it, and be thrilled with perceptions of delight from the activities communicated to them. He formed the will to receive the Divine Love, which is a substance and force, as He formed the eye to receive light, and the recipient organ and influent force were so

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exquisitely adjusted to one another that they acted in perfect harmony; they acted as one. Man lived in the Lord, and the Lord dwelt in man. All the faculties of his nature were open to the reception of the Divine life, and acted in harmony with the flow of its forces. Man was in the order of his creation. It was as natural and easy to be good as it is for roses to blossom. There were no discords in man's life; there were no conflicts between desire and duty; there was no such principle of action as duty; there was no such word as "ought;" there was no outward law for restraint or guidance. He had no more need of commandments for his control and direction than lilies have to blossom, or than the eyes have to see when the light flows into them. Man's life and progress was a beautiful and orderly unfolding.

But sin destroyed this nice adjustment. The form could no longer receive and act with the inflowing force; it shut its doors against it and excluded it, consequently it became a waste. It was with the higher degrees of the mind as it is with plants when the quickening warmth of the sun ceases to flow into them. They wither and die. A country, however rich and beautiful with vegetation it might be, would become a waste if the warmth of the sun should cease to flow into it and give life to forms which could receive it.

Thus a breach was formed between man and the Lord. The Lord can no longer reach man from within and bring His Divine power to bear upon the very centre and springs of his life. Before regeneration He can only come to him in a roundabout way from without. He comes in commandment and restraint. Instead of moving to free play and harmonious development all his faculties from within, He thunders from Sinai "Thou shalt not." He comes in forms which awake terror; and when man was too dead to be restrained by fear He came Himself in the flesh to meet man face to face and appeal to his very senses.

In consequence of this closure of the heavenly degrees of the mind against the currents of the Divine forces, man receives but little life from the Lord, and that in the lowest degrees and most imperfect forms of his mind. His perceptions are dim; his affections are feeble; his efforts are aimless; he lives in spiritual darkness; he gropes; he wanders; he mistakes evil for good, falsity for truth; he is weak and sick; he is an orphan; he has lost his Father, and mistakes Him for his direst enemy. His whole life is full of labour, of conflict, of disappointment, of suffering, of sorrow, and of death.

It is the mission of the New Church to repair this breach between man and the Lord; to open the doors to the Lord, so that He can come in and sup with us and we with Him. It is the mission of the New Church to do the human side of the work, of which the Lord does the Divine side in preparing a place for man in the Father's house. These inmost degrees of the mind which now lie waste, and whose generations have perished, are the Father's house, His dwelling-place in man. We have the materials for bridging this gulf between man and the Lord, and He has instructed us how to use them; and so far as we follow His directions—and if we belong to this Church we shall follow them—we bring ourselves into conjunction with the Lord; we open our inmost forms to the direct aspect and inflowing of the Divine Life. We become branches united to the vine, and the creative and vivifying forces and substances can flow in full tide directly into every organic form of our spiritual bodies, building up the old waste places, and raising up the foundations of generations. This is the state which our Lord assumed a human nature, suffered, died, and ascended by its glorification, to create. For this He prayed and laboured, and now lives.

But there is not only a breach between man and the Lord, there is a breach between the faculties of man's own nature. They are not connected and harmoniously related. There are great gulfs between them. The understanding was created to be the form of the will. They were made to act as one, to be one, so that what we loved we should understand, and what we willed we should think, and what we thought we could spontaneously do. Before this breach was made between the will and the understanding, man did not learn truth, as he does now, by long and painful study. He had a perception of it. He knew it the moment it was presented to him. It is said of Sir Isaac Newton that he did not find it necessary to go through the usual processes of proof to solve the problems of geometry. He saw the conclusion at a glance, as we see that the whole is greater than a part. Before the breach between the will and the understanding, a man saw the truth as he now sees objects with the natural eye; he had a perception of spiritual truth when it was presented to him. When he looked upon a tree or animal, or any object of nature, he had a perception of its correspondence, he knew what principle in his own nature, and in the Lord's mind, it expressed. Man lived in the upper regions of his mind, his consciousness was there, he communed with the Lord there. There was the garden of Eden in which he dwelt, and where he found every tree that was good for food and pleasant to the sight. But he was driven from that by sin; a breach was made between that and the lower planes of his nature. He has lost the power of perception, and disorder, feebleness, barrenness, and death have been introduced into the whole realm of affection and thought.

It is the mission of the New Church to repair this breach between the will and the understanding, and the higher and the lower faculties of man's nature; to reunite those which have been divorced, and to bring them all into connection and proper relation, so that they shall all act in harmony; so that every spiritual organ shall possess full vigour, be in due proportion, and intimate conjunction with the other organs, open for reception of life, free to transmit it, delicately sensitive to its influence, thrilling and glowing with it, and altogether moving in sweet accord with the Divine harmonies.

As a consequence of this conjunction with the Lord, and union between all the faculties of the mind, the breach between man and man will be healed. I need not tell you how great a gulf there is between man and man; how class wars with class, sect with sect, labour with capital, man with woman, reason with revelation, science with religion. The air is full of the harsh dissonance of the conflict, and our souls are rent with the cries of pain and sorrow from disappointed hopes. Men are Ishmaelites. How difficult it is for one person to get near to another, to come into harmonious relations to another; to stand together shoulder to shoulder, and heart to heart, working together, with one way and one purpose! How remote husband and wife, parents and children, live from one another even when the surface of life is unruffled! There are breaches of thought and feelings, and taste and purpose between them, so wide often that they cannot reach or even see each other across them. How rare to find a husband and wife whose souls are one! Look at the vast activities which shake the world, and fill the air with the din of their march, with the shouts of the victors and the anguish of the vanquished. What a pandemonium! What treacheries under the smooth face of

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favour! What envyings, what betrayals of trust, what strifes for mastery, what revenges, what cruelties, what struggles to get more than we give! There is a yawning gulf between man and man, caused by the love of self and the world, a breach which neither the Church nor the civil power has understood, or had the ability to repair. But it is to be repaired, and it is the mission of the New Church to do it, and she will do it.

But this is not all. She is also to be the "Restorer of paths to dwell in." The path from one degree of the mind to another, and from man to the Lord, is to be restored. When this is done, and to the extent it is done, the path from man to man will be opened. Every truth is a path between those who acknowledge it. A natural truth is a path from one natural mind to another. A Divine Truth is a path between the Lord and every man who acknowledges it. If it is merely known, it is a path between the Lord and the memory; if it is loved, it is a path between the Lord and the heart. A Divine Truth lodged in the hearts of men is a path from one heart to another along which the life of each flows with warm and quickening power. It binds them together. It makes each the giver and the sharer of the other's life. Pure affections and heavenly thoughts are constantly passing. They are paths to live in.

When the breach is healed between man and the Lord, and between man and man, paths for every sweet and heavenly affection and every kind and noble deed will be opened, and men will be brought near to each other. Every relation in life and every form of human activity will be regenerated. Every man and woman to whom the path of life is restored will seek some employment in which a use can be performed to others. In business men will seek to help, and not to rob, each other. In civil affairs the best men will seek office that they may render the largest service, and all who are touched with this heavenly life will desire to have them perform it. Government will be guidance and protection, and not a means of gain and robbery. It will purify and elevate social life; it will bring husband and wife into closer union, making each the complement of the other, and of the twain making one. As these paths of direct communication between the Lord and man extend from man to man, the Divine life will flow in full and living currents into every form of man's nature, giving life and health and strength and rapid development to all. It will lighten the burdens of labour; it will smooth the wrinkles of care; it will dry the tears of sorrow; it will assuage anxieties, dispel fears, brighten hopes, fulfil expectations, cheer hearts; it will draw men together by gentle attractions; it will organize society into harmonious and helpful relations; it will make home a paradise of purity and peace and joy, and the Church a heaven of spiritual communion and delightful work.

You see, then, that it is the mission of the New Church to do something more than to correct false dogmas. It must and will do that, but it is only a small part of its work. It is the mission of the New Church to do something more than to teach true doctrine. Doctrines are the tools we work with. It is its noble mission to do man's part of the work in reorganizing the human mind, in bringing its highest planes, the subjects of the most excellent forms of life, which have long lain dormant and waste, into active exercise; it is its mission to bridge the chasm between man and man, and between man and the Lord, and to open channels of communication between the Lord and every faculty of man's nature from the highest to the lowest, so that the river of life which issues from His Divine Humanity, and whose waters make everything live whithersoever they come, may flow freely into every vessel of man's nature, and in full tides of love from heart to heart. There is no higher, nobler, grander work than this; none worthier of our time, our money, our influence, and our most powerful and persistent effort, none in which we can gain a greater amount of the highest good for ourselves, or confer the richest and most lasting blessings upon humanity.

If I have succeeded in impressing upon you the greatness of the mission of the New Church, you will desire to know how you can be of this Church and perform these great uses, and secure these great blessings. The answer is easy and short. We must loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, and break every yoke. We must deal our bread to the hungry, and bring the poor and afflicted to our house. When we see the naked we must cover him, and we must not hide ourselves from our own flesh. These are the means by the faithful use of which, when spiritually understood, we are to come into such conjunction with the Lord that He can give us the power to render this grand service to humanity.

AMID THE CORN.

By the Author of "The Evening and the Morning."

II.—THE WHITSUNTIDE VISIT.

CHAPTER III.

"The earth is the Lord's, and the fulness thereof."

THE day following our last conversation was Sunday, and we had agreed to pay a visit to the parish church. There lay between my home and the venerable building a mile or more of lane and wood and field and meadow. We started early in order that we might the more enjoy the walk and the sweet prospect. Willie was especially delighted with the woodland glimpses, where we occasionally saw, to use Tennyson's extravagant hyperbole—

"Sheets of hyacinth
That seemed the heavens upbreaking through the earth,"

alternated with large breadths of primrose, while the white stars of the stitchwort peeped at us from every hedge and thicket.

"Do you know," he said, "I have been thinking much about your remarks in Correspondences. The sun, moon, and stars correspond with spiritual forces emanating from God?"

"Yes."

"And those forces operate not only in the present world, but in the spiritual world?"

"Yes."

"Of course. Love and Truth must operate there as fully as they do here?"

"More fully."

"And have they there sensible signs as they have here?"

"Certainly."

"Then there are a visible sun, moon, and stars in heaven?"

"Yes. And inasmuch as Love and Truth are more perfectly discerned among the angels, and are more fully received by them, within their vision the signs of these Divine forces are infinitely more glorious than they are to us. But you know, Willie, 'there is no night there.' The deepest gloom there is not so dim as our faintest twilight, and it is made glorious with the Divine Moon and myriads of stars that shine with unearthly brightness."

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"It is pleasant, certainly, to think of such a world as our future abiding-place. It realizes the poet's thought—

'Death is another life. We bow our heads
At going out we think, and enter straight
Another golden chamber of the King's,
Larger than this we leave, and lovelier.'

But if the luminaries above us have their correspondence and sensible representative signs in heaven, so the earth on which we stand, as in fact you have already hinted, with all the objects upon it, has also its correspondence and sensuous representation there?"

"Certainly. If we have a sensuous existence hereafter, we must have something to stand upon as well as something to look up to. If we have visual organs, there must be things within their range. To have eyes while there is nothing to see would be in no respect different to blindness. All this is recognised and taught in the Scriptures."

"The correspondence of the natural heavens and the natural earth with the spiritual heavens and the spiritual earth," said Hettie, "is very beautifully shown in that passage you were recently speaking of: 'Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.'"*

"That is a description of the bridal of the heavens and the Church," I answered. "Its entire spiritual character is seen by the statement that the skies should pour down 'righteousness,' and that the heaven and the earth should bring forth 'salvation.' That by the 'heavens' and the 'skies' are not signified the 'blue concavity on high' beneath which we are now walking is obvious, and it is equally so that the 'earth' has not relation to the globe on which we dwell, but to the people that are on it."

"It is perfectly clear," said Willie, "that the passage has a symbolical character. When we speak naturally of the heaven and the skies, we speak of the natural sun, moon, and stars; and in this case, I apprehend, you would say that by the heavens and skies are signified the Divine Sun, Moon, and Stars, of which you were speaking last evening?"

"Undoubtedly. The 'dropping down' mentioned in the verse has relation to the descent of all sweet and forceful influences from God through His heaven of angels upon human society. Observe the important teaching involved in it. It shows the origin of 'righteousness'—that it is from above, not from below—that it is in God, not in man—that it is derived from heaven, and only received and manifested on earth."

"I am not insensible to the force of your remarks," said Willie, "and I may add that the suggested inference that the earth has the freedom to open or not to those influences is well worth attention and thought."

"Yes. 'Let the earth open:' let the human mind receive and respond to the operations of the Divine Mind. 'Let them bring forth salvation, and let righteousness spring up together:' let God and man co-operate, the One as a dispenser, the other as a receiver, to bring forth in the latter salvation and righteousness."

"It certainly is remarkable that I should never have considered these symbols before. This passage is very striking and the figure is obvious."

"Not more obvious than it is in innumerable portions of the Sacred Scriptures. Don't you know, for instance, that it is written (Ps. lxxxv. 11) 'Truth shall spring out of the earth; and righteousness shall look down from heaven'? The earth there evidently refers to human society, in which Truth springs up in consequence of righteousness having descended into the heart from angelic society."

"Yes," said Hettie, "and it is perfectly plain in Isaiah lv. 10, 11: 'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void.' There it is perfectly plain that the coming down of rain upon the earth to make it fertile is likened to the coming down of the Word of God upon Man to make him yield up the fruits of the spirit."

"Excellent!" I remarked; "I shall soon be able to leave you to do all the rubbing. In the meantime just remember that the correspondence of the Earth with Man is recognised in three of our Lord's parables. The sower went forth to sow, and his seed fell in four different kinds of earth. The varieties of earth correspond with the varieties of quality or character in the men that go to make up society. Then there is the parable which we spoke about so largely at Christmas time, of the tares sown in the earth among the wheat. The earth there evidently corresponds with Man, in whose spirit good and evil affections are inseminated. There is also the parable of the grain of mustard-seed sown in the earth and becoming a great tree. The earth is again the correspondence of Man, in whom a little grain of Truth grows to mighty issues. I could give you a score of other illustrations."

"It is quite unnecessary," he replied; "the symbolism is so plain, and indeed so self-evident, that I admit it. But are you not confounding two distinct things? You speak of the earth as a globe containing land and sea, and then you speak of earth in the sense of cultivable ground."

"I admit that I have done so, but still in my own mind I have had no confusion. The Earth as a globe corresponds to the Church or the Spirit in all its complexities. The earth in the sense of cultivable ground corresponds to the spirit as to its will or affection, which is receptive of the seed of truth. I am glad you perceive this correspondence, because it is of the first importance. Consider what the earth is in itself. Dark, cold, barren! Hold fast to the facts fairly evolved from the consideration of its condition, and you will see in how forlorn a position they place the reasoning of the physicists of the day. Does the earth light itself, warm itself, fertilize itself? What would it be without the 'skyey influences'?"

"We may form a faint conception of the condition of the earth under such circumstances," said Hettie, "by reading those terrible pictures drawn by Byron in his poem entitled 'Darkness,' when

'The bright sun was extinguished, and the stars
Did wander darkling in the eternal space,
Rayless and pathless.'

The consequences of the obliteration of all sources of heat and light are very strikingly depicted:—

'The world was void:
The populous and the powerful was a lump,
Seasonless, herbless, treeless, manless, lifeless—
A lump of death—a chaos of hard clay;
The rivers, lakes, and ocean all stood still,
And nothing stirred within their silent depths.'"

"Yes, Hettie," I replied; "it was a condition of universal death. Now that you remind me of those lines, I am the more struck with the perfect correspondence of the Earth with Man, whose dwelling-place it is. By reason of the Divine Sun and His attendant forces the

* Isaiah

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soul is not 'void,' but filled; not 'a lump of death,' but crowded with life; not 'a chaos of hard clay,' but a celestial garden of herbs and trees and flowers, while streams of Truth flow through it like rivers teeming with vitality. Now, Willie, observe—the earth by itself is death and darkness. Man of himself is in precisely the same condition as to moral and spiritual things. And yet there are philosophers so called who think their speculations the essence of all wisdom, and who, acknowledging that man was in the beginning dead and dark, the child of the ape, assert that he enlightened himself, warmed himself, fertilized himself; that all through the ages he has been the active agent and the passive recipient; that he originated the seed and scattered it into his own bosom; that he produced the rain and the light and the warmth that made the seed germinate; that he came down on himself like rain upon the grass, like dew upon the flower; that from one generation to another he tended the growing sympathies and quickening nobilities that sprang from the seed he had originated and sown; that he was his own Day-spring, his own Divinity; in short, that being a creature he was his own creator, and being a creator he was his own creature."

"The position is so utterly absurd," said Willie, "that I cannot conceive of any reasonable persons holding it."

"Do not your sociologists assert that man has invented his own religions, formed his own moralities, acquired his own sciences, and guided and lifted himself from barbarism to civilization, from darkness into light? Do, my dear Willie, think of the preposterous assumptions of these people. Ask yourself, How could a being having no experience of a religion conceive and form one? How could a barbarian having no notions of morality originate a high moral code? How could a morally dead creature infuse into itself spiritual life?"

"I decline to be judged by the conclusions of these gentlemen," said Willie; "though there are some high names behind which I might shelter myself. Professor Tyndall has just said, 'It is now generally admitted that the man of to-day is the child and product of incalculable antecedent time.' If there is so little to be said in favour of these views, it is remarkable that so many intelligent men should be deceived by them."

"Don't call them 'intelligent.' A peasant who has never learned the alphabet, but who can discern the truth when it is placed before him, is more intelligent than a whole college of *savans*, whose minds are so warped that they can perceive beauty only in falsehood. Just consider the sentence you have now quoted from Professor Tyndall. Could an intelligent man conceive such a monstrosity? He says, 'The man of to-day is the child and product of incalculable antecedent time.' What is time? Is it an entity that wields a productive force? Is it anything more than the succession in which entities act? If I place a seed in the earth, and watch it, I shall see a succession of phenomena. First a tiny blade will spring up, then will follow leaves, then blossoms, and ultimately fruit. If I were to say, in view of the perfected plant, 'We have before us the child and product of time,' you would say, 'Not so; we have before us the child and product of the life in the seed, and 'time' is only the succession in which we observed the operations proceed. What, therefore, Professor Tyndall means to say is this, Dead matter has made itself through incalculable ages into a living, thinking, loving man, reasoning about eternity and aspiring toward immortality."

"Dead matter!" said Willie.

"Yes, dead matter gave itself life, shaped itself, and bestowed upon itself qualities it never had. Have you forgotten Professor Tyndall's dictum, 'I discern in matter the promise and potency of all terrestrial life'? In fact, he teaches that non-living matter gradually became living matter. Finding itself unorganized, matter proceeded to organize itself, and first produced Haeckel's *protogenes*, 'distinguishable from a fragment of albumen only by its finely granular character.' Not being satisfied with their low organic condition, Haeckel's *protogenes* proceeded to bestow upon themselves a higher organism and became Darwin's ascidians. The ascidians, feeling god-like aspirations, proceeded to create higher organic forms and became fishes. The fishes, dissatisfied with the water, gave to themselves wings and soared into the air. The birds, wearying of their flight, turned their wings into paws and became reptiles. The reptiles organized themselves into the marsupials, the marsupials into the monkeys, the monkeys into men, and men, with base ingratitude, have imagined that the God who created them is a Mighty Spirit, whereas the conception and formation of all things originated with the cosmic gas."*

"Ah," said Willie laughing, "the only puzzle to our scientists is the origin of the cosmic gas. If they could get at that point, there would be no more room for speculation. But confining one's thought to the growth of human society, I cannot conceive that Man was at the same time the pupil who had to learn and the Master who had to teach."

"I am glad to hear you say so. Now observe the Divine teaching on the subject. We have it in the opening words of Revelation. In the beginning the earth is said to be 'without form and void,' and it is added that 'darkness was on the face of the deep.' As I have said, the Earth is the correspondence of Man. We are thus taught what is the innate condition of the Human Mind. We learn that in itself it is formless, empty, dark. In fact, I believe our scientists will acknowledge that the Ape-like Man in comparison with Civilized Man was in this condition. Now, can that which is formless shape itself into symmetry? Can that which is empty fill itself from its own emptiness? Can that which is dark illuminate itself? I don't wait for an answer. God, who possesses light and *is* Light, gave the light: 'Let there be light.' From Him, the Superior, emanated the inferior. God, who possesses life and *is* Life, gave life. He said, 'Let the earth bring forth.' His Divine forces operating on the dead Mind filled it with vitality. You thus, my dear Willie, see the difference between the teaching of the so-called Philosophy and that of Revelation. The former asserts that the dark and dead thing gave to itself light and life, though it did not possess them to give. The

* These remarks may appear extravagant. They are, however, far too mild to meet the justice of the case. Having exhausted their ingenuity in the attempt to degrade man, and to exhibit him only as an automaton, the scientists are now seeking to extol animals and plants, and to prove that both are intelligent. Mr. Romanes, who read a paper at the late meeting of the British Association at Dublin, says that the only difference between the intelligence of man and animals is, that the latter are unable "to elaborate that class of abstract ideas *the formation of which depends on the faculty of speech.*" Thus Mr. Romanes virtually asserts that thought depends on the language in which it is dressed, that ideas are begotten by the sounds in which they are conveyed. Such is the folly of the wise. This paper has been quoted with approval even by religious journals. Professor Haeckel has threathened to prove very shortly that the primitive organisms were formed chemically by spontaneous generation at the bottom of the sea, and that natural selection has done the rest. What profound sagacity! The first living thing made itself, and then made all other things that are. Nothing out of its bosom evolved Something, and that Something evolved out of its bosom all living creatures! Such is Evolution; and yet there are students of the highest spiritual philosophy who condescend to coquet with the monstrosity.

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grand old Book teaches us that the dark and dead thing had light and life given to it by the Eternal, whose essence is Life and Light."

"I am amazed," said Willie; "do you mean to tell me that the Mosaic cosmogony has relation to Man rather than to the material universe?"

"Certainly. In the first chapter of Genesis the subject treated of is Man, and his state and formation are described under the symbol of the earth and its formation."

"Perhaps," said Hettie, "there is more meant than I ever before thought in George Herbert's poem on Man. He says—

'He is in little *all the sphere*;'

and again—

'Man is *one world*, and hath
Another to attend him.'

I always thought that was only a pretty fancy, but perhaps it is a fact."

"My dear," I replied, "the ancients held that Man was a microcosm or little world. Hermes taught that the visible world is but a picture of the invisible world. The wise of all times have so considered it. Sir Thomas Browne says, 'To call ourselves a microcosm or little world, I thought it only a pleasant trope of rhetoric till my near judgment and second thoughts told me there was a real truth therein.' Because Man is a microcosm or little world, therefore in the word of eternal truth his state and progress from mental darkness and chaos are described under the figure of the macrocosm or great world."

Mr. Morse kept a long silence. At length he said, "This indeed seems like the solidifying of aery theories that for years I have considered the fancies of poets and the vagaries of philosophic dreamers. Who would have believed that any one would seek to prove that these gossamer speculations are solid truths?"

"Because they are solid truths," I answered, "and because man is 'in little all the sphere,' therefore it is said, 'Let the *earth* open,' in that verse to which Hettie has called our attention. Does not that mean, Let the Mind, let the Man, open? For the same reason a desire is expressed that 'salvation' and 'righteousness' should spring up in the *earth*. Can that have reference to anything else than the springing up of salvation and righteousness in the Mind, in the Man?"

"I grant you that text and all you can make of it," said he, "but concerning that first chapter of Genesis I am in the direst perplexity."

"I imagine you are not more perplexed about the first chapter of Genesis than you are about the last of the Apocalypse. Revelation opens with the history of the first heaven and the first earth, and it closes with the history of the new heaven and the new earth."

"And, Willie," said Hettie, "the first heaven and the first earth correspond to the first Man with the first lights and loves within him. The new heaven and the new earth correspond to the New Man with the new lights and loves kindled by Jesus in his soul. *Ask* Mr. Romaine."

Willie did not comply with her request. As she looked up into his eyes, her sweet affectionate spirit seemed to steal into his soul, and infuse into it a joy sober but ineffable. He made no verbal response, but looked down upon her with a calm and loving smile and drew her closer to him. The chime of the bells harmonized with the incessant murmurs in the air, and sounded in my ears like Nature's anthem divine. We were now within sight of the church, and walked on slowly in silence, a hallowed feeling too deep for words having slid as it were into our spirits. A few moments brought us into the little churchyard. The bells having ceased, a soft and solemn strain came stealing through the porch like a friendly voice inviting us to enter, yet warning us to prepare for the unseen Majesty of Heaven.

ORDINATION OF MR. JOHN MARTIN.

ON Wednesday evening a special service was held in the New Jerusalem Church, Avenham Road, Preston, for the purpose of ordaining Mr. John Martin as minister of the church.

Previous to the ordination service being held, the Church Committee and as many of the members as could conveniently attend assembled in the vestry for the purpose of presenting Mr. Martin with a surplice.

In making the presentation Mr. Bates said: "Dear Mr. Martin, I have been requested on behalf of the Society to present you with your ministerial robes of office; and in doing so I sincerely wish you the blessing of good health, and the ability to perform aright the duties of your sacred office. And it is the fervent prayer of my heart that when those duties on earth are ended, you may be found worthy to wear the 'Robes of Righteousness' which fade not away."

Mr. Martin, in accepting the robes of his office, thanked the Society for the good wishes and the kindly sentiments of esteem and affection which had been so lovingly expressed by their much-esteemed friend Mr. Bates.

He said that his heart was too full and his appreciation of the great kindness shown to him was too deep to find adequate expression in words. It would be his constant effort, with Divine assistance, to prove himself worthy of the position he had been called under Divine Providence to occupy; and his earnest prayer would ever be, that he might not only be enabled to teach the truth, but also lead his people into the love and practice of every heavenly virtue.

Mr. Martin has conducted the ministrations of the congregation for the last two years, during which time he has been very successful in his labours.

The service was performed by the Rev. Dr. Bayley of London, assisted by the Rev. E. Whitehead of Dalton. After the preliminary part of an ordinary service had been concluded, the officiating ministers descended from the pulpit, and came to the communion rails, in front of which Mr. Martin was kneeling. The Rev. Dr. Bayley then read the induction service, in the course of which he asked Mr. Martin to declare his faith in the doctrines taught by the connection of which he was being ordained a minister. This Mr. Martin did, after which Dr. Bayley laid his hands upon his head and declared him an ordained minister of the New Jerusalem Church, as set forth in the Revelation.

The Rev. Doctor, after offering up a prayer for God's blessing upon His newly-appointed servant, preached an appropriate sermon from Matthew x. 7, 8. He spoke at some length upon the necessity of men being set apart for the preaching of the everlasting and important truths taught by Christ. Some persons had spoken lightly on the subject, but he maintained that it was more needful for men to be dedicated to the preaching of the Gospel, and thereby bring the blessings of heaven home to every creature, than it was for persons to be put to other certain professions or occupations. He believed in the adaptability of individuals for specific duties. Each man had given to him talents of one kind or another. Some were able to build better than others; and so some men were more especially adapted to perform the sacred functions of a minister. It was an office which had been held through all ages, as proved by ancient histories. No country, land, or people was without its priest. A minister's duty was, as stated in his text, to preach "that the kingdom of heaven is at hand." They had to declare that their eternal home was at no immense distance from them—which might cause distress—but near at hand. A great truth which had to be brought home to men was that they were intended to be the companions of angels, and it was a minister's office to teach how to prepare for such companionship. In coming to the service of that night, the rev. gentleman contended that it was necessary for such services to be held. When a person was undertaking an important office it was felt that it should be sanctified by some specific and distinct act. At such an ordination a man undertook that he would perform the duties of his calling to the best of his ability; and also the congregation made a resolve to assist him in doing them aright. At that service their minister gave himself manifestly to the work, and the people congratulated him and determined to give him an opportunity of successfully carrying out the work. Some people questioned why they as ministers wore a distinct dress—why a white robe. In reply to such he would say, Because it meant that the minister was not

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undertaking a work in his own strength, but that he was going to tell to men the white truths which were represented by white robes. He put aside his ordinary condition, and took upon himself to perform the sacred work of Christ. It signified that they were not to listen to him as a man, but as Christ speaking through him. He condemned the wearing of black or gaudy robes. He thought that such robes were outward demonstration of the impurity of the truths taught by the wearers, for they were first brought into existence when men turned from the simplicity of the Gospel truths. He thought there was power in those outward symbols that were right. A minister's work, as shown in his text, was to heal the sick, cleanse the leper, raise the dead. Sick men were those who were heart-sick and required comfort, those who had lost all hope and needed encouragement. To such the servant of Christ had to act as a physician. The lepers were those who were unclean in sin, and it was for the minister to cleanse them. The dead were those who were dead in trespasses and sins, and it was the sacred office of the pastor to awaken such from their deadly sleep, and teach them how to walk in the paths of life. Such were the duties their brother had undertaken to perform, and there was no doubt that he would be able to carry them out. For some years he had been going on from success to success, and he trusted they would go on working together earnestly and lovingly—he leading, the congregation following. By doing so they would fulfil the Lord's command—"Freely ye have received, freely give." The chapel was crowded during the service.

AMERICAN CONFERENCE OF NEW CHURCH MINISTERS.

THE Journal has reached us of the Seventeenth Annual Meeting of the American Conference of New Church Ministers, which was held at Bridgewater, Mass., in May last. This is a body which has no parallel in the organization of the New Church in England, though it cannot but prove itself to be in its way most useful and profitable.

When ministers actively engaged in common work for the same end come together and compare notes, it is seldom found fruitless if carried on with a sincere desire to reach better and more practical methods of conducting Church work. But when such a thing is done systematically and not by haphazard, when it includes in fact the entire range of topics which are interesting to the New Church minister, from the consideration of a point of ritual to a consideration of points connected with the doctrines of the Church itself, it must have a beneficial effect in deepening and strengthening the hold of all that is true and therefore permanent, in them, and in enabling them to see more clearly what is merely ephemeral and possessing no solid basis either in the doctrines themselves or in human nature on its better side. It would also seem that proper order requires such an organization for the discussion of the class of questions this body takes in hand. For it is but right and proper that those best qualified and those most directly interested—those, in fact, who by education and training are most accustomed to the consideration of such topics—should meet together and discuss them, not in a mixed body, but in a body consisting solely of the teachers of religion themselves.

In the American Conference there are twelve Classes (a term which seems to be the equivalent of select committees), comprising apparently a greater or smaller number of members according to importance. There are subjects referred to these committees which may be raised by any of its members. These are considered during the year and reported to the following session. That is to say, a paper on each question is prepared, and, as approved by the Class, read and discussed at the following session. We are sorry to have to confess that the Journal so-called is rather a bony affair. It tells us, for instance, that "on the motion of Mr. Reed it was voted to take up the paper by Mr. Frost upon 'Extemporaneous Preaching.' The paper was read. Remarks were made by Messrs. Burnham, Stearns, and Wright." Now this is, to say the least, save to the few who heard the paper and the discussion which followed, a record of a very barren kind.

It would certainly be impossible to print in full even the papers submitted, leaving the discussions quite out of consideration; but, except as illustrating the nature and extent of the work brought before the Conference, the record is quite valueless. An effort should, we think, be made to secure the publication of the more valuable of the papers. If printed in the Journal, it would, we think, give it a value which would probably ensure a sale sufficient to pay for the extra printing which that would involve, though possibly not for the printing of the entire Journal. On this subject it is but fair to say that a resolution was passed to the following effect, "That full liberty be given for the publication of any of the papers or addresses, presented at the session of the Conference, that may be desired by the editors of the *Magazine*, or the *Messenger*, or any other New Church publication, with the consent of the writer of the paper or address." We do not, however, think this answers the purpose, for it is not to be expected that one who has not heard a paper, and who has no idea in what way it treats a subject, would be disposed to apply in the manner indicated. Yet the real importance or the publication of some of the reports which come before this body may be strikingly shown by the pamphlet entitled "Discussion on the Importance of a Literal Translation of the Word of God," which consists of the report of the "Class" in that subject made to the Ministers' Conference which met last year. It consists of two reports, as the Class was not unanimous—a majority report prepared by the Rev. L. H. Tafel, and a minority report presented by the Rev. John Worcester. Certainly of absorbing interest, and containing information of a most surprising kind. A layman can form a very correct judgment on the merits of the matter under consideration after he has read this pamphlet (supplemented as it should be by a reading of the criticism of the minority report referred to above, which appears at the end of "Words for the New Church," No. III.). And yet though they are placed in this position by having these reports accessible to them, there are few, if indeed any laymen who could have made such a report themselves, and, any opinion they might have had on the matter, even when not erroneous, would have been of little value, and of no utility at all in spreading a right view of the subject, because they would have been unable to support it by either fact or argument.

We will now give a list of the Classes, and attached to each Class a single instance of the kind of question brought before it. In some of the Classes there are eighteen such questions for consideration during the coming year. CLASS I. IN THE WORD. *How shall we determine what portions of the letter of the Word are literal events in the natural world, and what portions are scenes in the spiritual world?* CLASS II. IN THE DOCTRINES OF THE NEW CHURCH. *What is the Universal Church; and what is the specific Church?* CLASS III. IN THE OFFICE OF THE MINISTRY. *Is it well to intersperse the reading of the Word, to a congregation, on the Sabbath, with explanations for the sake of making it understood by them at the time?* CLASS IV. IN RITUAL. *Is it well for a company of worshippers, either public or private, to audibly repeat the Lord's Prayer in unison?* CLASS V. IN CHURCH ORGANIZATION AND MISSIONS. *Ought there to be Societies of the Church? and if so, why, and for what purpose?* CLASS VI. IN THE TEXT OF SWEDENBORG. *Does Swedenborg in T. C. R.* 20, *refer to his own* "Principia," *in his allusions to the origin of the universe from points?* CLASS VII. IN CHURCH HISTORY AND STATISTICS. CLASS VIII. IN DIDACTIC LITERATURE AND CRITICISM. *What is the character and use of the Books of Chronicles?* CLASS IX. IN DEVOTIONAL LITERATURE. CLASS X. IN CORRESPONDENCE AND DOCTRINE OF DEGREES. *What degree or degrees in man's structure does he inherit from his mother, and what from his father?* CLASS XI. IN PASTORAL WORK. *What is the best hour in the day to hold Sunday-school?* CLASS XII. IN THE CHURCH AND THE WORLD. *Is it proper for New Church ministers to exchange pulpits with the ministers of denominations around them?* This recital will better than any amount of description enable all to realize the nature of the work with which the Conference of ministers undertakes to deal.

At the last session thirty-five ordained ministers, three licentiates, and six students were present. Two reverend gentlemen not formally connected with our Church were present as visitors, and were invited to sit and deliberate with the members.

THE BRITISH ASSOCIATION.

AT the recent meeting of the British Association held in Dublin, Professor Huxley delivered an interesting address in connection with the Anthropological Section, in the course of which he remarked that "history repeats itself. The greatest apprehensions are at present expressed by persons who attend our deliberations—apprehensions with regard to questions of morality and religion—but I do not think that should be the case. Depend upon it that whoever thirty years hence may be present in this department will find themselves exactly as the members of the Geographical Section of a past period now find themselves. What are our paradoxes, and the horrible things we say, and our conclusions which are supposed to shake the foundations of the world, will become part of the knowledge of everybody, and will be taught in our schools as accepted truth, and nobody will be one whit the worse. The points which I think it desirable to put before you, in order that I may in a few words express the foundation of my confident conclusions, are these. The first is a reason based entirely upon a philosophic consideration—namely, this, that in the regions of pure physical science, and the regions of what especially constitutes humanity, the conclusions reached by the one can have no direct effect on the other. If you acquaint yourselves in the slightest degree with the history of philosophy and the variations of human opinion, you will find that

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speculative difficulties have given way. Whoever admits the existence of evil in this world and the law of causation, has before him all the difficulties that can be raised by any form of scientific investigation, and these truths have been present to the mind of man since the mind of man began to think. The next consideration I have to put before you is that, whatever be the results of physical research as to the mind of man, they arise out of the necessary progress of scientific thought as applied to man. You all heard, in the excellent address of our president, the marvellous progress that has been made in our knowledge of animals. The merest tyro in the science now knows a thousand times as much as did Linnæus. If you consider what zoology, or the study of animals, means, it means the endeavour to ascertain all that can be studied in reference to animals from four different points of view. The first embraces the consideration of the structure and the mode of development. In the second place, every animal exhibits a great number of active powers. We have to take in other lines of activity, such as I see announced in the Zoological Section, where a highly interesting paper on ants will be read by Sir John Lubbock, for the purpose of showing the amount of intelligence possessed by the lower animals. There is a third point of view in which we should regard every animal, and it is this—that each one has a place in the geographical distribution of animals, and that the great majority of animals have a past history. All these are legitimate subjects of inquiry. If it were true, as my friend Sir John Lubbock would point out, that ants manifested certain sentiments, he would have made a great and interesting discovery, and no one can doubt that the ascertainment of the fact is completely within the province of zoologists. So, in the same way, anthropology has nothing whatever to do with the truth or falsehood of the different religious systems. It holds itself aloof from these, but the origin and growth of religions, and the different forms of religion, these are proper and legitimate provinces. (Applause.) I go a step further, and pass to the distribution of man. This, of course, for the anthropologist, is in his special region. We have had descriptions of different countries, and the habits and customs of the people, while the great question of the origin or multiplication of the human species stands untouched. There is not any allusion in the whole of the proceedings of the Association of 1857 to these questions, which are now to be regarded as the burning questions of anthropology. On this subject, as in many others, a great stimulus to man's reasoning—a complete metamorphosis in the direction of modern investigation—has been given by the publication of a single book—'The Origin of Species.' It was only subsequent to the publication of the ideas contained in that work that one of the most powerful agencies for the advancement of anthropology was founded in Paris, and also the great Anthropological Society of Berlin, until it may be said there is now no branch of science which is represented by a larger or more advanced body of working men than this science of anthropology. And the whole of these workers are engaged more or less in the working out of the ultimate goal. The great problem —the great ideas which Darwin put forward in regard to the animal world—are capable of being applied in the same sense to man. That question, I need not say, is not answered. It is an enormous question, and one to which a definitive answer may be asked for possibly in the next century; but the method of inquiry is understood, and the materials are now being accumulated bearing on that inquiry. Circumstances tend to the belief that that problem also will, some day or another, be solved. I cannot undertake to determine in what scientific method that question will be solved. We have," he added, "the most astonishing accumulation of evidence of the existence of man in ages antecedent to this. What the exact date is I do not think any one can say. It is beyond all question that man existed at a time when the whole physical conformation of the country was different to what it is now. Whether the evidence we have justifies us in going backward still farther would be a startling question. It is, to my mind, of a dubious description. Then comes the very interesting question whether, with such evidence of the existence of man before us, it is possible to trace in history any evidence of a human type essentially similar to that which exists at the present day. I am free to confess that in my opinion the matter remains exactly where it was some eighteen years ago, when I published a little book, to which, to my surprise, I heard Professor Flower refer, for I had thought that these questions had been forgotten in the greater scandal of later times. I did not venture to put forth the opinion that what is common to all such human remains is that they present a most marked and definite trace of what are called the characteristics of a lower type. I must confess that the arguments brought forward to show that the skull is an abnormal skull have no weight whatever with me. From the remains that accompanied the skull of the human being, I must say that, so far as all the fundamental points are concerned, they are the same as those of the man of the present day, and that that being could wear boots just as well as we. I do not know that there any more reason for believing that the man who existed in that respects similar to the man of the present day could not have been in all evidence that the horse which existed in that day than to object to the identical with the horse of the present day.

CARDINAL MANNING ON CHRISTIANITY.

AT Middlesborough Cardinal Manning opened the new Roman Catholic Church of St. Mary's, Sussex Street, Middlesborough, and preached to a congregation which filled the building in every part. The Cardinal dwelt principally upon the unity which existed between the Holy Spirit and the Church on earth. Directed by the light which had been shed upon it at the day of Pentecost, the Church had throughout the ages taught the same doctrines and promulgated the same truths. The faith which St. Augustine brought to the shores of England by the command of St. Gregory had lived from that hour to this immutable in all its glory. The very same doctrine that St. Cuthbert preached at Durham and St. Hilda believed at Whitby, those very same doctrines were taught to this day. They never changed. How could they? England was a Christian land, and Englishmen were baptized people, and because baptized they were born again. They believed Christianity was a Divine revelation. They believed all they knew and had been taught. They believed the Holy Scriptures to be the Word of God, and that those who wrote them were Evangelists and Apostles. At this time the faith of England was assailed in many ways. They were in contention one with another about religion. The Apostles were not so. The contentions in religion seen now were unworthy of Christian men and unworthy of the disciples of Jesus Christ. Why was it that the children of England could not be taught the name of Jesus and their baptismal faith all day long in the schools of the poor? Why had Christianity been banished from our common schools? Because grown-up people could not agree about religion, little children were robbed of their inheritance in the faith. These axioms were as certain as the axioms of science. Christian education reared a Christian people. Education without Christianity would infallibly rear a non-Christian people. How could men realize that which they had never learned and never been taught? They might be sure of this, no stream could stand still. It must either run its course downwards, or by a miracle return to its source. A people that were un-Christian would soon go down with the impetuous tide and become an anti-Christian people. Might God in His infinite mercy take pity on Christian England, and raise up the hearts of fathers and mothers to look after the Christian education of their little ones.

"THE COMMON PEOPLE HEARD HIM GLADLY."

To the Editor.

THE slow growth of the Lord's New Church has often been commented on, and though an unpleasant subject, it is one of vital importance, and the opinion of the Church generally should be directed towards it, with the view of ascertaining and deciding upon some other fields of action than those already worked.

So far as the organism of the New Church is concerned it is unique. Our intellectual men are *second to none.* Our literature, both scientific and theological, in quantity and quality, will bear comparison with any association of much larger growth. Our ministry are "living epistles" exemplifying the doctrines in their lives. The donations to the Swedenborg Society, the College, and other institutions are munificent. And yet, sir, in the face of all this grand machinery for good, on comparing the registered members reported at the last Conference with the registered members eighteen years ago, I find that the average increase of members to each Society will be something less than two per annum. I am inclined to ask, by way of sending the matter home to every New Churchman, If "the kingdoms of this world are to become the kingdoms of our Lord," and the New Church is to be instrumental in bringing about that glorious era, what time is it likely to take, proceeding on the same ratio as we have been doing the last eighteen years?

I know it will be said that the New Jerusalem is a dispensation, not a sect, and that the 4849 registered members do not include all the receivers of New Church truth in England; and I am very glad it does not, but I am not so sanguine as some about the New Jerusalem descending through Old Church teachers. I have heard Swedenborg's name mentioned as "a visionary" in the Old Church, but I never remember having *heard any quotation from his works.* This may by some be considered somewhat extraordinary, considering the large sums which have been expended to enlighten the clergy and ministers on New Church truth. But if looked at closely, it is not so marvellous as it at first sight appears. The reason I will try to make clear presently, but I wish now to state what came under my own observation only yesterday. A minister, whom I had heard had read some of the works of Emanuel Swedenborg, and *wished to enter the New Church ministry*, preached in this neighbourhood. I thought I would give myself a treat, and hear New Church truth preached in a Baptist chapel. I went, and the text was announced, "There is one God, and one Mediator between God and man." But, alas! I watched every word, and I found the Lord was a perfect man and an inferior God, and therefore suitable

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for a Mediator between fallen man and the Supreme Being. Is this *diluted Swedenborgianism?* I make no hesitation in saying, that we can never expect any good result from such teachers. The preacher certainly began well but finished badly. Diluted doctrine I decidedly object to. If a minister preaches the doctrine of the Atonement in the morning as held by orthodoxy, and the true doctrine of the Trinity in the evening, he is like a builder who stuccos a rotten house to make it presentable. Every *New Churchman* will see that the old doctrine must fall, and the sooner it is demolished the better. The Old Church teaching of "satisfaction" is *un*satisfactory; it is neither human nor divine, *it is monstrous.* Let any father of a family act towards his sons as the Divine Father is said to act, and he would be scouted from society or put into a lunatic asylum. The Old Church maintains God's justice by making Him do a *greater injustice*, and that towards His well-beloved Son. I say, whatever the issue of the New Church, they must level this doctrine with the ground.

Well, how is it that the works circulated among orthodox ministers and the clergy have not shown greater results? That is *the* question. I believe that the answer will be seen at once. Suppose our Dr. Bayley was suddenly impressed that the doctrine of election and predestination was the proper doctrine to preach, the pews of Palace Gardens Church would soon be deserted, and he would have to find a new congregation; and the like would no doubt take place if an Old Church minister were suddenly to read one of Swedenborg's innumerable relations in explanation of his new views. There is so much to *un*learn before orthodoxy can perceive the new truths, that I don't *think we ought to expect too much from that quarter.* The difficulty respecting the spread of the New Church doctrines, however, still remains, and the difficulty is not a *new one.* Our Lord found the self-same difficulty in propagating the truths of the first Christian Church. The Scribes and Pharisees spurned His teaching, but the "*common people heard Him gladly.*" I have not heard of any distinguished Old Church clergyman seceding from the Church and joining the New in consequence of reading the *T. C. R.*, but I have seen a hall crammed full of people, and Dr. Bayley lecturing to them, and their intelligent faces proclaiming, in language *un*mistakable, that "*the common people heard him gladly.*" I went again, and they, "the common people," were there to meet him.

I wish it clearly to be understood that I am not going in for class legislation in the New Church, not one of our first-class passengers we can spare on this heavenward railway; but we must have *third-class passengers as well, if it is to be a success.* We want to see all the old familiar faces in the pews, and the aisles filled as well, with *common-sense* people. They are, as a rule, readers of literary journals, they attend literary institutions, they discuss religious and other topics under railway arches and other out-of-the-way places. There is a large quantity of them up and down London. They are quite free from the trammels of orthodoxy, which hang like a dead weight on so many, preventing them from rising to the perception of the exalted views held by the readers of the works of Emanuel Swedenborg. They are the searchers after truth.

I have heard something about coldness in the New Church; that is *a myth*, there is only one person that I know of who is cold, that is *myself*, and I have come to the New Church to get warm. I once met a New Churchman, an entire stranger to me, who put me all in a blaze. He had a dozen or two of Dr. Bayley's "Brighton Lectures" always in circulation. He was a shipbuilder, and he named one ship "Swedenborg" and another ship "Arcana Cœlestia." He was a red-hot New Churchman, and one whose grip of the hand sent my blood glowing through my veins.

H. EDWARDS.

ITEMS OF INTEREST.

A correspondent of the *Christian Signal* writes: "At a meeting recently held in one of our provincial towns, on the occasion of laying the foundation-stone of a Baptist chapel, it was remarked by a reverend brother that they (the Baptists) had the true apostolic succession, and that they were the representatives of the Primitive Church. The Wesleyan minister in whose place of worship the meeting was held affirmed that however far the Baptists could trace their descent, the Methodists could go much further, in proof of which he mentioned the existence of class meetings in the time of David, whose words were ever being employed by them in that sense, 'Come all ye that fear God and I will tell you what He hath done for my soul.' The said brother also hazarded the opinion that in the future world there could be no Baptists, inasmuch as there would be 'no more sea'—a fact which had never struck the friends of that denomination. The climax, however, was reached when a Presbyterian brother, who was the next speaker, spoke of the assumption that had characterized the addresses of his two friends, and asserted that his Church was traceable not merely to the time of the Apostles, or to the age of David, but to a much earlier period, for it is written, 'The elders—the Presbyters—have obtained a good report.' 'Not only,' said he, 'are we the oldest of the denominations, but we shall be the last and the everlasting, for we read "that round about the throne were four-and-twenty seats, and upon the seats were four-and-twenty elders"—the representatives both of the old and the new dispensations.' The Baptist brother who had thus elicited the opinions of his brethren respecting the origin and history of their denominations will be more careful as to his facts in time to come in speaking in the presence of Wesleyan and Presbyterian ministers."

So far as regards the Sparkbrook mission services, the friends have met with such success as fully to warrant them in the hope of ultimately establishing a second Society of the New Church in Birmingham. They get an average attendance of twenty in the morning; whilst in the evening it varies from fifty down to thirty-five. Much interest is manifested by the visitors in the (as one of them observed) novel and beautiful way of interpreting the Scriptures; but what more than anything else gives them hope is, that they begin to get the same people over again, and notice that they in turn bring others. They have opened a Sunday-school, and this, too, is very promising; so much so, that they begin to want teachers instead of simply a teacher. Perhaps the most encouraging sign, however, is the interest taken in the Bible class, intended specially for adults, and open to both ladies and gentlemen. It affords the best opportunity of judging what they think of our doctrines. It now numbers about a dozen members, and every week adds one or two to the list. The great use of this institution is that it affords opportunity to the interested and the inquiring for putting questions (and thus obtaining information) impossible in any other way of being satisfactorily answered.

The Bishop of St. Alban's, in consecrating an addition to the churchyard of Dovercourt, took occasion to condemn strongly the system of cremation. He believed that the religious feelings of the people of this country would be terribly shocked by the adoption of any other mode of disposing of the dead than that to which they had been so long accustomed. In this restless age nothing was considered sacred, but he trusted that the new-fangled doctrine of cremation would never be approved by a religious people.

"Dr. Cumming, in spite of past non-success and a good deal of ridicule of which he has been the object, has again attempted the *rôle* of the prophet. On Sunday, in preaching to his congregation on the Millennium, he once more expressed his firm belief that many of his hearers would live to witness Christ's Second Coming, and to join in the chant, 'Behold, He cometh, and the glory of the Most High is with Him.' Those who are sceptical of the divine's gift as a seer are rather apt to think that this is only his own peculiar way of wishing long life and happiness to his congregation," says the *Christian Signal.*

SUNDAY-SCHOOL LESSONS.

JESUS' TEACHING ASTONISHES.

September 22, Morning.—Mark i. 14-22. A greater measure of Divine power was communicated to the Lord's Humanity to announce the descent and nearness of Divine truth and good: after John was delivered to custody Jesus came into Galilee preaching the Gospel. Calling upon men to forsake all evil as sins against God, and to believe in the manifestation of God in the flesh; saying that "the time is fulfilled, and the kingdom of God is near: repent ye, and believe the Gospel." This announcement was first received by those who were in the investigation of scientific and rational truth, and who were led by it to the pursuit and acquisition of spiritual and celestial truth: walking near the Sea of Galilee, He saw Simon, and Andrew his brother, casting a net into the sea, for they were fishers. And Jesus said to them, "Come ye after Me, and I will make you fishers of men." They renounce the delights of self-love, and worship the Lord as the Divine source of all that is good, wise, and blessed: immediately leaving their nets they followed Him.

SAMUEL REPROVETH SAUL FOR SACRIFICING.

September 22, Afternoon.—1 Samuel xiii. 8-16. Here is a case in which Saul, impatient at the non-arrival of Samuel, the prophet and priest of the Lord, and fearful that the people will scatter from him, assumes the priestly functions and sacrifices in the place of Samuel. It indicates a presumptuous degree of self-will and self-reliance; an amount of impatience that the ways and times of the Lord do not fit in with human plans and objects, that shows completely that such a man is not after the Lord's own heart. It is always accompanied, too, by the same decree, and the purposes of that man will be brought to nought, as Saul was himself deposed from his kingdom.

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No. 38.—Vol. I. SATURDAY, SEPTEMBER 21, 1878.

THE HAND AND ITS CORRESPONDENCE.

(*Concluded from page 346.*)

THE wise teacher to whom we look for guidance in such matters as we are now discussing tells us that the human form is the universal type, and that all things, whether taken individually or in combination, whether in the spiritual world or in the world of nature, are assimilated to it.

As an instance of this likeness, take a family with the arrangements right order requires, authority, control, and direction from the master and mistress on one side, obedience, labour, and fidelity from the servants on the other. The immediate suggestion is that the former represents the head, and the latter the hands; for while those provide and plan, these execute, hewing the wood, drawing the water, cleansing the dwelling, and fetching or taking in the daily supplies from the grocer, the butcher, and the baker. What, then, should be the relation to each other between these two powers? Not that of opposition surely, but one of complete co-operation. As the head of the individual man despises not the hand by which his purposes are effected, and the hand aspires not to the office of the head, but instead of this rivalry both act together in harmonious unity, so for peace and comfort to all must it lie in the family. Kindly consideration each for the other must be the prevailing feeling, and mutual benefit the object in view. Where servants are envious of their employers, unobservant of their wishes, and disposed to do as little as possible for their remuneration, that family cannot but be the scene of much discomfort and uneasiness. On the other hand, if the servants, the family-helpers and hands, are looked down upon as inferior beings, and regarded as owing all fealty in honesty, all use in act, to the other members of that family, but as having no claim upon those other members either to thought for their temporal good or to care for their spiritual welfare, we may be certain that something *there* is radically wrong in judgment, something egregiously defective in justice, to the utter marring of the blessed peace that should make of every home a heaven.

From the family we may turn to the establishment of a manufacturer, and consider the relations existing between the employer and his hands. See how in the common name given to the workmen the idea of correspondence crops out. Here, indeed, comes in the question of capital and labour, only other terms, by the by, for head and hands. It is only by the harmonious operation of both that success can attend any enterprize; distress and ruin must follow their continued antagonism. How, then, should the employer treat the employed? They are the only means by which his power, whether of mind or purse, can be exerted. They do his bidding; they turn his plans and purposes into realities; they work out the thoughts and inventions his mind originates in productions of use and pleasure for society. Surely he will recognise the fact that their interests and his own are one; and doing so, there will be no hesitation in acknowledging their merits, no niggardliness in his payments for their labour, no haughty assumption towards them, either collectively or individually, of superiority as to position or ability. These in their turn, as hands obedient to the supreme will, must not usurp the place of the head, but cheerfully accomplish to the full their appointed duty, and give all due honour and respect to the source whence are derived the motive power of their labour and the sinews of their strength. Reciprocal benefits must be sanctified by mutual esteem and goodwill. The master's wish will be to make his men fair sharers in his prosperity should that be permitted to him; and they on their part will indulge no envious feeling, and if misfortune should overtake their employer, will not refuse their heartfelt sympathy.

Carry now the idea a little further and we have the nation before us, still in the human form, government and rulers generally as the head, the workmen and the workwomen as the hands. Do not these working people truly deserve the name of the hands of society, and all the honour, too, that belongs to world-wide usefulness? It would indeed be difficult to tabulate the results of the labour, the ingenuity, and the perseverance of the workmen of England. Every material that the earth yields, or vegetables furnish, or animals supply, bears testimony to the skill and industry of English hands. They provide for the growth of grain and root and fruit, and prepare for us varieties without number of nutritious and palatable food. They dig the coals from the mine, and pile them on our hearths. They extract the all-useful iron from the heavy clod, and mould it into a thousand forms of use and elegance. They give to dull clay and rough marble shapes of beauty and colours of the rainbow. They transform wood and wool, fur and feathers, flax and hemp, cotton and silk, into all manner of things for ornament and use, persevering in their toil from dawn to nightfall, and from year to year, thus ensuring not only luxuries for the few, but comfort for the million, and necessaries in rich abundance for all. They build our houses and churches, they make our highways and railroads, they drive our locomotives, and they navigate our ships as they brave the tempests of all seas and carry our surplus productions to the remotest corners of the earth.

One can scarcely believe that till within a period comparatively recent to the classes which have thus ministered to the wants of society, and whose industry has been one main cause of our pre-eminence among the nations of the earth, such epithets, always uttered contemptuously, as the CANAILLE, the great unwashed, the lower classes, the common people, the vulgar crowd, etc., should have been applied. We need not wonder, in view of the feelings towards them indicated by such expressions, and of the want of all cultivation for their minds, that combinations should have been formed amongst them for protection against oppression real or fancied, or for the securing of what they regarded as their own particular interests. In late years, however, a change has come for the better, both as to the estimation in which the workers in the lower walks of life are held, and in the treatment of them by the governing classes. Legislation has been active on their behalf. Their dwellings have been improved; modes of ventilation have been studied for their sake; baths and washhouses have been established; and sanitary measures, in drainage and otherwise, have been widely adopted. The laws have recognised them as freemen, having as strong and personal an interest in the right government of the land as their wealthier countrymen. Museums and picture-galleries have been thrown open to them; lectures on science and art, and libraries and newsrooms, have become easily accessible; and now, too, the State insists that the children of this once-despised portion of our people (the infant hands that are to develop into future power and energy) shall receive such an education as, not unfitting them, we trust, for holding the plough, or handling the spade, or wielding the hammer, or throwing the shuttle, shall open for them, if to any come

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the genius and courage to pursue it, the path to higher stations in life, where they may be called to labours that need intellect more than bodily strength, and contribute by wise counsel and moral influence rather than by hand labour to social progress and power. This course of action is pleasant to contemplate, and we necessarily keep attention awake to observe the results that time will bring. We cherish the hope that in this our happy land governors and governed, thinkers and workers, head and hand of the social body, shall act in so just and friendly a unison that peace, prosperity, and happiness shall be the heritage we leave to posterity, and England shall still remain, for equal laws, well-ordered liberty, and Christian brotherhood, an example to the world.

And now looking away from this island to the world, of which it forms as to size so insignificant a portion, what further thoughts may arise in connection with our subject? In every part of the globe England has planted her colonies or established her power. All the most prominent points and headlands, all the largest and best-situated islands, all the most desirable seas and straits, nay, even large portions of the great continents she holds in her hands and rules by her laws. Spain found out America, but the British race now people it. Portugal first sailed to Good Hope Cape, but the sons of England now dwell and prosper there. Australia and its dependencies acknowledge England's sway, and famed India itself is a bright gem in her crown. As a queen she sits on Gibraltar's rock and dominates the entrance to the land-locked sea; for merchant traffic she builds her storehouses at Singapore, and traverses the neighbouring waters; and on the far-distant edge of the broad Pacific, Vancouver's Island and Columbia testify of England's far-reaching power.

Moreover, what people is there among whom the labour of the hands and the enterprizing spirit, which goes forth far and wide to distribute and to gather, have been so remarkable as in England? Her productions, as already stated, are infinite in quantity and variety; and there is scarce a nation on the globe that does not possess articles of British manufacture; for every land has been visited by the British merchant, who has also brought thence its natural or artificial produce for the enrichment of his native country.

Do we not see in this widespread dominion, in this commercial enterprize, in this putting forth of the hands to give and to receive, the correspondence in the outer world of the far-seeing intellect, the indomitable will, and the spiritual energy resulting from their union, which characterize our nation?

Fears have been felt and forebodings expressed recently, in our leading journals and elsewhere, that England has at length attained the climax of her power and glory, and that henceforth her fate will be to decline and be outstripped by other nations. Well, we know not what Providence has in store for us; but as yet there does not seem to be much evidence of Old England's decadence. If the world is here and there waking up to more active exertion, and if one people especially, as has been asserted of the Germans, does seem in some portions of the globe to be rivalling us in the commercial enterprise and prosperity which were once entirely our own, are we to be jealous of their success, and repine at their advancement? If they have the qualities that deserve success, should we not rejoice that they thus employ them, and aid rather than discourage their worthy efforts? For the precepts to love the neighbour as one's self, and to do as we would be done by, are they for individuals only, and not also for the nations? And those same Germans must have sterling stuff in their composition, for they can strike a blow in defensive fight as well as prosecute the arts of peace. Witness their recent smiting down of a neighbouring people, whose armed hand was suddenly stretched out against them. Should we not be glad if that people, brave and warlike to a fault, yet so smitten to the dust, should see in the blasting of the arm, on which they especially prided themselves, in that unexpected and bitter prostration, a lesson of Providence to teach them the vanity of war's brightest glories, and to lead them to beat the sword into the ploughshare, and the spear into the pruning-hook? Should we begrudge them their new glories, fruit of peaceful industry, in case the harvests of their warmer soil were more abundant than those yielded by our northern lands, if their colonies settled beside ours on islands and capes yet unoccupied, and if their ships sailed on parallel lines with English argosies, carrying goodwill and material blessings to the four quarters of the globe? No, is the instant answer, surely, to such questioning; for we see more clearly every day the value of the spirit of charity that bears and forbears, and gives more freely than it takes; and that as between man and man a hard word or a clubbed fist embitters old enmities, while a warm grasp of the hand goes far towards annihilating them, so it is between nations and peoples. England, for centuries in the van of progress, can afford to be both just and generous to all, and may well be the first to welcome the signs of growth in other countries towards a more settled industry, and the attainment of nobler conquests than war can bring.

While England fills her hand with temporal goods and distributes them freely over the world, she has a better gift still to offer, even the Word of Truth itself. As she carries this with her in her hand to lands near or distant, let her be the first and foremost not only to show her estimation of that Divine Word intellectually, but also to embody in her intercourse with the nations its righteous precepts, and manifest in all her transactions the unselfish spirit it so constantly enjoins.

One more thought to close with and leave behind on our minds some fitting impression, not only of the value of the hand as an organ of power, but also of the responsibility that attaches to the employment of it and of all our faculties for good or for evil, all through this life of time as the embryo of the life eternal. In No. 463 of the *H. H.* we are told that "when a man's actions are discovered to him after death, the angels, whose duty it is to make the inquisition, look into his face, and extend their examination through the whole body, beginning with the fingers of each hand. "I was surprised," says Swedenborg, "at this, and the reason of it was therefore explained to me. Every particular of man's thought and will are inscribed on the brain, for their beginnings are there. They are also inscribed on the whole body; because all things of the thought and will proceed thither from their beginnings, and there terminate as in their ultimate. The signification of man's book of life is now evident, namely, that all his actions and all his thoughts are inscribed on the whole man, and appear, when called forth from the memory, as though they were read from a book!" Upon this no comment is necessary.

An inference, however, may be permitted; and I cannot better express it than in the closing words of a little book, called the "Five Gateways of Knowledge," a book full of suggestive thought and right feeling, which will well repay the trouble of perusal. The writer says, "What cannot the hand do? What has it not done? A steam-engine is but a larger hand made by this little one. The electric telegraph is but a long pen for the hand to write with at a distance. Ah, rifle guns and huge cannon and devastation monsters, what are these

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but a Cain's hand, made bigger, stronger, bloodier, to slay our brethren! What, moreover, are ships, rails, light-houses, palaces, cities, nay, the globe itself, as man has changed it, but the work of that giant hand, with which the human race, as one man, has executed its will! Thinking of what the hand of man has wrought since it was put forth to pluck the forbidden fruit to the present time, I lift my hand to gaze on it with wonder. What an instrument for good! What a power for evil! There is no implement it cannot wield, and in working hours it should never be without one. We restrict the term *Handicraftsman* to laborious callings, but unwisely so. It is a title all honest earnest men and women may covet. For the Queen's hand there is the sceptre, with a host of duties to discharge; for the soldier's the sword, when the cause is a just one; for the carpenter's the saw; for the smith's the hammer; for the farmer's the plough; for the miner's the pickaxe; for the sailor's the oar and the cordage; for the painter's the brush; for the sculptor's the chisel; for the poet's the pen; for the women's some of these, and all those various implements, the needle the chief, which serve in productions for personal use and adornment, and for comfort and elegance in household arrangements. If none of these, or of things like them, fit us, the felon's chain should be round our wrist and our hand on the prisoner's crank, for to one and all cometh this command, "Whatsoever thy hand findeth to do, do it with thy might." R. A.

DIVINE TRUTH THE BLOOD OF MAN'S SPIRITUAL ORGANIZATION.

(LEVITICUS xvii. 11.)

THE subject chiefly spoken of in this verse occurs so frequently, and with such solemn circumstances, in the Divine Word, in both Old and New Testaments, and has moreover, as we believe, been so generally and grossly misunderstood, that it may well engage for a brief time our most earnest thoughts. And may He in whose light alone we can ever see light, and whose Divine blood alone affords means of redemption from evil, and salvation unto life eternal, open our eyes that we may rightly behold the wonderful things embodied in this portion of His law.

And, firstly, let us endeavour to get a clear idea of the *literal meaning* of the text, of the significance which it would assume in the judgment of the externally-minded Jews to whom it was originally addressed. They had no thought of anything spiritual in connection with it. Life and immortality not yet having been brought to light, the term *soul* here used conveyed to their minds no higher notion than that of *natural life;* and they regarded the blood mentioned in the text as a sign or covenant that God had forgiven the evils of this natural life, and that they should escape those temporal penalties of war, pestilence, and famine, which alone they feared, and enjoy the equally natural blessings of long life, peace, and worldly prosperity, which were the only rewards they coveted. Starting, therefore, from this utterly superficial idea as a basis, and remembering the great truth that "the law had a shadow of good things to come" (Heb. x. 1), and that all its outward ceremonies were representative of the vital and inward essentials of the Church and heaven, let us see whether we can find any corresponding spiritual interpretation which may assist us to understand other portions of the Scriptures where blood is mentioned, and in them and in our text instruction which, if rightly employed, may make us wise unto salvation.

"The life of the flesh is in the blood." This is a physiological truth of the very first importance. The very substances by which our bodies are built up and maintained exist primarily in the blood. This contains every particle of nutriment supplied in our food and drink, and carries to each portion of the frame just the amount and kind of support which its necessities require. The active blood, circulating in the animal body, resembles the rivers, canals, railways, and roads—with the various ships and conveyances which traverse them—of the body politic. All the resources of a people are borne to their destinations by means of these facilities of transport. The products of foreign countries, the growth of our native soil, the coal and iron of our own mines, the manufactured results of home skill and industry, are distributed by these agencies wherever they are wanted, and the whole country enjoys a common wealth of necessary and luxurious supply. In like manner, though with yet greater perfection and completeness, the blood receives all the essentials of life, and conveys them wherever they are needed. The substances required to form bone or muscle, nerve or membrane, all exist in its marvellously compounded stream, and by its ceaseless circulation are continually borne to the parts which want them. Thus if the movement of the blood be checked, or if it be envenomed by poison, swift death is the inevitable result. "For the life of the flesh is in the blood."

And now, lifting our minds from the natural body, with its complicated organism of earthly materials, to the spiritual constitution of man, made yet more fearfully and wonderfully of affections and thoughts, passions and aspirations, what is there, we ask, which stands in the same relation to its efficacy and welfare as the *blood* sustains in connection with the physical wellbeing. The *blood*, as we have seen, is the medium for supplying every portion of the body with the kind and degree of nourishment essential to its particular activity. The spiritual part of man requires some similar provision, something which shall bring to every capacity of love and knowledge the guidance and the strength indispensable for its preservation in right order and consequent happiness. In ourselves we have no such power. So far as our own inclinations are concerned, we turn spontaneously in the direction of wrong, and are as void of all true life as a bloodless corpse. And unless our merciful Lord had provided a means of implanting spiritual life from Himself amid our corrupt affections, and causing it to circulate among them with renewing vigour, until by slow degrees they attain a thorough change of nature, we should have no hope. What, then, is this means?

We answer, The *Divine truth* of the *Word of God.* This contains all the essentials of spiritual life, and, if received into the mind, and honestly permitted to exert its sanctifying power, it will gradually change the entire quality both of the affections and thoughts, and make the man previously dead in trespasses and sins a living soul. The correspondence between this *truth* and the *blood* is most exact. Spiritually as naturally man comprises a great diversity of functions. He needs definite convictions and principles to give to his character a stability like that which the *bones* confer upon the body; and this hard intellectual basis requires clothing in gentle *affections* of love and charity, resembling those softer parts which conceal the skeleton, while supported by its firm strength. His mental *food*, moreover, like the corporeal, demands complicated processes of preparation to fit it for assimilation with his spirit's life—thoughtful rumination, and what a fine old prayer of the Church of

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England refers to as *inward digestion*,—to separate the false from the true, the apparent from the real. Also, investing the deeper secrets of his nature, he has an outward life of speech and deed, which, like the *skin*, is the only part coming into view, and which serves similar and equally indispensable uses in relation to the inner powers. And so we might continue, pursuing the analogy into every least particular, and finding in all things of man's body an exact relation or correspondence with those of his soul. Now the only means of carrying genuine life to the varied departments of the spiritual organism is afforded by the Divine Truth of God's Holy Word—the *blood* which circulates through all, and supplies to each just the sustenance it needs. For example, whence can we obtain the fundamental principles essential to sustain our characters—the *bones* of the spiritual life—except from the revealed wisdom of our Lord? "Hear, O Israel, the Lord our God is one Lord;" "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength, and thy neighbour as thyself;" "He that hath seen Me hath seen the Father,"—these truths, and truths such as these, are indeed a spiritual life-blood, which, faithfully believed and acted on, shall verily "make fat the *bones*" (Isa. lviii. 11). And so of the tender affections of the soul, so of its powers of reason and meditation, so of its outward words and actions, the only means of sustaining all these in healthful energy is the truth of God's Word. The instruction therein presented is indeed a vital current applicable to every part of the spiritual life, and containing the very materials each needs to build it up into immortal potency and blessing. And more than this, just as the life which the body receives from the Lord flows primarily into the *blood*, and is diffused thereby throughout the whole frame, so the truths of the Bible do actually introduce Divine life into the soul. There is in them a power and an influence beyond that of the mere words we read, or even the ideas these words suggest. They bear into the mind of him who humbly learns them something of the same life of goodness and wisdom which lives in infinite perfection in the Lord, because they are derived from Him, and are the very expressions and emanations of His attributes, in forms such as the human mind can receive and apprehend. The Divine Word is thus the great medium of our conjunction with the Lord, and of the impartation to our spirits of His benign influences of help and strength. In the language of one of our prayers, "We draw near to Him in reading or hearing His inspired volume." Through its precious truths we receive His very choicest gifts. "The words that I speak unto you," says our Saviour, "are spirit and they are life." Yea, they are the very *blood* of the soul, which contains every element of its real vitality; for, spiritually as well as naturally, "the life of the flesh is in the blood."

"And I have given it to you upon the altar." This life-sustaining truth of the Word is *given* to us by our Lord. It is not our own creation, nor even our own discovery, but the free bounty of His loving grace. And yet, as experience and observation may both convince us, this precious gift is not at once *our own*. Many have it who yet have it not, possessing merely the words and phrases which form its vehicle; but with no genuine experience of its saving efficacy. Because, as the text declares, it is only given to us "upon the altar." What, then, is implied by this condition?

Among the rituals of the representative Jewish Church the *altar* manifestly holds a very high symbolism. The sacrifices offered upon it were the chief acts of worship which the Levitical ordinances exacted, and the holiness of these was derived from the *altar*, because, as our Saviour declared, "the altar sanctifieth the gift" (Matt. xxiii. 19). Now the entire system of sacrificial worship was typical of the true worship which is alone acceptable to God, or effective of spiritual benefit to man; in other words, it represented the dedication of all our powers of will, understanding, and corporeal energy to the Divine service. Some Christian commentators, indeed, drawing their opinions not so much from the simplicity of Scripture as from the corruptions of the Talmud and those traditions of the Rabbis which made the Word of God of none effect, advocate the strange doctrine that the Jewish sacrifices were vicarious in their nature, and that the worshipper regarded the victim as slain and burned in his own stead, and in satisfaction of the penalty which his sins had deserved. It is, however, a remarkable fact that the Jewish law in no case permitted the offering of sacrifices in atonement of any offence for which the legal doom was death, a circumstance sufficient in itself to disprove this repellant theory. Only in one instance did the Levitical statutes provide for the representative transfer of guilt from any human offender to an animal victim, viz. on the annual day of expiation, when the sins of the people were laid upon the scapegoat. But this goat, so far from being offered to the Lord, was immediately driven into the wilderness as accursed, denoting in the most solemn manner that evil, with all its train of woeful consequence, is a thing to be renounced and put away, and that in no sense does it constitute—or anything appertaining to it—an offering to the Lord.

The true idea of the Jewish sacrifices is that expressed by the prophet (Mal. i. 12), where they are styled the *table* and *meat* of the Lord, and to apply such epithets to the guilt and sufferings of sinful men must be little short of blasphemy. But when we regard these offerings as symbolizing the consecration to the Divine service of all the powers of man's heart and mind, this language is most beautifully expressive. For such spiritual dedication is indeed the veriest satisfaction which the Divine love enjoys, since it is the condition which best enables our infinitely gracious Lord to gratify His yearning wish to bless.

Regarding, then, the sacrifices in general as typical of the spiritual offerings of duty and obedience, what is the "altar which sanctifieth these gifts"? The Apostle gives a clue to the answer where he says, "God loveth a *cheerful* giver" (2 Cor. ix. 7). The *altar* on which alone we can worthily worship our Lord, and dedicate to Him our feeble tribute, is the altar of the loving and the willing *heart*. Not only the external act of devotion but the inward motive of sincerity and heavenward aspiration is required to render our service truly valid. Only when religion penetrates this inmost sanctuary of our life, and there feeds the holy flame of pure and ardent love for the Lord and the goodness which He commends to us, is our spiritual sacrifice of sweet savour; at once precious to Him we worship, and beneficial to our own eternal welfare.

And the blood, in which is, spiritually, the life of the flesh, is only given to us "on the altar." That is, it does not become really our own—constituent of our very nature—until we have it within, in our heart and love. To know the language of the Scriptures is not necessarily to vivify our souls with their Divine truths. Nay, it is even possible to have much very intelligent acquaintance with the *doctrines* of the Word, and yet to remain spiritually lifeless. But if there be within an earnest wish to learn—a prayerful effort to make the wisdom of the Bible our law in all things, and to conform our desires and thoughts and actions to its requirements—it

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then becomes *our own*, our Lord's precious gift, His life living in our lives, and gradually and by arduous efforts changing the corruptions of our old nature into that "new man which after God is created in righteousness and true holiness." Not in the *memory*, therefore, nor in the *intellect*, is *Divine truth* made our lasting and immortalizing portion, but in the inmost loving *heart*. "For," saith the Lord, "the life of the flesh is in the blood, and I have given it to you upon the altar."

"To make an atonement for your souls: for it is the blood that maketh an atonement for the soul." By *atonement*—or, as the word is almost invariably rendered in the writings of the New Church, *expiation*—is denoted, in the spiritual idea, the cleansing and putting away of evil. This is indeed the only *atonement* or *expiation* which can be effective of any benefit, for unless man renounce his sinfulness, he can by no possibility partake of heavenly joy. The great process of salvation is not, as some have dangerously thought, the saving of a sinner *in* his sins, but the saving of a sinner *from* his sins; not the mere deliverance of the wicked from the consequences of their guilt, but the removal of guilt itself. And unless this separation be accomplished there can be no salvation, for sin and misery are inseparable, and would surely attend each other, even though Divine mercy should admit the sinner to the highest heaven. "Evil shall slay the wicked" is the solemn and most awful fact. To avoid spiritual destruction, therefore, the wicked must forsake his evil, otherwise, go where he will, he carries with him the seeds of certain woe. The only atonement or expiation which the soul can receive, or by which it can at all be benefited, is its deliverance from the bondage of evil, and its consequent regeneration into the love and life of good. "Thou shalt call His name Jesus, for He shall save His people *from their sins*."

And this atonement—this expiation—is effected by the spiritual *blood*, the truths of God's most Holy Word. These alone afford the means by which we may learn what evil is, and by which, knowing this, we may have power and guidance to put our sins away. This is indeed the very beginning and prime essential of all religion, without which actual progress in heavenly things is utterly impossible. The first injunction of the Divine law to every soul is, "Cease to do evil," and until this be performed, it is impossible to obey the further and higher lesson, "Learn to do well." In this sense it is that the Lord "washes us from our sins in His own blood" (Rev. i. 5), by rendering His truth effective of our purification from spiritual defilement—making us "clean through the Word which He hath spoken" (John xv. 3). But while the means of our deliverance, and all our power and wish to use them, are from Him, let us ever remember that we must co-operate in their employment, or they will be of no avail. We must ourselves obey the precept, "Wash you, make you clean; put away the evil of your doings from before Mine eyes" (Isa. i. 16). Perseveringly and with sincere desire to grow like our Lord, and fully receptive of His life of beneficence and truth, we must vigorously use the precepts of His Word to subdue every evil wish, and repress every wicked deed. His truth must be in our hearts—our inward law and sanctifying power—the spiritual life-blood continually offered on our altar, and making efficacious atonement for our souls.

And unto Him, by whose Divine blood thus spiritually understood we alone have life or can be cleansed from sin—to our Lord God and Saviour Jesus Christ, be ever ascribed all merit and all praise. Amen.

JOHN PRESLAND.

THE CREATION OF ANGELS.

A CASUAL CONVERSATION.

"PAPA," said my daughter, "it is likely to be a beautiful evening, and from the appearance of the clouds I think we shall have one of your favourite sunsets. If I get you an early tea will you go out to the Heath?"

"Yes," I replied, "I think I shall. I may meet a gentleman there that I had some conversation with the last time I went, and I should like to meet him again."

Arrived on the Heath, I was not long in finding my acquaintance not far from the spot where I last parted from him.

"Good evening, sir," he said; "I almost thought you had forgotten me. I have had a great desire to meet you again; but I see you have a companion, and perhaps our dry conversation may not be interesting to her."

"Oh, yes, it will," I replied; "allow me to introduce you to my daughter. She will be quite able to join in the conversation, I assure you. She has always a shaft ready in her quiver if she see any weak point in the argument."

"Papa is always ready with his nonsense, sir. He seems to think that women have no powers of reason, yet if we cannot understand things as well as men can, there is nothing I enjoy so much as listening to rational conversation. The gentlemen, however, seem to think that (when ladies come upon the scene) they must be entertained with something light and sparkling. I have no patience with them for supposing that we take no interest in what they please to call abstract things."

"There, my friend, that is a shaft at your observation about dry conversation not likely to be interesting to the lady."

"Nonsense, papa, I am sure I meant nothing of the kind; I only meant to say that I protest against gentlemen thinking our presence an excuse for not entering upon any rational conversation. I know I often see what papa is coming to before he sees it himself, and then he calls it jumping at conclusions without any reason."

"I am afraid, my friend, we must consider ourselves guilty of the accusation and admit the lady as umpire. No doubt she will be a fair judge between us in two senses."

"Now, papa, you are really becoming unbearable. Pray go on with your argument or discussion. I am anxious to hear what it is about."

"Will you allow me to say that your papa and I have had a conversation about the ground that men have for their religious belief? Your papa seems to argue that nearly all religious beliefs rest upon no solid foundation; yet we have the Bible to rest upon as the basis of all religion. Your papa believes in that Book I know, for he told me so; but he must understand it very differently from most Christians, for he says that men have altogether wrong ideas about God."

"Quite true, my friend," I added, "that is a good starting-point. Now what ideas have men of God? Abstractedly they confess that He is infinite love, wisdom, and power; but they immediately do away with the infinity of these attributes, and think of God merely as a superhuman existence. They commence by making the Divine Being commit a series of blunders, thus the idea really dominating in their minds amounts to a denial of His infinite wisdom. Having thus brought down the Divine to an all-powerful King, they weave a web of events far surpassing in intricacy and confusion all heathen mythology, and call it the scheme of Christianity founded

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on the teachings of the Bible; whereas it is purely the work of human imagination, and will not stand even the test of human wisdom."

"But," said the gentleman, "are we justified in setting up our human wisdom to call in question the acts of the Divine Being?"

"Certainly we are, my friend, and we may be quite sure that what is done by infinite wisdom will bear the test of all the finite wisdom in the universe. Men need not fear to examine and question and sift to the bottom every action and work of the Divine Being that created man. The more he does so the more he will perceive how infinitely wise and good his God is, and how foolish men are in thinking that God has cast a veil of mystery over His spiritual works, lest man's finite wisdom should find out something that will not bear examination by the light of the very reason that God created in him."

"I see that it should be so," said the gentleman, "but your way of thinking is so out of all the ordinary orthodox modes, that if I did not know you believed in God and the Bible I should be almost afraid to follow your arguments; for I begin to think that you are cutting at the root of all Christian belief, and will bring down the whole fabric of Christian theology in much the same way as the rationalists or freethinkers claim to do. Did I not know better, I should suspect you of being a wolf in sheep's clothing."

"Nay, nay, friend," I replied, "let me assure you, I seek not to pull down Christianity, but to help it out of the Egyptian darkness into which it has wandered, a darkness so great that it can see no way to defend itself from the attacks that are being made upon it by unbelief; but if Christianity is true, it should be the greatest and grandest truth in the universe, the one sun to give light to all created intelligence. But to retain its hold upon men's minds in this thinking age it must divest itself of its errors and go forward and show itself to be the master-truth of all the philosophy and science in the world. The power to do this is inherent in the very constitution of Christianity; but as I have said, men begin with wrong ideas of God, and as you have said, the whole fabric is thus liable to be thrown down, and that is just what the rationalists or freethinkers are doing; and you cannot build up again, for your theories will not stand the test of free thinking."

"Then," said the gentleman, "do I understand you to say that the Bible and Christianity are right, and, in fact, great and grand truths if men only rightly understood them?"

"Just so, my friend," I replied, "that is precisely what I want you to understand."

"Well," said the gentleman, "I am truly glad you think so, for I shall have greater confidence in listening to your arguments. You say we begin with wrong ideas of God. Will you please explain what you mean?"

"I will," I replied, "if you can bear a little free thinking. You admit that the Divine Being is infinite love, wisdom, and power. Now, if we bring our finite fallible wisdom to bear upon what *men say* God has done, and in our fallible wisdom we see we could have done better, does not that very fact show that what men attribute to God as His acts cannot be true, cannot be the acts of infinite wisdom, for our finite wisdom could have done better. The Christian belief is that God before He created the world had created a host of spiritual beings called angels; and one of these angels, of very high standing, named Satan, aspired to the supreme power, and communicating his plans to other angels, gathered to himself a large party and raised a revolt, marshalled his legions and fought a battle, which he lost, the result being his banishment from heaven with all his rebel crew to a place called hell, prepared beforehand by God for the punishment and confinement of all who had joined in the rebellion. Now, let us pause here for a moment, and consider the inconsistency of this first act that men attribute to God. When God created these angels His infinite wisdom knew that a certain number of them would rebel against Him. This we are forced to admit; for if we do not, we at once do away with His Omniscience. Therefore God knowing that these angels would rebel and work all the mischief and ruin which are said to follow, why did He create them? Finite wisdom cannot help thinking that if it had the power of knowing beforehand, as infinite wisdom must have known, it could have done better by not creating those angels at all. Here we at once see that man's idea of God and created angels must have something wrong about it, for God either did know, or He did not know, what those angels would do. If He did not know, then He is not infinite wisdom; if He did know, and still created them, then He knowingly provided the means by which His own work in creation would be ruined and dire misery brought upon human beings. This would if true do away at once with the attribute of infinite love. You see, my friend, the idea of angels created as such, some of whom have fallen from heaven, bears upon its very face the stamp of a human origin. The next idea is that Satan and his crew after having been cast out of heaven are far from being subdued; for Satan holds a council with his beaten army and decides, in revenge for being cast out of heaven, that he will be a firebrand in all God's creation for ever afterwards, and though he cannot re-enter heaven he will still defy and oppose God. He will mar His work. What God makes pure he will render impure. What God makes perfect he will render imperfect. Thus if he has failed in defeating God in heaven among His angels, he will defeat Him in creation without His angels. The devil is thus made into a kind of inferior deity, an opponent that interferes with and turns aside the plans of God, and forces Him to make an arrangement in His superior wisdom by which He can counteract Satan's subtlety, and in the end complete a portion of His original intention by sending His Son into the world to repair part of the mischief that Satan has worked. God's original design in creating man is thus thwarted by Satan, and Satan gets the victory over God upon the earth though he could not get it in heaven; for on this lower ground Satan seems to have it nearly all his own way, and succeeds in destroying the souls of the larger part of the human race, until God sends His Son into the world to redeem mankind from Satan's power. But even this does not entirely defeat Satan; for he persuades men not to believe in that redemption, and so his work of destroying souls still goes on, and will do, until God brings it to a final conclusion by destroying this and all other worlds at the last day, when Satan with his rebel host, and the countless millions of human souls that he has destroyed, will be cast into the lake of fire and shut up—securely this time—for all eternity. Thus the war that was begun in heaven will be finally ended, and God will get rid of His enemies, and be enabled to reign in peace for ever. Now, my friend, what is all this, is it mythology? It is plain it is not common sense; for finite wisdom naturally inquires, How came it that when these angels were cast out of heaven there was a hell ready to receive them? where did it come from? It did not produce itself; it must have been prepared beforehand as a place of punishment. If, as this shows, God knew these angels would revolt, why did He create them? Again, supposing for a moment these ideas were true, when

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Satan and his rebels were cast into hell why did not infinite wisdom stay all further mischief by securing Satan and his crew there effectually? God has omnipotent power, and could have done so. But perhaps God did not know that Satan would escape from hell. If He did not know, then He has not infinite wisdom. In fact, this idea of the devil and his imps having once been angels of light and having fallen from heaven is so absurd that one is astonished how the human mind can believe it. If I am not wearying you, I will just carry this sublime theory a step or two further, that you may see how the framers of it entirely lost sight of the infinity of God's wisdom. Even when the mischief had gone so far as the fall of Adam and Eve, it would have been only acting with finite prudence and forethought to have recaptured Satan and shut him up securely this time, and to have let that first pair, Adam and Eve, die childless, and commenced with a new creation. Even later on, when this imaginary devil had played such havoc with God's creation that it is said the whole earth was corrupt and filled with violence, for all flesh had corrupted his way upon the earth; even here it would have been better, instead of suffering Noah and his sons to perpetuate the fallen race, to have let them all perish in the flood, and to have ended Satan's work there by putting him and all his followers out of existence, or so securing them in hell that there should be no further escape from it, and then commencing a new creation. I know it will be said it was not God's will; it was not His pleasure so to do. That is one of the arguments of this huge tree of false doctrine and superstition, men think of God as willing all these things from eternity, losing sight of His infinite wisdom. Men begin with wrong ideas of God. Thus they have let their finite wisdom invent such baseless theories, and then perceiving there is not even human wisdom in them, have sheltered themselves under the blackest accusation they could bring against the Creator, by saying such theories are God's mysteries, they are His Divine will. Oh, man, man! how ready he is to shift his weakness and infirmity, his darkness and unbelief, on to the devil's shoulders, or even to God's will—no matter where—so that he can find some shelter from his own responsibility. Men have sadly misunderstood God and all His merciful loving dealings with His finite creatures; they acknowledge, it is true, His infinite love and wisdom in words, but they measure them by their own ignorance and superstition. God is infinite love, mercy, and goodness to all men, not in words only, but in actuality, He never was, or can be, anything else to His erring children, and in His mercy is striving to lead every man to heaven if he is willing to go there. The only devil man has to fear and fight with is the devil of his own inherent evil, not some opposing deity that was cast out of heaven at the beginning of creation. I must beg of you to bear in mind that it is the errors and superstitions and false doctrines that have been invented by men in their blindness and foisted upon the Bible that I have no reverence for—not the Bible itself, that Book is God's Book, holy and Divine in every letter. What we want is "light, light, more light," on religious things, then the mists of superstition that have been wrapped around Christianity will fall away, and the Bible when rightly understood will take a firmer hold upon men's minds than it has yet done; and they will see rationally that it is indeed a Divine revelation intended to instruct men in spiritual things, and show them in heaven's own light what is the true nature of God and what is the fallen nature of man. Not the fallen nature of angels; but this idea of fallen angels having become devils and set up in opposition to God has become so rooted in the human mind, so woven into the web of the whole Christian belief, that not to believe in the devil is considered equivalent to not believing in God, indeed it seems impossible to get along without a devil as an opposing deity in present systems of theology; for if you take him away, why, then, all the darkness and mystery in which Christianity is shrouded goes with him; and we shall be forced to understand God and His creation and the redemption of Jesus Christ, in fact, the whole Bible in a new light. Yes, my friend, that is a startling fact, get rid of the devil and you will be *driven* to a higher and nobler perception of God and His creation, you will be *forced* to admit that the infinity of His love and mercy, as manifested in His redemption of the human race, is far higher than you had any conception of, and you will be compelled to admit that the Bible must contain a spiritual sense of a far higher character than has yet been understood. But, my friend, if I were to talk to you for a month I could not put the thing so well before you as you can get it for yourself if you are willing to read; for I may as well confess that these ideas are derived from reading the writings of Swedenborg. You will find in those writings a rational exposition of what true Christianity really is, based upon a right understanding of the Bible."

"I have," said the gentleman, "heard the name of Swedenborg, but I have not read any of his books. I have somehow got an impression that he was a mystic."

"Well, my friend," I replied, "you do not stand alone in that respect; thousands of others have the same impression. Swedenborg will show you the errors that have crept into the Christian belief through misunderstanding the Bible; he will show that your house is built upon a sandy foundation, and that the wind and rain of unbelief will bring it down. But he is not one of those who will pull down your house and leave you poor and blind and naked; he will, on the contrary, help you to build upon a Rock against which the storm will beat in vain. He places Christianity upon its true basis, the Bible; but he floods that Book with a new light, and shows from its own internal evidence that it contains arcana of Divine Wisdom that men have not hitherto perceived. Instead of bringing mysticism he will help to sweep it away."

"I am," said the gentleman, "much impressed with all you have said, and as you tell me it is the teaching of Swedenborg, I feel that I have lived too long without being acquainted with him. Are his books expensive; where can I obtain them?"

"No," I replied, "they are not expensive, but they are very numerous. I should recommend you to buy only one for the present, and that is a work entitled 'The True Christian Religion;' you will find in that the great body of New Church theology. You can order it of any bookseller. Though a large volume, I think the price is only half-a-crown; but if you are passing near Oxford Street you will find the depôt for printing and publishing the writings of Swedenborg only a door or two down Bloomsbury Street. When you have read that work I shall be pleased to see you at any time, and we can talk over its contents. This is my card."

"Thank you very much," said the gentleman, "I shall read the book with greater interest from knowing that I can discuss its contents with you afterwards. Allow me to offer you my card. It is getting late, and I must reluctantly bid you and your daughter good evening, unless she has any more shafts to shoot at me."

"Not to-night, sir; you have acquitted yourself very well. I have one or two for papa as we go home. Good evening."

T. PLUMMER.

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THE ROOT AND CENTRE OF CHRISTENDOM.

IN the *Christian Signal* for August 23rd we notice an interesting leader under the above heading, in which the principle is laid down, that "there is but one Christianity, the Christianity that accepts Christ as the Ruler and Master of mankind." A writer in the *Jewish World* contends that this is the essential doctrine of the Christian religion, and warns his co-religionists that "he wastes his breath and learning in vain to right a wrong who does not first and foremost strike at the root and centre of Christendom—the divinity of this Jesus of Nazareth." In reply to this the *Signal* appropriately writes:—

"Plainly, therefore, antagonists recognise the foundation upon which the whole fortress is reared, the rock upon which Christ's Church is built, and exhibit no disposition to ignore the importance of a doctrine on which notably many avowedly Christian teachers show a readiness to relax their hold. The whole controversy with our antagonists narrows itself readily into the one question, 'Who is this Son of man?' Objections to Christianity and its high claims centre themselves around the Personality of Jesus. So long as His Deity is maintained by us, so long will the forces of antagonism continue their most determined assaults. But let that essential Fact be surrendered—and it seems to us it is being surrendered by the mild indifference of temporizing teachers and concessions now being made in order to effect a comprehensive yet Christless fellowship—and little remains in Christianity as the religion for humanity worthy of contention or proof against destructive criticism. For, if He whom we worship and trust be not both Lord and God, we are victims of an idolatrous fanaticism; and assailants of Christianity have 'taken away our Lord,' leaving to a bereaved Church only an empty sepulchre, and to an unredeemed world nought but a shattered hope. This doctrine of the Deity of Christ, therefore, is essential alike to the continuance and worth of the Christian religion."

This noble utterance is followed by a strong array of scriptural and historical evidence of the Deity of the Saviour.

We should like the *Signal*, however, not only to declare that Jesus is God, but to say that there is no God else beside Him; a just God and a Saviour there is none beside Him. This is the only logical conclusion of the matter if we accept the great truth that *God is One.*

Jesus is truly "the Ruler and Master of mankind;" His is the "Name which is above every name," and "in whom dwelleth all the fulness of the Godhead bodily." He is truly "Emmanuel, God with us;" and "God manifest in the flesh." We commend the *Christian Signal* in thus accumulating the evidence in favour of the Godhead of the Saviour—but surely the question is pertinent, If Jesus is all this, what need is there for another?

J. D.

THE EXTENT OF HEAVEN.*

IN the *Morning Light* "Inquirer" writes: "I should be very glad to have an explanation of the following passage in 'Heaven and Hell' (No. 419), where Swedenborg says: 'It has been granted to me to behold the extent of heaven which is inhabited, and also that which is not inhabited; and I saw that the extent of heaven not inhabited is so vast that myriads of earths as thickly peopled as ours could not fill it to all eternity.' Now if, as is taught elsewhere, and as I fully believe, heaven is not a place, but is a result or outbirth through the angels themselves from the Lord, how does there exist an uninhabited heaven to be peopled with myriads yet unborn? And again, if an infinite uninhabited heaven did exist, for a heaven that 'could not be filled to all eternity' must be infinite, how could it come within the grasp of the human mind or ken?"

The *Morning Light* makes answer—which was copied into the *Messenger* of the 3rd July—with much clearness. There are some minds, however, which can see the thing rather more readily from still another point of view.

Heaven is wherever God lives; that is, wherever God's life is, pure and orderly. So much of heaven as is inhabited by men is wherever there are men in whom that heavenly life is; and so much of heaven as is not yet inhabited by men is wherever that heavenly life is, but without men for it to be in: in other words, it is all the Divine which is as yet only in the potential and possible for the human race. All heavenly men represent—that is, present different types of the heavenly; but the heavenly itself is infinite because it is the outflow of God, who is infinite. No man is like any other, and each man draws a fresh thing from the infinite; yet the infinite is inexhaustible, and will stand draught to eternity. The uninhabited heaven is at bottom all those types and shades in God which have not as yet been brought forth into finite humanity, and which are numberless to those which thus far have been brought forth.

The inhabited heaven grows in proportion as the heavenly grows into habit. Whatever one dwells upon in steady, everlasting purpose, working it out into his secret mental acts, is where he dwells. Whatever is his wont, there in it he "wonnes" for ever. His inner daily life, that is where he lives. Whatever he settles into, there he is a settler. What, at a push, he resorts to, there lie his final resort and his lot for always. The principles, good or bad, that abide all attack from below or from above, these make his last abode. Most people build greatly on their hopes of heaven: those who *do* the heavenly, build on rock; the rest, on sand. Man's habitation is what is habitual. All mere theories of a God and all mere hankerings after Him are an uninhabited heaven. Whenever they are put into practice, the solitary place is peopled. Wish is father: thought is mother: *doing* is the child. In *doing* are all production, reproduction, generation, regeneration, all increase and multiplication. The thought that cannot squarely come forth into act is a woman nourished as yet in the wilderness, tarrying still back in the Ideal; and the man-child which she brings forth, and which shall rule at last, is the coming Age of Performance instead of Sentiment and Theory; the Age which deals not much with comparisons, and less with superlatives, but greatly with the Positive; the Age which shall be the living body (*sic*) of those two witnesses which Comte saw dead and proposed to bury. (Rev. xi.)

Swedenborg did not say he saw an *infinite* uninhabited heaven; but if he had, he were not wrong, and for still another reason. Infinite is a good word when used, and a bad one when abused. Infinite is endless, boundless. Everything of which a man can see no end, is to him the boundless; it does not take a Divine ken to see as much as that; but every prairie dog has such breadth of vision. For the body's eye, infinites are many, or, perhaps, the most: for the mind's eye there is but One. It no more needs an infinite sight to look upon God as infinite, than a topmast look-out needs an infinite eye to see no bounds to the ocean. We are used to think of *words* instead of *things:* hence comes most of our groping.

M. N.

* As a supplement to our own remarks on this subject, we have much pleasure in copying this article from the *New Jerusalem Messenger.*

CANADA ASSOCIATION OF THE NEW JERUSALEM.

SEVENTEENTH ANNUAL MEETING.

THE Minutes of the Canada Association of the New Jerusalem, which held its seventeenth annual meeting in Berlin, Ontario, on the 26th of June and following days, have now been published.

The Association consists of five Societies—Berlin, Montreal, Strathroy, Toronto, and Wellesley; five incipient Societies, which have not yet been properly organized; and in addition a large number of isolated members. The Berlin Society is the only one of fair dimensions, containing 216 members. The minister of this Society, the Rev. F. W. Türk, is also the President of the Association; and of his address to the present Conference it must be said that it is both able and interesting, and where it discusses the views of what is called "Spiritual Christianity" as expounded by Tulk and Le Cras it is likely also to be most useful.

The President reported that the Rev. Dr. Hibbard was unable to accept his invitation to undertake missionary work in Canada during the past year, but would do it if possible at some future time.

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Mr. R. Carwell read a paper on the necessity of contributing a fixed proportion of our income to the uses of the Church.

A Mission Board was appointed; and grants were made to the Strathroy and Toronto Societies, subject to conditions which require a certain amount of missionary lectures to be delivered by the ministers of those Societies.

Mr. D. M'Gregor, an isolated receiver of the Heavenly Doctrines, spoke on the prospects of the spread of the New Church in the neighbourhood of Seaforth, Ontario, where he resides, and was listened to with much pleasure.

On Friday evening a social meeting was held, at which over 300 of the members and friends were present. After partaking of a bounteous and social repast, prepared in the true-hearted German New Church spirit, the meeting was passed in pleasant conversation.

On Saturday afternoon the Sunday-school picnic was held, and after another sumptuous feast, to which nearly 300 persons sat down, the children sang hymns and enjoyed themselves in various games in the church grounds till nearly eight o'clock, when the President read his annual address to a well-filled church. It was closely followed and highly appreciated throughout.

On Sunday, the day following the close of the Conference, service was conducted in the morning and in the evening by the Rev. J. E. Bowers, the minister of the Toronto Society, his subject in the evening being the "Origin of Beauty" (Ps. l. 2). In the afternoon a German service was held, at which the Rev. Mr. Türk preached, and at the end of which the Holy Supper was administered to over one hundred communicants.

REFORMATORY AND INDUSTRIAL SCHOOLS.

THE twenty-first report of the inspector appointed to visit the certified reformatory and industrial schools of Great Britain has just been issued. The schools in general are stated to be judiciously and efficiently managed. Last year it was reported that while industrial schools were on the increase throughout the country, the admissions to reformatories were on the decline. This year, while industrial schools are still springing up in new localities and some of the existing ones are being enlarged, an increase is also reported in the numbers detained in reformatories. "At first sight," says the inspector, "this looks as if juvenile crime were on the increase, but I do not think this is the case. Some part of the increase may be due to the depressed state of trade. There has been less demand for labour, and of the number of boys out of work it would be strange if some did not get into trouble. But the principal reason is, I think, that many boys are now sent to reformatories whose cases might have been dealt with under the Industrial Schools Act, and whose age, although no legal bar to their detention in a reformatory, would to my mind have suggested the advisability of resorting to the milder discipline and less criminal associations of the industrial school."

The educational condition of the schools is reported to be fairly satisfactory. The report says:—

"The raw material on which we have to work is frequently none of the best, and becomes more difficult to deal with when, as is so often the case in reformatories, boys of thirteen, fourteen, and fifteen are committed with little or no previous education. We succeed, however, in obtaining generally good results by not attempting too much. Our endeavour is to make the children write a legible hand, read well, and understand what they read, work correctly in the simpler rules of arithmetic as far as proportion and practice, and write well from dictation. In addition to this, the elements of geography, history, and grammar are taught in some schools, and in some I am glad to see freehand drawing has been introduced."

The number of reformatory schools at present is 54 in England and 12 in Scotland, namely: England—Boys, Protestant, 32; girls, 14: boys, Roman Catholic, 5; girls, 3. Scotland—Boys, Protestant, 7; girls, 3: boys, Roman Catholic, 1; girls, 1. The London Female Preventive Reformatory for Girls, 5 Parsons Green, Fulham, was certified December 28, 1877. About 40 Roman Catholic boys are maintained in the North-Eastern Reformatory at Netherton, in a separate division of the school. Of the above schools three are training ships—the Cornwall, near Purfleet, and the Akbar, at Liverpool, for Protestant boys; and the Clarence, at Liverpool, for Roman Catholics. The number under detention on December 31, 1877, was: England—Protestant, 3500 boys, and 789 girls; Roman Catholic, 1155 and 191. Scotland—Protestant, 734 boys, and 143 girls; Roman Catholic, 232 and 109; total, 5621 boys, and 1232 girls. Of these were: On licence, 739 boys, and 117 girls; in prison, 23 and 4; absconded, not recovered, 71 and 19; giving a total actually in the schools of 4835 boys, and 1113 girls. The corresponding numbers for last year were: England—Protestant, 3325 boys, and 795 girls; Roman Catholic, 1154 and 176. Scotland—Protestant, 723 boys, and 135 girls; Roman Catholic, 90 and 106. Total, 5402 boys, and 1212 girls. Of these were: On licence, 739 boys, and 132 girls; in prison, 13 and 6; absconded, not recovered, 71 and 19; giving a total of 823 boys, and 157 girls. These numbers show an increase in the year of 219 boys and an increase of 20 girls. The admission to reformatory schools in 1877 were 1879—namely, 1530 boys, 349 girls, showing an increase of 264 boys and an increase of 95 girls on 1876. They were distributed as follows: England—Boys, Protestant, 1003; girls, 227: boys, Roman Catholics, 269; girls, 59. Scotland—Boys, Protestants, 176; girls, 37: boys, Roman Catholics, 82; girls, 26.

ITEMS OF INTEREST.

A recent work entitled "The Supernatural in Nature" has the following account of the unique position of the Lord Jesus Christ and of His work in the world: "At no other time, by no other man, was so supreme a start from low degree to higher life. None but Jesus could be Jesus. Some thousand workers come up in this century to be forgotten in the next; but the silver cord of Christ is not loosed nor the golden bowl of His doctrines broken. Time sits as a refiner; the dross is cast away, and the pure gold preserved. Time chronicles his centuries, and myriads die; Jesus, imperishable as gold, lives for ever. He binds the heart of the world to Himself with electric chains. He tells how the soul, weak and wandering like a storm-driven bird, may nestle in the bosom of our holy Father. In the spirits of men, where sin has opened an unfathomable depth of anguish, He causes streams of consolation to flow and fill that depth. His loving touch causes the eye to sparkle with light, and our cheek to glow with the strangely sweet aspect of those who look into far-off worlds and gladly hasten thither."

A correspondent quotes the following conversation between Pius IX. and Frederika Bremer from Dr. Robert Willis's "Spinoza: His Life and Correspondence" (p. 402):—

"You are a Catholic?" said Pius IX. to Frederika Bremer in that remarkable interview she had with him in the course of her Italian travels.

"Not a *Roman* Catholic," replied the lady.

"Then you must become one," rejoined the Pope.

F. B. "Will your Holiness permit me to ask a question?"

The Pope. "Yes; ask it."

F. B. "I love with my whole heart our Lord and Master Jesus Christ. I believe in His Divinity, in His redeeming efficacy; I will obey and serve Him alone. Will your Holiness not acknowledge me for a Christian?"

The Pope. "For a Christian!—most certainly—but——"

F. B. "And as a member of the Church of Christ?"

The Pope. "Ye-s, in a certain sense; but then people must acknowledge as true everything which this Church says and enjoins. You ought not, in the meantime, to believe that the Pope sends to hell all who do not believe in the infallibility of the Catholic Church. No; I believe that many persons of other Creeds may be saved by living according to the truth which they acknowledge. I believe so most certainly."

F. B. "It delights me infinitely to hear this from your Holiness, because other Catholics say, 'You are not a Christian; you cannot be saved if you do not believe as we and our Church do.'"

The Pope. "In this they are wrong. But you see, my daughter," etc.

How greatly, and to many how unexpectedly, the Pope, in the language here attributed to him, is in harmony with Swedenborg's teachings. One is equally surprised and delighted to find it so. "The Lord provides," says the latter, "for every nation a universal medium of salvation. . . . Man may be saved whatsoever be his religion"—Heathen, Jewish, or Christian; and that some of the former will take precedence of the latter. The means of salvation are provided for every one, and heaven is such that all who live well, of whatever religion they may be, have a place in it. The Church is necessarily various in doctrine, for one man professes one opinion, another another. But as long as each lives in charity he is in the Church as to life whatever he be as to doctrine (*A. C.* 73; *D. P.* 259, 330; *A. C.* 3451). He uses at times strong language respecting those who would limit the Divine Mercy to their own sect, or even to Christendom. "That only those who are born within the Church are saved is an insane heresy."

In a letter from Mr. Carlyle to Mr. Erskine occurs the following passage (Letters, vol. ii. p. 324): "'Our Father, which art in heaven; hallowed be Thy name, Thy will be done;'—what else can we say? The other night in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind with an altogether new emphasis; as if written and shining for me in mild, pure splendour, on the black bosom of the night there; when I, as it were, read them word by

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word—with a sudden check to my imperfect wanderings, with a sudden softness of composure which was much unexpected. Not for perhaps thirty or forty years had I once formally repeated that prayer;—nay, I never felt before how intensely the voice of man's soul it is; the inmost aspiration of all that is high and pious in poor human nature; right worthy to be recommended with an 'After this manner pray ye.'"

The Rev. W. Gladden, in a sermon before the Society of Inquiry of Amherst College on "The Conditions of Religious Inquiry," has the following remarks on godly living, which are worthy of all commendation: "Never imagine, young gentlemen," he said, "that your theories will be trustworthy while your lives are unsound. The man who does not do the truth that he knows is not the man to whom truth reveals herself. The man whose life is consumed in sensuality or selfishness cannot understand the mysteries of God's Kingdom. It is only the pure in heart that see God. It is only by upright and blameless living that we can hope to win the soul's fair bride, eternal verity." This passage reminds us of Mr. Ruskin's statement that "to those who act on what they know, more shall be revealed." Both are echoes of the Scripture teaching that "he that doeth the will of My Father shall know of the doctrine whether it be of God."

"The angel that stood with one foot upon the sea and one upon the land, was the living meaning of the Lord, joining the tangible with the intangible. If they would only mind—if they would only get at the secret—that they are *related!* That they cannot push a research into one without an instant flowing up of the other! That the very types they are finding are the types God talks by to tell us all! That there is a natural *because* there is a spiritual; and that the sign, the outcome of the one, is the truth, the inmost of the other! Men have worked two ways—in the world of things and the world of spirit—as if against each other; but there will come a last stroke, and it seems as if it were very near, when they shall find themselves face to face, and see that it is all one!" This is one of Mrs. Whitney's "insights" into the relation of spirit and matter, contained in her travel-novel entitled "Sights and Insights."

"Whatever influence the clergy may have over the Church, their authority never supersedes that of either the intellect or the conscience of the simplest of its lay members. They can assist those members in the search for truth, or comfort their overworn and doubtful minds; they can even assure them that they are in the way of truth, or that pardon is within their reach: but they can neither manifest the truth, nor grant the pardon. Truth is to be discovered, and pardon to be won, for every man by himself. This is evident from innumerable texts of Scripture, but chiefly from those which exhort every man to seek after truth, and which connect knowing with doing. We are to seek after knowledge as silver, and search for her as for hid treasures; therefore, from every man she must be naturally hid, and the discovery of her is to be the reward only of personal search. The kingdom of God is as treasure hid in a field; and of those who profess to help us to seek for it, we are not to put confidence in those who say, 'Here is the treasure, we have found it, and have it, and will give you some of it;' but to those who say, 'We think that is a good place to dig, and you will dig most easily in such-and-such a way.' Further, it has been promised that if such earnest search be made, truth shall be discovered; as much truth, that is, as is necessary for the person seeking. These, therefore, I hold, for two fundamental principles of religion, that, without seeking, truth cannot be known at all, and that by seeking it may be discovered by the simplest. I say, without seeking it cannot be known at all. It can neither be declared from pulpits, nor set down in articles, nor in anywise 'prepared and sold' in packages, ready for use. Truth must be ground for every man by himself out of its husk; with such help as he can get, indeed, but not without stern labour of his own. In what science is knowledge to be had cheap? or truth to be told over a velvet cushion, in half an hour's talk every seventh day? Can you learn chemistry so? zoology? anatomy? and do you expect to penetrate the secret of all secrets, and to know that whose price is above rubies, and of which the depth saith, It is not in me, in so easy fashion? There are doubts in this matter which evil spirits darken with their wings, and that is true of all such doubts which we were told long ago—they can 'be ended by action alone.'" We extract this interesting passage from Mr. Ruskin's quaintly-titled work "Notes on the Construction of Sheepfolds."

The following, copied from the *Guardian* of a fortnight ago, may be regarded as an evidence of the spread of the teachings of Swedenborg among the teachers of Christianity: "*Ad Clerum*, a few devoted priests are anxious to present the Catholic teaching of the Church with increased clearness and power, in the face of new and strange forms of Naturalism and Superstition. They have reason to believe that the writings of Emanuel Swedenborg may be made to render substantial aid to the Catholic Church, in her multiform struggles with opposing forces and her deep longing after unity and peace both abroad and at home. Convinced that a good work might be done were these writings investigated without bias and used in a spirit of enlightened charity, they are desirous of corresponding with any earnest-minded priest willing to join them in their proposed study.

"Communications to be addressed to A. Z. c. o., Castle & Lamb, 133 Salisbury Square, E.C."

The members and friends of the Glasgow New Church Mutual Improvement Society enjoyed their second excursion of the season on Saturday, 7th September. The place selected this time was the historical Craignethan Castle (the Tillietudlem Castle of Sir Walter Scott's "Old Mortality"). Mustering at the South-Side Station, they proceeded by the 3 P.M. train, which brought them in about an hour and a half to the ancient ruin. Not having any guide sufficiently conversant with its history, the castle had to be regarded as a general object of interest merely. No doubt the excursionists saw the veritable window from which the basin of kail was projected on the luckless head of Cuddy Headrigg, but if so, they didn't recognise it. A visit was also paid to the black hole of the castle. The party then betook themselves to a level plain outside the castle walls and indulged in football, dancing, racing, etc., until the whistling of the railway officials warned them that it was time to go if they didn't wish to miss the last train. The weather throughout the day was most splendid and all seemed to enjoy themselves thoroughly. Arrived in Glasgow about 9.30, and after mutual hand-shaking and adieux, the company dispersed at the station.

SUNDAY-SCHOOL LESSONS.

JESUS' SERMON ON THE MOUNT.

September 29, *Morning.*—Matt. v. 1-12. The Lord's first public teaching, as here recorded, consists of encouragement to those who try to follow His commandments. Like all His teaching, this is linked together in a beautiful series, the beginning being the key-note universal, which enters into all that follows. This is the opening phrase, "Blessed are the poor in spirit," referring to true humility, and an acknowledgment that everything good and true is received by us from the Lord. The two first beatitudes relate to those who, from a principle of good in the internal, see the disorders of the external, in which they can discern nothing but evil and falsity. The next two relate to those in whom goodness and truth are implanted in the external also, evil and falsity being removed. There is a relation between the meek and the poor in spirit in these pairs, as there is also between their inheriting the earth (the Church) and the kingdom of heaven. So the hungering and thirsting after righteousness is allied to the mourning, and the being filled to the being comforted. The sixth, seventh, and eighth beatitudes refer to the states of the will, and thus to those who are in the enjoyment of three degrees of good from the Lord, and consequently of Divine Truth. The two last, relating to those who are presented for righteousness' sake and for the Lord's sake, refer to those who by temptations attain to states of good and truth through purification of evils. They thus relate to the means by which the conjunction of the internal and external man are effected, and the conjunction of man himself with the Lord.

SAUL'S UNADVISED ADJURATION.

September 29, *Afternoon.*—1 Samuel xiv. 36-46. Like most of the acts of his life, this vow of Saul's, though intended to express his devotion to the Lord's cause, shows only rash and impetuous action springing from self-love and an abnormal reliance on self. After the Israelites had defeated the Philistines, and when they felt faint, they ought to have been allowed to eat, like Jonathan, of the honey. After the slaughter by Samson of the lion which roared against him, he found the honeycomb in it and took of it and went on eating. After temptation and conquest therein, angels come and minister to us. We ought certainly to do the hard fighting, from unflinching principle, unmixed with self-interest; but we may also taste of the delights of the spiritual honey which is produced after we have slain a falsity or evil, which had raged within us like a young lion. Our zeal should be for the Lord's sake, not for our own. And when that is the case the Lord will not leave us unanswered, but will respond to our appeals and direct us in the way we should take.

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No. 39.—Vol. I. SATURDAY, SEPTEMBER 28, 1878.

FIGURATIVE LANGUAGE.

"Felix qui potuit rerum cognoscere causas."

CHAPTER XVII.

IF these things be true as regards human or secular compositions, infinitely more so must they be as regards God's own great poem—the Bible, the type and pattern of them all. For "that glorious Eastern book" is as perfect in its poetry as in its morals, and though it has been perused by millions, has therefore never yet been wholly read. With the exception of some few obvious allegories and prefigurements, such as the relation of Moses and David to Christ, it has been read simply as a history of physical events, and as a prophecy of material or temporal changes. It has yet to be read and explored for its *inner life;* the full spiritual meanings which underlie the surface, and which form the pure gold of its inexhaustible mines. Until so explored, not only in its more profound and enigmatical parts, but in its simplest statements, much of its most sublime and sacred meaning lies unperceived. Moreover, unless we see this spiritual or internal sense, it is utterly impossible, in multitudes of cases, to understand their immediate reference to *ourselves*, a matter important to remember, since "whatsoever things were written aforetime, were *written for our learning.*"

Tears being the natural accompaniment of sorrow, they form its universally acknowledged emblem, and consequently a name for it. Hence it is said of the regenerate, that "God shall wipe away all tears from their eyes," and that in the promised land "there shall be no more crying." Homer calls war, πολύδακρυν, "the many-teared." Compare also the celebrated fables of Arethusa and Cyane, told by Ovid in the 5th book of the Metamorphoses. It was a lovely fancy of the ancients to say, as in these tales, that when grief gave cause for many tears, the sufferer dissolved into a fountain. Yet was it quite in keeping with the elegant and sprightly perceptions of nature's "respondences" which originated the wonderful mass of myths to which they belong, and by reference to which the whole of them may probably be interpreted. It is from the same relation—that of tears to sorrow—that we familiarly speak of "melting into tears," and of being "dissolved in grief." Pindar compares a copious flood of tears to the water of a bubbling fountain—

Εκ δ' ἃρ αὐτοῦ πομφόλυξαν
Δάκρυα γηραλέων βλεφάρων,

a simile in which he has been followed by many, but equalled by none, because of the charming allusion conveyed in the onomatopœtic πομφόλυξαν.

The ancient Greek and Hebrew names for tears are strictly onomatopœtic, having been formed, like our own word *drop*, from the sound of dropping water. In the original Hebrew of 2 Sam. xiii. 36, the words translated "wept with great weeping," are in sound as well as sense, "there was *a great dropping.*" The Greek word was δάκρυ, also written δάκρυμα, which last is represented in Latin, by permutation of the initial, under the varied shapes of lacruma, lacrima, lachryma, and lachryma, whence our own "lachrymose." With the framers of Latin the negative prefix *a* gave the word *alacer*, literally non-tearful; figuratively, cheerful, sprightly, as used on several occasions by Terence, and which gave in turn, *alacritas*, joy being to declare itself in activity, just as that of sorrow is to be passive. By omission of the *c* the Latin lacrima became the French *larme* (as in *fait* from *factum*, and *œil* from *oculus*), and through similar omission, and change of the *d* into *t*, the Greek δάκρυ subsists in the English "tear." The history of this word supplies a striking illustration of the philosophic fact that terms now having no apparent affinity with natural sounds, are nevertheless indebted to them for their existence.

In the same primary relation, namely, that of weeping and sorrow, is found the origin of the words *plaint* and *plaintive*, also com*plain*, sup*pliant*, to *plead*, im*plore*, de*plore*, and ex*plore*. The latter come from the Latin *ploro*, which has the same meaning as *fleo*, and in their primary sense denote acts naturally associated with weeping. *Explore* does not now appear to involve any reference to weeping, but originally, *explorare* signified, like implore, to try to affect the mind of another by means of tears, as usually done by those who are seeking to obtain pardon for an offence, or to excite sympathy or pity. Thence *explorare* denoted the earnest desire to accomplish any other kind of purpose, eventually acquiring its current signification of a desire to procure information by earnest endeavour, without reference either to the mode or object of the search.

The rapidity of growth exhibited in plants in general during spring and early summer also conveys ideas of onward movement or flowing. Hence, with the ancient Greeks, the word for "to sprout" or shoot forth, as plants do, was βρύω, so beautifully employed by Sophocles in his description of the sacred grove at Colonos, where he tells us of the luxuriantly shooting laurels, hidden among which sing the "innumerable sweet-mouthed nightingales." Figuratively, βρύω was employed also by the Greek poets to denote abundance or luxuriance of any other kind, as in the seventh Orphic hymn, καλοῖς ἄστροισι βρύουσα—"abounding with beautiful stars." From βρύω comes embryo, the earliest germ or bud; also Bryony, the name of those incomparable hedgerow climbers, supreme among our wild-flowers in regard to rapidity of growth, the one vine-like and tendrilled, the other seeming a green cascade.

From *fl* is derived also the Latin word *flos*, genitive *floris*, whence the French *fleur*, and our own "flower." Under what particular suggestion of nature the name was given is not recorded. Possibly the beautiful flowing forth of flowers from the bosom of the earth may have suggested the appellation. Or it may refer to their speedy departure or flowing away, a flower being the most natural of all emblems of the fading and evanescent. "Beauty is vain, and favour deceitful." David compares man to the "flower of the field." Elsewhere it is said that "man cometh forth as a flower, and is cut down." The prophet tells us that "all flesh is grass, and the goodliness thereof as the flower of the field." Whatever the precise etymological meaning of the word, over the figurative value and use there can be no uncertainty. Flowers, called by Pliny "the joy of plants," are associated with the most agreeable period of the year, and the loveliest aspect of the plant on which they grow is that which it presents when the flowers are open. Hence the brightest season of a thing, the best expression, the most delightful playing forth of an idea of any kind, is universally described by reference to flowers, as when we speak of the flower of the flock, the flower of one's age, the flower of youth. Jessie was the "flower of Dunblane." With Pindar no metaphor recurs more frequently. Jason, the famous navigator, he calls ναυτῶν ἄωτος, the flower of sailors. Perfect and absolute justice he terms δίκας ἄωτος. Tasso is also very fond of it, as when he calls Dudon

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"fior degli Eroi," flower of heroes, an expression which recalls a similar one in Ariosto, "the flower of martial fields,"* not to mention the celebrated lines in the 8th Æneid :—

> "O Mæoniæ delecta juventus,
> Flos veterum virtusque virûm, quos justus in hostem
> Fert dolor."

Classic literature, in a word, abounds with such expressions, and many of them are used again and again by the same writer. Hence again the familiar figures, flowers of speech, flowers of rhetoric, flowers of fancy. Poetical compositions being the "flowers of the pen," choice collections of verses are called Anthologia and Florilegia, literally, in each case, culled or gathered flowers. On the same principle, anthologies are in English called Chaplets, Garlands, and Wreaths. The most conspicuous and showy colour met with in flowers is red. Hence a person of abundantly roseate complexion is said to be "florid," literally adorned or dressed with the vivid hue of the oleander flower, which was probably the earliest, or at least one of the first to receive the name of "rose." The florid or roseate condition, in its most delicate degree, and when intermittent, is denoted by the word "blush," another most charming metaphor, the word itself belonging to the collateral group which includes blossom and bloom. Cheeks which become unwontedly roseate are said to "flush," another way again of saying that they grow "flower-like;" and as the state or condition of being decked with flowers implies the sweet fantasy of overflowing ornament, "florid" becomes an epithet for excessive embellishment, as when we speak of a florid style of architecture. Blossom and bloom are employed as metaphors almost as frequently as "flower." We speak of the bloom of youth, the bloom of beauty, the bloom of life. Shakspere has "the blossoms of fortune;" and going once again to the poetry of the Hebrews, how beautiful the prophecy in Isaiah xxxv.: "The desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing." The desert here referred to is the comfortless and barren heart; the flowers and their abundance denote the blessed and fertile condition which it attains beneath the genial and reviving influence of the love of God.

LEO H. GRINDON.

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THE world is getting daily more and more full of business. Work, spiritual, mental, physical, is the order of the day. Practical progress in invention, trade, and manufactures is emphatically the spirit of the age. Men nowadays are a little ashamed to be men of leisure. They long for daily occupation as they long for daily food. It is an age of activity. But is this activity mere restlessness—or rather restiveness at the condition it finds itself placed in, or is it the calm, restful exercise of all our faculties finding their satisfaction in their usefulness?

That question can be best answered by scrutinizing the aim to which all our energies tend—the motive-power which brings them forth and animates them. Is it to serve self—to attain dignity, political or otherwise, which shall enable us to rule other men, and render them subservient to our schemes of self-advancement? Or is it undertaken simply from the heartfelt desire to be useful to the community—to serve and help our fellow-men as God wills to serve them, hoping for nothing again except by love to beget love? It is certainly the service of the one kind or the other. Every man has some end or aim which is the one controlling desire of his heart, ruling all his actions by the power of concentrated will. *That* is his master. He is a willing slave. He cannot serve two such masters. Although for the sake of gaining his end he may put on an appearance of doing so, "he *cannot* serve God *and* Mammon." These are the two masters between whom he must choose. The choice is seen in the fruits it brings forth; and these are, either destruction of all but self, or preservation of all, regardless of personal loss in the struggle.

The enormous increase of energy developing among mankind in this nineteenth century—the enterprise, the invention, the application of science to practical undertakings, are not to be deplored. The capacity for hard work, mental or physical, the courage displayed in facing the anxieties, uncertainties, and practical difficulties which surround all new undertakings are good things—signs of progress. How great a courage is needed to conduct even an ordinary business in these days is known only to those who have tried it. If it be a new and an untrodden path one attempts to open up, the strain is increased a hundredfold, for there courage must not only animate self, but must infuse faith into others. The nameless and unknown men who have tried such a course and failed exist in shoals, their history unwritten, their deeds of heroism unsung, save in their own hearts. If they have sought to serve self only, their scars are deep, the wounds rankle, perhaps fester, and breed an outflow of impurity which hurts others more than themselves. If the service of others urged them on, you will find them fresh and vigorous, trying it again with redoubled energy, but with new surroundings.

How is it, then, with the business of this busy world? What is the master that controls all this whirl of work and worry which we call Business? The answer is in every one's heart, and springs at once to the lips. Self and selfishness is *the* power that moves the world. Exceptions are so exceptional that they only prove the rule. We worship and admire success because we ourselves so ardently long to succeed; and, to worship and bow down to Mammon, robed in such success, may enlist the god on our behalf to yield us some crumbs from his table by which to nourish and develop our life. Blind to reason and common sense, we do not perceive that Mammon cannot reward *all*. It can only reward the *one* at the expense of the many. To propitiate the god *may* make any of us that one—to offend him *might* make us one of the miserable many. In a struggle for place or power where all are struggling, only by the wildest effort, the most frantic zeal, the most lurid earnestness of purpose, can the one succeed. Yet so it is to-day in the business world. Who among you regards usefulness to the community as anything except in so far as it brings himself reward? The least amount of usefulness for the largest possible price is the aim of nearly all. Trade is tinged with it. Its motto is, to buy in the cheapest and to sell in the dearest market. Manufacturers are dyed with it, hence the lack of fast colours. To make goods that *look* well enough to sell at high prices is the noble end kept in view. The learned professions live by it. They are called *professions*—not realities. Politics revel in it. Nostrums of sham protection, intemperate temperance measures, class legislation pandering to the weaknesses of men, appeals to selfish personal interests, form the rungs of the ladder up which politicians hope to climb—a ladder whose base rests on the solid earth of men's basest aspirations, whose top therefore rests on

* Ger. Lib., iii. 37. Orl. Fur., iii. 42.

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nothing, and must topple over with a crash so soon as the climber reaches an altitude sufficient to make his ill-balanced weight fall.

Clergymen too—but no, we will not touch upon that point, but get back to business.

The state of things at present in the business world is such that were merchants, manufacturers, and traders suddenly to resolve to live for usefulness, regardless of gain, the whole fabric of commercial greatness all over the world would at once undergo the most tremendous shaking the history of trade has ever recorded. Yet, tremble not, there are no perceptible signs of any immediate danger. The commercial crisis of incalculable magnitude which would be the inevitable result will probably be postponed till further notice. Yet you know how it is yourself, dear reader. Suppose you went down to your shop to-morrow, resolved to sell only genuine goods—goods exactly what they are represented to be—at the smallest possible living profit, instead of the greatest, so as to give the consumer the most durable materials only at the least possible cost, what a pile of stock you would at once find utterly useless for such a purpose! What a large and brilliant bonfire you could make of it—unless, of course, you are in the hardware trade! How sickly a chance your creditors would have of getting paid after you had so disposed of it! Yet there is no other way you could dispose of it on these principles. It is best destroyed. To sell it cheap and represent it truthfully as what it is would only be affording a temptation to others to buy it in order to perpetuate the evil of false representations to others that they might make a profit on it. To save the consumer, who is also your fellow-man, you must call the bonfire to your aid. To do this, and then face your creditors with the tale, would probably consign you to an asylum for the insane, and the world's verdict would be, "Served him right—a most dangerous man to be at large." You would be "a man of no principle—a religious monomaniac—a melancholy instance of perverted religious views developing insanity." Yet such a course is right, and appeals to every honest dealer's best instincts, when he considers that his real usefulness to that part of the community which he knows as customers, can only be truly served by utilizing his superior knowledge of the sources of supply to obtain for them articles of genuine value—in all respects what he represents them to be—useful for the purposes they are intended for—not shams and imitations of the real and the enduring.

The manufacturer who, full of enthusiasm, starts out to make good goods from the best materials, gains some reputation at first, but little, if any, profit. Still, his goods sell well at low prices. By-and-by one of his customers tries to grind his price down still lower. The market is glutted a little. The manufacturer must keep going. He takes the order, but, self still uppermost, he puts in a little shoddy. Other manufacturers do it, he knows. Why shouldn't he? The goods sell on their acquired reputation. He gets another order at a further reduction in price. A little more shoddy then comes into requisition. More customers are thus deceived. Some consumers learn to avoid these goods, but others are still ignorant, and can be "roped in" by appearances. And so the thing goes on till the brand he uses has lost caste entirely with the public. This breeds a new kind of deception. The old brand is discarded, a new and more stylish one is adopted, the appearance improved, the reality deteriorated, and thus the poor consumer is again deceived by a new conspiracy between merchant and manufacturer. The consumption of trickery is reached —the honest manufacturer, living with heart and brain and hands to do useful work, is stamped out, and in his place we have no longer a *man*, but a *thief* seeking to gain money under false pretences.

Where is all this to end? England is not free from it; America is not free from it; yet both countries have religion, as they think, of the purest and highest kind. Sacred edifices for the service of that religion are both numerous and magnificent, built largely from the proceeds of just such dishonest trade, and filled on Sundays with just such dishonest traders, who worship God *one* day in seven, and Mammon much more diligently the other *six*. Were even this one day's *worship* actually carried out, we would have one-seventh of honesty in business and six-sevenths of trickery, which would, in present circumstances, be certainly a great boon. But when the service of personal gain is so decidedly in the ascendant, there is a tendency to make a gain even of *apparent* godliness, and so we reach a pitch when very nearly seven-eighths of business becomes tinged with trickery, and the Church itself is used as a kind of sanctified advertisement—expensive, but productive. Credit, respectability, customers, are gained by it, and the mantle of charity is thrown over little hardnesses in business by the excellent use So-and-so makes of his money in furthering Church work. What if he be a little mean to his clerks—what though he grind the poor manufacturers who supply him, and teach them dishonest tricks? He may be a sharp man of business, but he is honest; he pays what he owes. He fulfils his bargains *always*—when you have them written down in black and white, and he can't get out of them. What do you want more? Is he not an honest man?

There are many such honest (?) men in the business world; and their labour is productive—very productive indeed—of much evil and misery to themselves and others. They persist in their evil and deceptive course till the clouds of distrust they engender almost hide entirely from manhood the Sun of Righteousness. The very existence of such a source of Life and Light begins to be doubted. Faith in man once lost, faith in God becomes dim. The clouds gather in heavier and yet heavier masses, the whole atmosphere in which men live and breathe becomes hot and oppressive with the breathings of the baffled selfishness of the many outgeneralled and repressed by the few greater than itself, till the storm bursts, the gathered thunder roars, and the Light cleaves its way, dispersing the clouds and clearing the atmosphere. The crisis is over. The sun shines once more, revealing the light of truth to man that Righteousness is a Sun that shines for all. Its warmth is Love—its light, Wisdom—and its name, Jehovah our Righteousness, the one God of heaven and earth, whose very Life is to bless all in whom is the breath of Life. Such Life from Him can only be a blessing to us, if, like Him, we bless others, for Love is our own life also. Let us not then love in word only, but in deed and in truth. He that loveth his brother abideth in the Light, and gives no occasion of stumbling to others. He does not tempt manufacturers to adulterate their goods, nor to lie to their customers about the quality of their goods, nor oppress their clerks as regards their wages. He neither gives usury for long credit, nor exacts it from others, but in all things regards the good of others more than his own. Through time such rise to the full stature of men, because all their faculties of will, intellect, and action are filled with the Life from above. The field for such Life is the world. The harvest is ready, but the labourers who care to harvest the fruits of the soil, for the *world*, and not for *self*, are few.

Do you care to enter on such a work? The way is open. Things are so arranged that the yoke can be

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rendered easy, the burden of care for others, light. Few there are who are so utterly dead and buried in the grave of self and selfishness that they love no human being but themselves. If they can still love any they can come to love all. In such love there is hope of life; for if we are still capable of loving one another, God still dwelleth in us, and by that means it is still possible that His love may become perfected in our life. The world only waits till men catch some idea of the beauty and usefulness of a life lived for others, and begin to do good for goodness' sake, to enter again on that glorious era—lost for a while, but the path to which is now regained—the Golden Age. Then shall begin in earnest the service of God, and out of each of us shall die and be forgotten the service of Mammon.

A NEGLECTED MAHRATTA POET.

"CRIES OF THE PEACOCK."

Edited by RAO BAHADOOR DADOBA PANDURUNG.*

THE name of Rao Bahadoor Dadoba Pandurung is so intimately associated with the work of the Educational Department in Bombay, and his text-books keep it so fresh and green, that it is sufficient of itself to secure attention to any literary production emanating from him. He has won laurels not only in literature but in diplomacy. Our immediate object, however, is to draw the attention of Marathi European scholars, and of educated Marathas also, to a poem of Moropant of Baramati, which Mr. Dadoba Pandurung has printed and edited, with "a copious Commentary, Annotations, and Illustrations." His Introduction reveals a notable mastery of the English language, and in the keen appreciation of his author he exhibits his own poetical bent. He tells us that this poet is peculiarly distinguished from a host of other poets of the Maharashtra, by his pure and sublime diction, and the music of his rhymes and alliterations. But Mr. Dadoba's remarks embrace so much of interest, relating both to this sublime poet and his own suggestive reflections thereon, that we are induced to reprint the whole of his "Introduction." He says:—

"It is a source of great pleasure to me to introduce to the notice of European Oriental scholars, whose indefatigable labours in laying open the mines of the learning and the far-famed wisdom of the East are worthy of the first nation of the earth, the following little poem of the celebrated Marathi poet, Moropant of Baramati, entitled the 'Kehavali,' or the 'Cries of the Peacock;'† which from its pure and sublime diction, and the music of its rhymes and alliterations, for which our poet is peculiarly distinguished from a host of other poets of the Maharashtra, has obtained nearly the same renown as the 'Paradise Lost' and the 'Paradise Regained' of the immortal Milton in England.

"Moropant is said to have been born in the year 1722 A.D., and to have died in 1794. His father, Ramaji Pant, was a member of the Karhada subdivision of the Maharashtra Brahman caste, who first served the Rajah of Kolapur at the fort of Panhala, in the humble capacity of a karkun or clerk, and subsequently Pandurang Row, the then Jahagirdar of Baramati, in the same capacity. Our poet, who in his youth had applied himself to the acquisition of the Sanskrit language and literature, especially of the classics, gave early proofs of his genius as a poet of no ordinary merit. Considering the high respect in which the knowledge of the Vedas, and Shastras, and of the Sanskrit language in general, was then held at the Court of the Peishwas, the then potentate Hindu power in Hindustan, and *à priori* the source of distinction, emoluments, and fame to the ambition of the Hindu literati throughout India, it redounds no little to his fame, and I shall add, to no small liberality of sentiment on the part of our Brahman poet, to have devoted his life to the instruction and enlightenment of the mass of his countrymen, through the medium of their own vernacular tongue, by opening to them a part of the treasure, or I may better express it, by serving up to them the intellectual food, already prepared in the Sanskrit language, and thus to have contributed in no small degree to the improvement and cultivation of the vernacular literature of his country. Of all the Marathi poets, and it cannot be concealed that poets are the only authors in India, Moropant is perhaps the most voluminous who has left his works behind him in a correct state of preservation. His favourite metre is the Arya, in which he has rendered nearly the whole of the Mahabharat, and the Bhagawata, as well as given copious extracts from various other Puranas and Mahatmyas. Besides, he has written short panegyrics on all the modern poets and saints known in the Dakhan. To this mass of writings in the Arya metre alone must be added his one hundred and eight Ramayanas, which are said to be more or less enlarged in form, and composed in a variety of metres, with all the poetical skill which an ingenious mind can conceive and accomplish. Add to this a large number of songs in different stanzas.

"From the above statement it can be easily inferred that the following little poem, which I have edited, and on which I have commented, is but an infinitesimal portion of the great mass of the writings which Moropant has left behind. But though small, this poem, the 'Cries of the Peacock,' has been selected as one of the best and fairest samples which can testify to the poetical talents of our author. The purity and grandeur of its style, the poetical beauty and music of its rhymes, and above all these, the felicity of its theme (being the praise of the Deity, though in the form of Vishnu and his reputed incarnations), are among its chief recommendations for its present selection. It can hardly be expected that a poem, written in the vernacular by a Sanskrit Pundit of the time of the last Peishwas, in imitation and on the model of the sublimity of the Sanskrit poetry, rich in high words and phrases, will be ever quite intelligible to the populace, and to the generality of students in this country, without a paraphrase and explanation of the original text. Experience has perfectly satisfied me that even among the Sanskrit scholars in this country, few can pretend to the full and easy comprehension of this little poem without mental efforts of no ordinary kind.

"I sincerely trust that the work now edited and copiously commented on (with numerous annotations and illustrations) will prove a source of such palatable

* Reprinted from the *Times of India* of December 11th, 1874.

† This epithet is not adopted from any reference to the beauty or display of the peacock, or from the natural peculiarity of its utterance, but from the popular belief, or rather poetical conception, of the Hindus, that the bird has a natural predilection for the dark rainy clouds, which, from their beautiful and refreshing nature (cooling the dry and parched surface of the earth and making it fertile), are supposed to inspire the bird with raptures of delight, as is apparent from its continuous responses, joyful dance, and fond display of its rich and beautiful plumage, particularly at the commencement of the rainy season. The clouds, again, are compared to the bounty and benevolence of the Deity. Now, the poet imagining himself to be the peacock, as his own name (*Mayura* in Sanskrit and *Mora* in Marathi, "a peacock") suggests, happily calls his prayers and supplications addressed to the Deity, and forming the theme of the present poem, as the cries or responses of that bird, beseeching the cloud-like bountiful Deity to pour down His mercies upon him.

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instruction as the people of the old school, who form the bulk of the reading population, would, I fancy, heartily relish, and thereby may induce, what is sadly wanted, a taste for reading among them; and that in the hands of the young and aspiring students, it may prove a help also for facilitating the comprehension of the great body of the poetical compositions of Moropant, and other Marathi poets of his standard. A careful study of the work will also, I feel confident, pave the way for the acquisition of the Sanskrit language, a knowledge of which is now rightly deemed to be an essential part of our University education for the Hindus.

"In my preliminary observations which preface this work I have endeavoured to give a short account of the life of our poet, such as I could glean in Bombay, with a rapid sketch of all his principal works, embracing a dissertation on his merit as a poet."

Then follows a pathetic statement of his original object in writing a commentary, which reveals the literary devotion and the deep emotions of an afflicted and affectionate parent.

"The first and original object which actuated me to take up my pen in writing a commentary on this Marathi poem, and that also in the verbose form in which it now appears, was the domestic instruction of my own children, especially that of my most beloved and lamented daughter, Kaveri Bai, the eldest of them all, who had just finished the little course of education available in the female school established by the liberality of that most worthy native fellow-citizen, the Honourable Jagaunath Shankarshet, and who was subsequently placed, under the tuition of my kind and revered friends, Dr. and Mrs. Wilson, to begin with such a course of instruction as might befit an English girl of her age and station in life. But she who gave early proofs of great promise, and who was the source of great comfort and consolation to her parents, it pleased our Heavenly Father to remove from this world before the work, first undertaken for her instruction, was brought to completion. Under the circumstance of this bereavement, which is so closely associated with the preparation of this volume, my parental affection cannot now see a better and more consolatory course for my afflicted feelings than to dedicate the same, though now fit more to be read by the learned of my countrymen than by young school-going people, to the memory of her who was the occasion of its production; particularly when it is to be considered, that in my peculiar position as a Hindu, I cannot even erect a homely tomb over her lamented ashes as a poor symbol of my mournful affection."

Like a true and earnest worker in the field of literature, he closes with a hope in which many will join; and all will admire the modest estimate he sets upon his labours. He says:—

"Should the present volume, for which no pains have been spared to render it acceptable to my native readers, prove instrumental in any way in the advancement of the growth of the indigenous literature of my country, and thereby give an impetus to the extension and cultivation of a taste for reading among my fellow-countrymen, which is still a great desideratum, I shall not consider my labours, however humble, exerted in vain."

We close by a brief statement of Mr. Dadoba's other valuable public services.

While yet a student and monitor in the Elphinstone Institution, Mr. Dadoba compiled and published a large Grammar of the Marathi language, previous to which there had been no such Grammar; and a Marathi Atlas he published at the same time. As the vernaculars were the only media through which instruction was then being imparted in all the Government schools in the Mofussil, these works of Mr. Dadoba were considered a great public boon, so much so that, both from their novelty as well as utility, they soon attracted the attention of Mr. W. Wathern, then Chief Secretary to Government, who, as a mark of his approbation of the labours of Mr. Dadoba, presented him with books valued at 300 rupees, besides subscribing for a large number of copies of his Grammar and Atlas. The former of these works has since been greatly improved and enlarged, and has now reached its sixth edition. It is largely used in the Government High Schools and Colleges. From these facts it will be seen that it possesses undoubted merit, and is received as a standard work of its kind. Besides these works, Mr. Dadoba has since written and published a number of educational and useful books.

THE FOUNDATIONS OF EVANGELICAL DOCTRINE.

IT is noticeable that the current doctrines of Evangelical theology are for the most part based upon, and supported by, the authority of the Epistles. These writings, which bear upon the face of them evidence of their merely human origin, and which for the most part were penned to meet the special needs and circumstances of particular sections of the Church, have been raised in modern times to a position of undue importance, and made the foundation of doctrines subversive of the plain teachings of the more important and undoubtedly inspired portions of the Scriptures. The extent to which the apostolic writings have been and are elevated above the other parts of the Bible has been brought forcibly home to my mind by recent circumstances. In my summer peregrinations this year, two marked Bibles have accidently come into my hands, both of which have evidently been well used by their possessors. One of these was left in my room at an hotel by a previous occupant; the other lies before me now, and is the more interesting of the two. In the former the passages deemed of importance had been marked; and of these by far the greater number were in the Epistles. The Gospels were more sparingly used, and the other parts of the book scarcely noticed. All references to the blood of Christ were underlined with red ink.

The other Bible, which belongs to the occupants of the cottage where I am lodging in a small Devonshire village, has notes of the texts preached upon by various ministers and local preachers in the Methodist chapel there. An analysis of the selections shows the relative value which is set upon the different portions of the sacred volume. There are in all 139 marked passages, distributed as follows:—

Old Testament (exclusive of Psalms) -	27
Psalms - - - - - -	13
Gospels - - - - - -	27
Acts - - - - - -	9
Epistles - - - - - -	54
Revelation - - - - -	9

It will be thus seen that from the Epistles just twice as many texts have been taken as from the Gospels, and from the whole of the Old Testament, exclusive of the Psalms. Most of the passages chosen have reference to faith, the salvation of the soul, the resurrection, judgment, heaven or hell: of the whole of the New Testament selections but six or seven bear upon the life.

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Several verses have been repeatedly taken by different preachers, such as Matt. xi. 28, xvi. 26; Rom. v. 1. No single sermon has been preached of those recorded from any portion of the Sermon on the Mount, either as given *in extenso* in Matthew, or in a fragmentary and dispersed form in the other Gospels; nor from the Epistle of James, the apostle of good works. The beautiful 13th of First Corinthians has been entirely passed over, and from the 119th Psalm, which magnifies the Law of the Lord, but one solitary passage has been commented upon. The majority of the texts bear in some way upon the so-called "scheme of salvation;" the plain Bible teaching of the all-importance of a good life seems to have been studiously overlooked.

What shall we say of the men who deliver the Lord's message thus, choosing, in place of His own pure doctrine, the ill-understood teachings of fallible men? No doubt, for the most part, they are well intentioned, and in charity we must believe them honest; but it is difficult to understand their persistency in keeping back the most important part of their message, not only by slighting the teachings of the Gospels, but even hiding the light that is in the Epistles when it conflicts with their pre-conceived notions of the truth. Either they are themselves blind, or are too faint-hearted to investigate the truth thoroughly, or else they deliberately teach what they know is not the pure doctrine of the Word. We cannot believe the last alternative, but must mourn that pre-conceived and stereotyped views of religion have such power to close men's minds against the truth.

The cure for this unsatisfactory state of things will be found when people generally learn to read their Bibles honestly. The reader will never go far wrong who takes the whole of his Bible and reads it with the best understanding he is capable of; not looking, as is usually done, to find a particular doctrine there, but to discover what the Bible doctrine is. If a man would know what the Bible teaches on any particular subject, let him take his concordance and examine carefully all the passages treating of that and kindred subjects; noting such as are of undoubted clearness, and reserving doubtful ones for future consideration; choosing also in preference the teachings of the directly inspired portions to those delivered on the authority of the writers themselves. There is no important doctrine that will not be made clear by this means to the honest reader.

Although the foregoing remarks refer especially to the treatment of Scripture by the ministers of the Methodist body, it is not intended to imply that this one-sided way of dealing with the revealed Word of God is confined to them. I think if the texts of the sermons delivered in the Church of England were similarly analyzed they would give a very similar result. It is not intended, either, unduly to slight the Epistles, which contain much that is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness," but the inspiration of which is of a very different kind from that of the Gospels and other parts of the Bible. They may be usefully applied to illustrate and confirm the teachings of the Gospels, but it is a woeful inversion of order to give them the first place. G. T., Jr.

JEPHTHAH'S VOW.

THE editor of the *Christian Age* gives the following reply to a question upon the subject of Jephthah's vow. It is substantially the same explanation of the literal difficulty as the one given by the Rev. S. Noble in one of his discourses on *Judges*, only Mr. Noble endeavoured to explain, not only the real meaning of the scriptural narrative, but also the reason why the account was given in a form so liable to be misunderstood by the casual reader of the Word: "In reference to Jephthah's supposed sacrifice of his daughter, it may be said, *First, It cannot be proved that he did offer her as a burnt-offering.* The Bible does not say that he did this. If, through ignorance and a misguided fanaticism, he actually committed the cruel deed, there is not a particle of evidence that God in any way sanctioned it, as you suppose. The commendation of Jephthah that you refer to (Heb. xi. 32), applies to the general tenor of his life, as ruled by faith, and not necessarily to every act performed by him in that remote age. Moreover, men are to be judged by their times and circumstances, and we must not judge Jephthah by the high standard of Christian ethics. But, *secondly*, there are good reasons for holding that, instead of being offered as a burnt-sacrifice, she was simply devoted to perpetual celibacy in the service of the tabernacle. This is the view held by Lange, Keil, Delitzsch, Heugstenberg, and other eminent critics. Kimchi supposed that she was shut up in a house which her father built for the purpose, and that she was there visited by the daughters of Israel four days in each year so long as she lived, and this interpretation has been adopted by many distinguished scholars. The Hebrew of Jephthah's vow may be correctly translated, 'Shall surely be the Lord's, *or* I will offer it up for a burnt-offering.' Dr. Davidson, in his 'Introduction to the Old Testament,' says: 'It cannot be denied that the conjunction may be rendered *or*. The Hebrew language had very few conjunctions, and therefore *one* had to fulfil the office of *several* in other languages.' Others translate, 'Shall surely be the Lord's, *and* I will offer to Him a burnt-offering.' It is admitted that this construction is grammatically possible, and either translation removes the difficulty. The words in verses 37-40 (Judges xi.) seem to point clearly to a life of enforced celibacy. As Keil expresses it, to bewail one's virginity does not mean to mourn because one has to die a virgin, but because one has to live and remain a virgin. The words of the 39th verse are explicit. The vow was fulfilled in the dedication of her life to the Lord, as a spiritual burnt-offering, in a lifelong chastity."

PROPOSED ECUMENICAL METHODIST CONFERENCE.

AMONG the more important decisions arrived at at the recent Wesleyan Conference at Bradford was the appointment of an influential committee to consider and report to the Conference of 1879, to be held in Birmingham, of the advisability of convening in London an Ecumenical Methodist Conference of all the various branches of the great Wesleyan family throughout the world. The thought of holding such a Synod originated with the Methodist Episcopal Church of America, and the suggestion was conveyed to the British Wesleyan Conference by the Rev. Bishop Bowman and the Rev. Dr. Haven, Chancellor of Syracuse University, U.S., and has been well received by leading Methodists on this side of the water. In such a Pan-Methodist Synod it is proposed to include representatives from the following organizations:—

Great Britain.—British Wesleyan Methodists, Irish Wesleyan Methodists, Primitive Methodists, Methodist New Connexion, United Methodist Free Churches, the Bible Christians, and the Wesleyan Reform Union.

United States of America.—Methodist Episcopal

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Church North, Methodist Episcopal Church South, Methodist Protestant Church, Methodist Church, American Wesleyan Church, Free Methodist Church, African Methodist Episcopal Church, African Methodist Zion Church, Coloured Methodist Church of America, the Evangelical Association, and the Church of United Brethren.

Dominion of Canada.—The Methodist Church of Canada, Methodist Episcopal Church of Canada, the Primitive Methodist Church, and the British Methodist Episcopal Church.

In addition to the above, representatives are to be invited from the French, German, Italian, and Australian Wesleyan Methodists, together with those of other countries. It is suggested that the Ecumenical Conference be composed of ministerial and lay members in as nearly equal numbers as possible, selected by the highest executive authority. These various sections of Methodists, in their united capacity, form a community of fifteen millions of people, of whom rather more than four millions are recognised church members. As nearly as can be ascertained, there are in connection with the various branches of Methodism 30,000 ministers and about 60,000 lay preachers. It is a remarkable fact that subdivided as Methodists are into so many sections, each has been faithful to the doctrines of Methodism as preached by Mr. Wesley, and this for a period extending over more than a century and a quarter. Of the numerous divisions that have taken place during that time, not one has been caused by divergence from doctrine, but all on Church discipline and order.

A CONTRAST.

ON Thursday, August 29th, the Rev. George Drury, B.A., incumbent of Akenham and rector of Claydon, stood by the gate of the churchyard at Akenham in the presence of a funeral party. A coffin containing the mortal remains of a little child lay on the ground. A Baptist minister was engaged in reading some scriptural sentences as part of a funeral service, for the rev. incumbent had refused to read the Church Service, or to allow the body to be interred in consecrated ground. A long and unseemly squabble, lasting for more than ten minutes, ensued between the incumbent and the Baptist minister (Mr. Tozer), caused by the declaration on the part of the incumbent, "That child has not been baptized, and is therefore not a Christian, and I object to its being buried as such, and I have the right to teach my parishioners that it is wrong to perform funeral rites of a Christian form over the remains of an unbaptized child."

On Friday, August 30th, the Rev. Canon Tugwell, rector of Bermondsey, attended at the Metropolitan Tabernacle, and received a presentation of a complete set of "Spurgeon's Sermons," and four volumes of the "Treasury of David," in recognition of his Christian courtesy in offering the use of the National Schoolroom for Sunday-evening services to the committee engaged in conducting the Green Walk Mission.

Look on this picture, and on that.

ACCIDENTS.

THE recent railway collision at Sittingbourne, followed so closely by the sinking of the Princess Alice on the Thames, and by the colliery explosion at Abercarn, have drawn a great deal of attention to the subject of accidents.

The first feeling in every breast is one of sympathy with the bereaved, and a desire to commend them to the God of all comfort and consolation. Unfortunately, some preachers have gone beyond this, and speak of these accidents as being "sent by God" as punishments, and upon this subject we have much pleasure in noticing a letter recently addressed to a contemporary :—

"SIR,—It may seem to many like David going against Goliath to question Mr. Spurgeon's 'dicta,' yet as the Lord was then on the side of the weaker instrument, so now I believe His truth to be on the side of those who, like myself, must protest against the affirmations made in last Sunday morning's sermon at the Tabernacle, that accidents are 'of God,' and 'sent by God.'

"I at least have always regarded them as *of sin*, and coming through ignorance or neglect of the laws God has implanted in the world, and quite fail to see how either God or man can consistently blame an agent, who, however blundering, would, according to this theory, only be fulfilling His will.

"I suppose Mr. Spurgeon would readily grant that it is sin that causes human ignorance and blunder, and also that God did not *send* sin into the world. How he can then make out the accident that comes as the result of sin as being 'of God' is to me a mystery, and is surely an awful perversion both of His character and Word.

"That God does not interfere miraculously to prevent either sin or its consequences having a place in this world, I believe equally with Mr. Spurgeon, and also that He makes their very awfulness become a power for good; but that He is their author I deny.

"I have reason also to know the painful revolt such teaching causes in many against religion in general, and lest silence on the part of other preachers might be mistaken for acquiescence, venture thus very regretfully, as well as very respectfully, to enter my public protest against such a doctrine. D. ALEXANDER.

"Congregational Church, Plaistow, E., Sept. 10, 1878."

These sentiments are well worthy the consideration of all those who would rightly understand the manner in which Divine Providence operates in the affairs of this world.

PLANT SEX.

THE communication of "G. T., Jr.," in *Morning Light* for September 7th most interestingly takes this discussion, which has already occupied so much space in our New Church periodicals, into a higher plane of thought; but yet in doing so it does not touch the question first mooted as to Swedenborg's error in a lower plane, in denying the existence of plant sexes, which he does most unequivocally, and without qualification, and in avowed antagonism to natural science. In the first portion of his paper "G. T." so well and temperately relates and refutes the unwise effort of "J. F. P." to criticise, "with seeming assurance," a subject of which he confessed himself ignorant, even if such a confession had been required to manifest the fact, that further reply is needless, although the communication of "J. F. P." was chiefly controverting one in the *Repository* for June. S. T.

RELIGIOUS WORK IN PARIS.

THE Exhibition has brought every one and everything to Paris, and among its curious and unexpected phenomena is the active proselytism displayed by the English and French evangelical parties. Outside the Trocadero are elegant little kiosques and pavilions, not devoted to pleasure but to piety. The Religious Tract Society, the Bible Society, the Christian Knowledge Society, are here in full force, distributing gratuitously such an amount of New Testaments, Bibles, and tracts as were surely never found in Paris before. 25,000 tracts are distributed a day, and I was assured that were the bureaux open on Sundays 40,000 could be easily disposed of. Large numbers of the separate Gospels, translated of course into French, are distributed also; and so zealously has the work of propagandism been carried on, that, what with the Religious Tract Society on one hand and M. Gambetta on the other, the priests at Belleville will soon not have a leg to stand upon. It is in Belleville, the nest and nursing-ground of Communism, infidelity, and Heaven knows what, that most stringent efforts are being made, English ladies

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helping the French and Swiss evangelical organization with great zeal. The priests are keenly alive to the spiritual dangers besetting their flocks, and preach from the pulpit on the abominable fact that they cannot now enter a dwelling in Belleville without finding a copy of the Bible! But this is not all. Besides getting up prayer-meetings and Bible-readings, the ladies have set on foot mothers' meetings, to which flock large numbers of the poorest female population of the district, who sew for two hours, receiving all the time spiritual exhortation or instruction, and at the end fifty centimes for their labours. As the needlework is for the benefit of the poor, the pecuniary reward is not so small as it appears to be. Furthermore there are services held twice daily in the *Salle Evangélique* close to the Exhibition, and hither, amid the picturesque and glittering crowds, Arabs in their white and crimson drapery, veiled Moorish ladies, accompanied by gaily-dressed negresses, Japanese in sober blue, Italian *contadine* in full costume, Persians, Hindoos, Annamites, and holiday-makers from the four quarters of the globe, assemble little congregations of all nations to sing Wesley's hymns, and pray for the conversion of their neighbours.—*Fraser's Magazine.*

THE SLOW GROWTH OF THE NEW CHURCH.

To the Editor.

YOUR correspondent, H. Edwards, in a recent issue has referred to the slow growth of the New Church, and wishes to stimulate its present members to a different and more successful field of labour than at present occupies their attention.

Without losing sight of the important fact that it is the duty of every receiver of the doctrines to use his utmost endeavours to impart to his fellow-creatures a knowledge of the truths he possesses and esteems so precious, let us ask the question, Is the *slow* growth of the New Church a reality or an appearance? A little consideration will suffice to satisfy us that it is the latter.

The growth of the New Church does not consist merely in the enrolment of new members to the sect called Swedenborgians, but rather of the increasing reception into the minds of men of the truths of Divine wisdom, flowing forth from their infinite source with accelerated efficacy, capable of making men "wise unto salvation;" and of the reception into their hearts of the Divine goodness, which manifests itself in the outward lives of its recipients, so that each in his finite capacity becomes transformed into the image and likeness of his Maker, and the whole in the aggregate forming the true Church of the Lord.

Now if we look upon Swedenborg as being the only channel through which the Lord in His mercy communicates His truth to mankind, we shall doubtless be labouring under a delusion, and make a wrong estimate as to the nature and extent of the communication.

Readers of Swedenborg are too liable to think that, as they are the privileged recipients of truths of a much higher order than other people, little or perhaps no living truth is possessed by other sects, and when they do not hear "any quotations from his works," conclude that the principles upon which they build their lives are confined to their sect alone. But this is not so, for notwithstanding the fact that diluted doctrine is objectionable, the minds of men are incapable of accepting the truth in its purity, and Divine Providence permits it to be presented to them in an adulterated form suited to their different states and capacity for reception.

In looking for the "signs" of the Second Advent which we believe to be now taking place, we shall assuredly look in vain in calculating by a proportion sum the time required to complete the work at a certain fixed increase per annum. It is not "Lo here, or lo there, but the kingdom of God is within you," hence we may conclude with certainty that the establishment of the "kingdom of the Lord" is an internal and not an external operation.

Even at the First Advent, when the Lord manifested Himself in the flesh on this material earth, the essential work of redemption was carried on in the world of spirits. The sufferings He endured in this world, and the life of beneficent acts, terminating in the tragedy of the Cross, were the manifestations on a natural plane of the combat between the Almighty and loving God, and the infernal powers of darkness taking place in the world of spirits. Hence it was not His material body which was glorified and made Divine, but the *human nature* which He assumed in its lowest form of existence, in order that He might snatch the human race at large (and not merely the inhabitants of the country in which He lived) from the depths of wickedness into which it had fallen.

And similarly with the Second Advent. The Lord is making Himself manifest in many ways, and this fact is more evident to New Churchmen than any one; and although we possess direct revelation of the Lord Himself through His servant Swedenborg, yet for us to suppose that the "Swedenborgians" are the only happy participators in the blessed effects of His presence, would be a supposition as fallacious as if we regarded the blessings resulting from the work of redemption limited to the Redeemer's disciples while on earth.

A great change is now going on in the minds of men throughout the world, and when we endeavour to look at the Church in general, as the Lord looks upon humanity at large, and not to sections of that Church, we find old dogmas gradually falling away; the personal devil and similar myths are now retained with less tenacity than heretofore, and more correct ideas of religion are taking their place. To my mind the distribution of New Church literature to the clergy and other leading men, which is carried on now by ardent pioneers of the Church, is performing a use in aiding this work of preparation which cannot be esteemed too highly.

It is well known that although "Swedenborgianism" coming from the lips of Old Church ministers might drive their hearers away, New Church truths, divested of any ism whatever, are gradually finding their way into Old Church pulpits, and listened to with eagerness by the unsuspecting congregations; and notwithstanding the fact that the world of religious thought is darkened by lowering clouds of error and falsity, we see here and there beams of light breaking through the gloom, assuring us that the Lord is hastening the time when "the knowledge of Him shall cover the earth as the waters cover the sea." F. A. G.

THE NEW RHETORIC.

URBANA LETTER, NO. II.

To the Editor.

I HAVE noticed with no little interest the series of papers by Mr. Grindon on "Figurative Language" now appearing in your columns. As one of those engaged in the endeavour to build up a system of distinctively New Church education, I wish to express my appreciation of the excellent service Mr. Grindon is rendering our cause in these able and interesting papers, and particularly in showing, as he does, what would seem to be a conclusion of logical necessity, and yet what many New Churchmen are slow to practically admit, that the New Church really has to do with every one of even our "common-school branches" of study. There is, I confidently believe, yet to be produced a new grammar, a new rhetoric, a new logic, and a new ethics, not to speak of the new chemistry, and new mathematics, and physics which are already beginning to take shape, not only in the great *prophecies* of Swedenborg's scientific works, but more or less in modern applications of our author's principles in various scientific systems.

I have long felt in our college class-rooms that the time is near at hand when in the interest of our own schools, and of education at large, our New Church scholars should make at least a modest beginning in the way of providing school manuals and new codes constructed on distinctly New Church principles. We have had the subject before us in our Faculty at Urbana for several years, and each year adds strength to our conviction, not only of the need of such codes, but of the feasibility of their production. A better system of general metaphysics than is afforded in the "Divine Love and Wisdom," which is read through in Latin in our regular academic curriculum at Urbana University, could hardly be desired. In anatomy and physiology we need only a convenient digest and abridgment of the "Animal Kingdom" and "Economy," illustrated if desired with the new materials furnished by scientific *research*, with a careful avoidance of these falsities which poison almost every prominent scientific *theory* of modern invention.

So in physics and chemistry, I have long felt convinced that even Swedenborg's principles of chemistry are yet to find themselves occupying a very important position in our future science of this subject, and the great outline of physics in the "Principia" looms already before us in majestic proportions in almost every important and far-reaching induction of our modern scientists, when viewed apart from the vain and arbitrary theories with which they bedim the brightness of their own discoveries.

To return to rhetoric. I have been driven almost to despair at the paucity of ideas in our modern treatises prepared for the use of schools. How utterly without rational basis are their wandering speculations about the origin of language, the peculiar use or function of rhetoric, the secret of rhetorical power and of the laws of expression. As for classification of words, the parts of speech, could anything be more arbitrary and irrational? What is learned in grammar has only to be as quickly unlearned in logic,* and that which neither of these sciences can deal with, namely, the *appeal to the affections*, and which should therefore be dealt with especially in rhetoric, is generally passed over by the rhetoricians themselves with a mere incidental allusion, as though deserving of only passing notice. And so it comes very naturally that the subject of "figures of rhetoric" or "figurative language" is also treated of as only a subordinate and accidental feature of rhetoric,

* I allude here to the treatment of adjectives in grammar as *abstract*, whereas in logic they become concrete terms.

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instead of constituting, as it does, a fundamental and most vital division of the science. It is gratifying to observe that some modern writers, as, for example, Emerson and Carlyle, as well as rhetoricians, are coming to acknowledge at least that "*all language is figurative.*"*

This of course involves an admission of a *correspondence* between mind and matter, or between two worlds and their contents, as objects of thought and expression. Then, if it be admitted that there is any *law* governing the growth or use of figurative language, must it not also follow that there is a *law* of the implied correspondence? This once admitted, the rhetorician will be compelled to resort to revelation for a true, final knowledge of this law, for a law so far-reaching and fundamental as that governing the inter-relation, and even the creation, of the two worlds of matter and mind can hardly be regarded as coming within the reach of human ability to discover or "contrive" without the aid of the Divine Creator, by whose *word* all things were made that are made. When this fact is admitted, and made the basis of the study of figurative language, and of the laws regulating its rhetorical use, how fascinating and how delightful does the study become! We seem to be striking literally at the roots of things in getting at the roots of words, and these *things*, these *substances*, are they not what the affections perceive, feel, and find delight in, or what peculiarly *strikes*, moves, touches, affects the will of man, and thus makes the orator's speech more effectual and moving than the more correct grammarian's?

But I must desist from the pursuit of so inviting a theme to revert again to Mr. Grindon's admirable and suggestive studies in this direction. May we not hope that when the series is completed they will be digested and abbreviated so far as necessary, and put into the shape of a text-book for practical use in the class-room with students in rhetoric. The author is pursuing the subject on that true and satisfying principle that all language is indeed figurative and correspondential, and that the figures or words themselves were originally objective, and that they became gradually applied to subjective ideas.

My interest in the subject, and in the treatment of it by Mr. Grindon, will warrant, however, my suggesting an inquiry as to our author's entire consistency in the system he is laying down. I must admit that it was not without a mental shock that I read in the beginning of Chapter II. that "man constructed language." "If it can be proved," Mr. Grindon goes on to say, "that terms, first for physical objects, secondly for emotions and abstract ideas, could readily *have been contrived* by the early members of society, the requirements of the argument will be met." The italics are mine; and I here venture to inquire whether the theory of language *as a human contrivance* is consistent with the principle adhered to throughout the subsequent discussion, that it rests upon a Divine law of correspondence between matter and mind? In other words, was it open to human option or deliberate choice and subsequent social agreement to call certain things and express certain emotions by certain names or sounds? or were, on the contrary, the names and sounds involved in the very things themselves as a law of their very production and being. I have supposed the latter to be the case, and that men can in no sense be said to have originally *contrived* how to express their emotions and ideas than they originally contrived how to digest their food or how to grow. It would certainly be a puzzling inquiry if, thus, language were a matter of conventional agreement by a number of persons deciding arbitrarily how to call this thing or that by name, or how to express this or that feeling,—how, namely, did that congress of original contrivers contrive to make themselves at first understood one to another? As a human contrivance, necessitated, that is, by no absolute creative law, of course the ejaculations of each member of this community would probably differ from those of every other, and since no two minds are alike, and even if that term suggested by one member of the conference ultimately proved universally acceptable to the rejection of others, this does not give such a term or root in language the force of being a divinely correspondential expression such as all language must originally have been if there be any *true* correspondence in it at all. In other words, if language is correspondential, or was so in its origin, in any *true* sense of the word (which involves of course the idea of *sounds* corresponding to certain *affections*, as well as objective *things* corresponding to subjective ideas), could it in any sense be an arbitrary human contrivance? And does not this opening declaration of Mr. Grindon really invalidate all his later, and to my mind very acceptable, reasoning as to the universality and absolute truthfulness of "figures of speech"?

Another very important branch of the subject which Mr. Grindon, I believe, has not touched upon as yet is the relative priority of written and spoken language—or, as from a New Church standpoint, of might rather designate it This has a vast deal to do with the visible or audible expression. growth of language. Was not the ible question of the rise and riginal Divine language in

* Principles of Rhetoric (A. S. Harvard College), p. 93.

Professor of Rhetoric in

forms addressed to the eye rather than in sounds? Did not God thus *speak* first in uttering the initial WORD: "Let there be LIGHT"? —speak, I mean, not in sound, but in the *light* itself, the origin of all form, and thus all expression or communication *by* form of feeling or of idea?

FRANK SEWALL.

TO CORRESPONDENTS.

Law and Medicine.—Dear Mr. Editor,—Will you, or some one of your learned readers who know more of the writings of Swedenborg than I do, kindly reply to the following questions? *1st*, Does Swedenborg in any of his writings speak of the presence of the professors of either law or medicine, or the need of their services, either in heaven, where the will of the Father is done, in the world of spirits, where the vastation of souls is effected, or in the new age or Church which is to regenerate this earth? *2ndly*, In his doctrine of Uses, does he in any one instance assign a place or use to those professions in this or any other world? *3rdly*, Supposing the fact should be as I anticipate, that he has not discovered a place or use for those professions, does it not necessarily follow that they had failed, in his estimation, to establish a reason for their existence, and that they might and will, for the benefit of mankind, be relegated to the obsolete domain of a past age and a dead Church? Please insert this in *Morning Light*, and thus relieve the doubts of your friend

ZENO.

[We do not remember any references in Swedenborg to the professors of law or medicine as such; perhaps some of our readers may be able to give definite information in reply to questions *one* and *two*. In reply to question *three*, however, we may say the mere omission of reference to the uses of the two professions named does not necessarily imply that in the opinion of Emanuel Swedenborg, the said professions had failed to establish a reason for their existence. Many other useful occupations are not mentioned by Swedenborg.

We must remember that the Lord Himself is the great Lawgiver as well as the great Physician, and, though in all probability the "good time coming" will be distinguished by its freedom from legal contentions and quibbles, as well as by the comparative absence of physical disease, it will still be necessary for us to have men learned in the law of nations and in civil and municipal law, and also men profoundly versed in the laws of health. So long as man lives in this world he is liable to err, and hence he is *liable* to adopt false notions of law and to violate the laws of health. In *heaven* the LORD is the Lawgiver and the Physician, and those works which correspond to the perpetual work of the Lord can scarcely be regarded as relegated to the obsolete domains of a past age and a dead Church.]

The distinction between the heavens.—"Anxious" is perfectly right in believing that each heaven must have its uses, but the uses of the three heavens are performed from different principles of actions. Those in the highest heaven perform uses because they love the Lord who is *Use* itself. Those in the middle heaven perform uses because they love the neighbour, and the performance of uses manifests that love. Those in the lowest heaven perform uses because to do so is to render obedience to the Divine law. The classes of persons residing in the three heavens are described in "Heaven and Hell" No. 33. There are two classes of angels in each of these heavens—the celestial and the spiritual. These two classes in the two higher heavens are described in "Heaven and Hell" Nos. 20, 28; those in the lowest heaven are described in No. 31.

ITEMS OF INTEREST.

On Sunday, September 15th, Mr. Gunton of London conducted the services, morning and evening, at the New Church, Ipswich, and also administered the Sacraments of Baptism and the Holy Supper. The subjects brought under the notice of the congregations, which were good on both occasions, were "The Spiritual Seed-Time and the Harvest of the World," from the Lord's parables of the sower and of the wheat and the tares. The preacher showed that there was an analogy between natural seed-times and harvest-times and spiritual seed-times and harvest-times, and that the spiritual lesson was the one intended to be conveyed by the Lord by means of the natural emblem. The three states of the ground—the way-side, the stony places, and the thorns—the preacher said represented, the first a spirit of indifference, or carelessness and unconcern about spiritual things; the second a spirit of formalism, a state in which religious observances were attended to, but only as a matter of form, the real spirit of religion, love to God and our neighbour, being very much lost sight of; and the third a state of evil, the result of the two former; for in a spirit of indifference evils always spring up. In regard to the harvest of the world, the preacher said that as the

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production of wheat and other cereals was the end or object of the natural husbandman, so the production of that which is represented by wheat and other cereals was the end or object of the spiritual Husbandman—the Lord Jesus—whose object was to implant in every field—every human mind—heavenly goodness; and this was effected by sowing good seed, which good seed represents the precepts of life from the Word, and these precepts when practised confirm good in the mind, and heavenly good in the mind is the harvest, and such minds are at length gathered into the Lord's barn—the kingdom of heaven.

A very interesting meeting was held on Monday, the 16th inst., at Reading, in the schoolroom of the Broad Street Congregational Chapel, the occasion being the delivery of a lecture to the members of the Young Men's Mutual Improvement Society on the "Life of Swedenborg," by Mr. J. Adnams, a member of the Society; and although the gathering in point of numbers, owing to another important meeting being held at the same time, was small, very marked attention was paid to the various remarks of the lecturer; and in the short discussion which ensued at the close of the lecture the same lively interest was fully maintained, showing that the several speakers had had more or less an acquaintance with the writings of the Great Seer, and were by no means unfriendly to the claims and doctrines he advances. The chair was taken by one of the deacons.

The *Manchester Examiner* says that the Rev. William Impey has resigned the office as General Superintendent of the Wesleyan Missions in South-Eastern Africa. Some time ago Mr. Impey wrote to the Mission secretaries in London expressing his inability any longer to enforce on his brethren, or on the Kaffir converts of the mission, the "plain grammatical sense" of the words in the Methodist standards, which require it to be taught that "hell is a dark and bottomless pit, full of fire and brimstone, in which the wicked will be punished for ever and ever by having their bodies tormented by the fire and their souls by a sense of the wrath of God." At the request of the secretaries he came to London and conferred with them, and the result has been that he was compelled to resign his position. His connection with the Wesleyan ministry has thus ceased after serving as a missionary for forty years.

The proceedings of the recent New Church Conference were very widely, though necessarily at no great length, reported in the London daily papers. As in former years, this work was undertaken by the "Auxiliary" Society, which appointed a sub-committee to arrange the matter. Availing itself of the presence in the Conference of the Society's hard-working Secretary, the Committee deputed him to forward a brief telegram each day to all the metropolitan daily newspapers, and by this means an aggregate of insertions considerably in excess of that in former years was obtained. The *Daily Chronicle* published four paragraphs, the *Daily News* five, the *Daily Telegraph* three, the *Echo* four, the *Morning Advertiser* two, the *Morning Post* five, and the *Standard* five. Thus *seven* out of the *ten* daily papers which appear in London gave publicity to the more important proceedings of the Conference, the most noteworthy exception being that of the *Times*, which has, however, in previous years frequently inserted similar notices. These paragraphs were probably copied by many country newspapers and weekly journals notwithstanding that the Committee has only traced two such instances, viz. in the *Portsmouth Evening Standard* and the *Baptist*. A brief notice of the Conference also appeared in the *Christian World*, the *Kensington News*, and the *Good Templars' Watchword*.

The Manchester daily newspapers devoted considerable space to reports of the proceedings of Conference. A file before us shows that from the Tuesday to the Saturday in Conference week the *Examiner* and *Times*, the *Guardian* and the *Courier*, each gave daily notices of the session of the Conference and the meetings in connection with it.

SUNDAY-SCHOOL LESSONS FOR OCTOBER.

Date.	Text for Repetition	Subject.	Chapter for Reading.	Lesson.
Oct. 6.	Luke xiii. 26, 27.	Jesus' Teaching New and Divine.	Matt. vi.	Matt. vi. 24-34.
	Isaiah lxiii. 16.	Samuel sendeth Saul to destroy Amalek.	1 Sam. xv.	1 Sam. xv. 1-9.
,, 13.	Matt. vii. 21.	Jesus' Teaching Pictorial and Divine.	Matt. vii.	Matt. vii. 21-29.
	John xvi. 15.	Saul sendeth for David to quiet his Evil Spirit.	1 Sam. xvi.	1 Sam. xvi. 14-23.
,, 20.	Matt. vii. 22, 23.	Jesus' Parabolic Teaching Divine.	Luke v.	Luke v. 33-39.
	Isaiah xv. 10, 11.	Philistines and their Champion Goliath. [being Divine.	1 Sam. xvii.	1 Sam. xvii. 1-11.
,, 27.	John v. 29.	Jesus appeals to Scriptures in proof of	John v.	John v. 39-47.
	1 Tim. iii. 16.	Israelites and the Shepherd David.	1 Sam. xviii.	1 Sam. xvii. 12-23.

*** Two plans of lessons are given to suit those Societies which have school both in the morning and afternoon.

JESUS' TEACHING NEW AND DIVINE.

October 6, *Morning.*—Matt. vi. 24-34. A man cannot be at the same time both in good and evil, or in love to the Lord and self-love; for one must be the ruling love, and the other must serve (ver. 24). The good of love with its intelligence, and all the truths of faith, are continually provided for man by the Lord (ver. 25). All spiritual intelligence is continually nourished by good from the Lord, without any care of its own, and much more the things of celestial love (ver. 26). A man cannot give increase to that intelligence and love by any care of his own apart from the Divine Providence; and in like manner all lesser truths are provided of the Lord (vers. 27, 28). In them is contained Divine Truth and Good (ver. 29). But if the Lord's Divine Providence thus extends to the lowest things of the regenerate life, how much more to the higher? (ver. 30.) Man ought therefore to depend upon the Divine Providence for sustenance in all degrees of his life, and not to trust to his own prudence (ver. 31). The unregenerate are more solicitous about external things and natural life than about internal things and spiritual life, when yet the sole end of the former is to minister to the latter (ver. 32). Therefore spiritual truth and good ought to be exalted above natural, and then both are preserved (ver. 33). A man should live free from care and anxiety, trusting in the Lord. He will then be protected from the opposite states of evil and falsity which are attached to every state of good and truth (ver. 34).

SAMUEL SENDETH SAUL TO DESTROY AMALEK.

October 6, *Afternoon.*—1 Sam. xv. 1-9. After the anointing of Saul to be king over Israel, as also after we have raised the standard of the Lord in our souls, the work is by no means complete. Israel was not consolidated as a kingdom until it had fought with and subdued its surrounding enemies, bringing some into the position of hewers of wood and drawers of water, and utterly exterminating others, according as the Lord had commanded. So we likewise are not at once regenerate when we adopt the Lord's Word for our guide; we have still our battles with the natives of the land, with our hereditary evils and falsities, to fight with and subdue; we have still to bring some into the position of servants to our spiritual nature, and to utterly destroy others. The command of Samuel to Saul to destroy Amalek is still made by the Church to those who are desiring to become regenerate, and they are called upon to remove wholly the falsity grounded in interior evil which infests the Canaan in our minds. And we, like Saul, are too apt to spare what we in our opinion think good, irrespective of the higher judgment of the Lord, and only to destroy what we ourselves think utterly base and valueless. This is a grievous temptation, but a sure test of the measure to which we have attained a trust in the Lord and His Word.

BIRTH.

On September 19, at 5 Calder Terrace, Lower Hopton, Mirfield, Yorkshire, the wife of Mr. Joseph Hartley of a son (Herbert).

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MORNING LIGHT

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THE CREED OF THE NEW CHURCH.

CHAPTER IX.

THE SACRED SCRIPTURE.

"I believe in the Sacred Scripture, as being the Word of God, or the Divine Truth itself; which is the fountain of wisdom to angels and men, and is able to make me wise unto salvation."

WITNESSES TO THE SPIRITUAL SENSE OF SCRIPTURE.

IN our former article on the New Church doctrine concerning the Divine Word, we affirmed our conviction that the Scriptures are indeed the book of God; and we endeavoured to justify this belief by showing that it is the character to which they themselves lay claim, by virtue of their internal or spiritual sense, which underlies the letter in every part, and in which consist their glory, their Divinity, and life.

But not only does Scripture lay claim to an interior meaning: analogy confirms the pretension. Admitting the possibility of a Divine revelation, it is surely reasonable to expect some likeness between the Word of God and the works of God. The book which has God for its Author must differ from the productions of mere human genius, in the same manner that the things which have God for their Maker differ from the results of man's ingenuity. Now human skill, at its best, can but produce works outwardly beautiful or useful; whereas the Divine Artificer creates objects which disclose ever new and greater wonders the more deeply they are investigated. A Titian, a Vandyke, or a Millais can place upon the canvas so exact a counterfeit presentment of the living original that the deceived eye is nearly beguiled into believing that it gazes on an actual breathing face, and the ear almost waits in expectation of the words which the—rightly styled—"speaking likeness" seems about to utter. Yet compare the most successful portrait with the divinely-fashioned model that it copies, and how far does the similitude extend? A few hasty scratches will destroy all traces of the artist's skill, and leave nothing visible but unmeaning ugliness; while the Divine effigy, the image and likeness of God, the more profoundly it is scanned, will only yield the mightier proofs of consummate wisdom and omnipotence. For beneath the graces of form and colour manifest upon the skin, lie the secret marvels of muscle and sinew, of nerve and vein and artery; the numberless provisions for respiration and assimilation; the heart, with its untiring beat; the brain, whereby intelligence and sensation operate; the skeleton, on which, as on a firm foundation of rock, the whole complicated temple of the body is built up, and by which it is preserved in strength and safety. Nor is this all; for each tiniest fragment, examined through the microscope, exhibits, in the immeasurable minuteness and delicacy of its structure and organization, incontestable evidences of omniscient design and unbounded power. And so in all things. The simplest flower or grass, the least regarded insect, the deadest mineral, however apparently uninteresting and trivial, has each its hidden miracles, which disclose themselves, in an absolutely inexhaustible succession, to reward patient and reverent research. The outward wonder and loveliness of the Divine handiwork man may imitate; but there his skill must stop. The infinite Creator, on the other hand, always deposits the chief beauties and marvels of His achievements below their surface. Indeed in some instances, and the greatest which the material universe affords, a merely superficial view entirely misleads us. In appearance the sun circles round the earth, rising each morning in the east and at evening setting in the west; while the stars, which his absence reveals, seem mere pin-holes in the black floor of heaven, or, at most, twinkling lamps suspended from the midnight sky. Yet scientific knowledge not only changes these first and obvious impressions, but absolutely reverses them. The earth, and not the sun, is the revolving body; the stars, apparently so small, are stupendous orbs, a thousand or even a million times larger than our own glorious world. Thus the works of God do not present all, or even their chief characteristics, upon their surface; and are not always, or often entirely, what they seem. If, then, it is reasonable to expect a resemblance between the book which has God for its Author, and the things which have God for their Maker, Analogy clearly confirms the doctrine that the Word, like the works of God, encloses profundities of significance and wisdom, ever increasing in depth and height of glory.

Indeed, how can it be otherwise? "God is a Spirit" (John iv. 24): His Word, therefore, must of necessity be spiritual. When, to visit and redeem His people (Luke i. 68), He became a man among men, He was manifested as the Word made flesh (John i. 14); but was this Incarnate Word the same in reality that He was in appearance? He seemed without form or comeliness, with no beauty that we should desire Him, despised and rejected of men, a Man of Sorrows, and acquainted with grief (Isa. liii. 2, 3). He was "The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix. 6). As, therefore, within the human body of the Incarnate Word there lived this Divine and infinite soul, so within the ordinary, literal external of the written Word there exists an inward spiritual sense, also Divine and infinite. If not, how could the Scriptures be God's Word, or how accomplish the purpose for which a Divine revelation is required? God's Word must be a disclosure of God's mind; a manifestation of the unerring illimitable truth which constitutes the omniscience of Deity. How is it possible, then, to afford this disclosure, but by investing the Divine wisdom in successive coverings of natural thought and imagery, beneath which, by the use of spiritual processes analogous to the scientific studies which interpret the phenomena of the physical creation, its hidden treasures can be discovered and explored? Moreover, this is the only provision whereby the objects of a Divine revelation could be secured. The Lord's purpose in communicating with mankind, must be to convey to all His human children the knowledge each requires. Thus His message must be adapted to the necessities and capacities of all. The child must find in it lessons comprehensible to his simplicity; the sage, instruction which may satisfy and enlighten his intelligence. The sinner will need threats and warnings to arrest his impenitence and soften his obduracy; the regenerate will require truth and goodness to lead and strengthen him through every stage of his heavenward progress. How, then, could the Word possess this comprehensive application, except by virtue of a construction absolutely universal in its scope? Now the only mode of composition possessing this necessary breadth and depth is the parabolic. A well-arranged fable will interest and instruct all classes of readers. Children can enjoy its outward narrative, and understand its simpler lessons. More advanced scholars, for whom these superficial attractions have but little value, can discern its inner meaning, and, if the allegorist has successfully performed his task, can find hidden allusions and significations only perceptible to the highly-cultured mind. The most perfect illustrations possible of this universal applicability of the parabolic form of composi-

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tion, are afforded by those portions of the Divine Word which are obviously and confessedly parabolic. What child can fail to feel the pathos and tenderness of our Lord's stories of the Prodigal or of the Good Samaritan, or can misunderstand the momentous and most practical instruction conspicuous on their very surface? When the child becomes a man his appreciation of these parables will only become the deeper, but his attention will then be centred, not on the outward narrative, but on the secret truths of which it is the vehicle. These will employ and delight his noblest faculties throughout the longest and wisest earthly life; and they will prove absolutely inexhaustible to all eternity. Since, therefore, the parabolic is the only universal mode of composition, and since the Sacred Scripture is necessarily universal in the purposes for which it is designed, Reason strongly confirms the testimony of the Divine Word itself and the evidences of Analogy, and points to the conclusion that beneath the meaning obvious on its letter there lies a spiritual and Divine significance; whereby it is adapted to all orders of character and intelligence, and whose infinitude of wisdom shall enlighten and rejoice the regenerated mind for ever.

Again, this doctrine of an interior or spiritual sense in Scripture is sanctioned by the judgment of Antiquity. "Every educated Jew knew that all the teachers of his people, in a long line of associated Sanhedrin, ascending to the great master Moses himself, had shown that the holy writings contained allegory as well as history and precept." * For this reason the unlearned were strictly prohibited from studying, except under proper guidance, the first chapter of Genesis, called "The Book of the Creation," and the first chapter of Ezekiel, known as "The Book of the Wheel." Jewish opinion and practice are, however, a very dubious standard of religious verity; although, in this case, they may fairly be received in confirmation of the concurrent testimony of more trustworthy witnesses. Much more significant is the fact that the doctrine of the inner sense of Scripture was taught, almost without exception, by the fathers of the Primitive Church, since it should thus be embraced with gladness by all who believe that the faith of Christianity was purest in the ages which immediately followed its establishment. We have already cited a few of the many passages in the Gospels and Epistles which record the teaching, on this subject, of our Lord and His disciples: † the patristic writings are also full of allusions to the same truth. This fact is abundantly evident from the works of ecclesiastical historians; indeed it is so incontrovertible that many authors who contend for a merely literal interpretation, are compelled to admit that such was not deemed sufficient in the earliest ages of the Church. Thus Mosheim, who expressly states his conviction that it is a golden rule to regard the Bible as containing none but an external sense, confesses, with perfect candour, but with continual protests against the practice to which he testifies, that the chief exponents of primitive Christianity never shared his opinion. Of the first century he says: "It is not to be denied that, even in this century, the perverse Jewish custom of obscuring the plain language of Scripture by forced and frigid allegories, and of diverting words from their natural and proper meaning, in order to extort from them some recondite sense, found some admirers and imitators among Christians." ‡ Concerning the expositors of the second century he writes: "They all believed the language of Scripture to contain two meanings: the one obvious and corresponding with the direct import of the words; the other recondite and concealed under the words, like a kernel by the shell: the former they neglected as of little value, and bestowed their chief attention on the latter." * In the third century the principle of seeking a spiritual meaning in the Divine Word was advocated and systematized by the illustrious Origen, of whose success in disseminating his peculiar doctrines Mosheim testifies: "Innumerable expositors in this and the following centuries pursued the method of Origen, though with some diversity; nor could the few who pursued a better method make much head against them." † The same doctrine concerning the inspired Scriptures continued in vogue through the fifth, sixth, seventh, eighth, and ninth centuries; and, much corrupted, still prevailed in Christendom when the great shock of the Reformation not only overthrew many gross and terrible abuses, but also swept away, at least for the time, a few genuine truths with which these abuses had become mingled. Many of the details of the explanations put upon the Bible by its early interpreters no doubt justified, by their fantastic character, the censure with which they are visited by Mosheim and other commentators. The principle which underlay these details is, however, that for which we are now contending, which has thus obviously been recognised as of cardinal importance in all the earlier ages of the Church.

Thus the doctrine of a spiritual sense in the Divine Word is sanctioned by the most venerable Antiquity; it is confirmed by the conclusions of a reverent Reason; it is required by the sublime arguments of Analogy; and it is asserted, over and over again, in the Scriptures themselves! Is not the wonder, therefore, not that the New Church should now be commending this doctrine to the world, but that Christianity should have receded, for a single moment, from convictions so consonant with the highest authorities, and so essential to a worthy estimate of the Divine writings? JOHN PRESLAND.

* *Edinburgh Review*, July 1873: The Talmud.

† See *Morning Light*, p. 353.

‡ Mosheim: Institutes of Ecclesiastical History, Cent. I. pt. 2, chap. iii. sec. 2.

* Ibid. Cent. II. pt. 2, chap. iii. sec. 5.

† Ibid. Cent. III. pt. 2, chap. iii. sec. 6.

THE SERPENT ABASED AND THE SERPENT EXALTED.

I ONCE saw very suggestively illustrated the serpent abased and the serpent exalted. It was at Offchurch, in Warwickshire, a pretty village near my native place, the home in ages past of Offa, one of the Saxon kings of Mercia; and it was at the interesting old Saxon church where I was taking Sunday duty in the absence of the Vicar.

The foundation-stone of the ancient porch of the time-worn structure, to the right on entering in (beneath the pavement of which had been discovered several stone coffins, in shape, judging from one left out as a curiosity, the others remaining undisturbed, much resembling certain I have seen in Egypt, and in the Catacombs of Citta Vecchia at Malta, and in a desecrated Mahomedan burial-place at Allahabad in India), was resting on a stone of great antiquity, in which was cut the figure of a serpent, crushed by the weight of the sacred edifice built upon it; the bruised head just protruding forth, twisting in contortions of pain suffered by the mangled body beneath.‡ In

‡ The subtilty or wisdom of the serpent, among other interesting respects, consists partly in this, that so long as it can preserve its head from injury it will expose its body to danger, regardless of the hurt it takes to save the vital part, for the heart is under its throat near the head. And do we not frequently repudiate the offensive effects of evil—the tail of the mischief—while we cherish the cause and pamper the head of the offence?

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symbol thus setting forth the important spiritual lesson of keeping under the serpent; the Church having power over the old serpent; and the serpent principle in man of sensual proclivities and tendencies to evil being subdued and kept down by the choice hewn stones of truth compacted and the heavenly virtues that constitute the Church within. The serpent abased, and the godly fabric triumphantly reared upon it. Christ, the chief corner-stone, bruising the serpent's head, and the truly wise, built in with Him, rising in solid majesty and pinnacled glory of architrave, frieze, foliated capital, springing arch and battlement, and tapering steeple—*minimus in summo*—towards heaven. The serpent abased, the man exalted. The animal crushed, the true human elevated. The reptile slain, grace regnant.

The serpent exalted was, likewise, in figure represented in this old church; over one of the windows of the chancel of which, outside, towards the south, being a rude carving of the serpent made to bend round with the curvature of the mullion at the top, but clearly not for ornament; the incongruity of its position and general appearance suggesting its purpose rather for the sake of the correspondence and symbol than for mere idle effect. And the lesson taught is deep and significant and encouraging. It urges a moral lifting up of the serpent, and, in intention, is of parallel meaning with the lifting up of the brazen serpent by Moses in the wilderness. An exaltation of the lowest faculty of the mind, and the most earthly attribute of our nature to a higher degree. The sanctification of fleshly appetites and passions that are of the dust—the esoteric serpent's food.

And in the elevation of the serpent, roped in semicircle round the chancel window, the symbolism in this case hints how the windows of heaven in man, the high rational and perceptive faculties of the soul, open to the light of truth, are glorified, not stultified, when the redeemed human, having lost its sting of evil and hurt, carries its wisdom—"be ye wise as serpents"—upwards, and consecrates its natural powers to the illumination and illustration and enlightening of the world, relative to holy things, and the sacred and mystical and practical and secular work of the Church below, according to the architecture and purpose of the Church of the First-born above.

Such were the thoughts that occurred to me as I wandered, between services, waiting for my congregation, in that most ancient God's acre of Offchurch; noting the shot-marks in the ivy-mantled tower, spitefully fired at by Cromwell's soldiery on their way from the indecisive action at Edge Hill; looking for the arrow-marks on the new red sandstone of the venerable walls, where an earlier generation had sharpened their clothyard shafts—bowmen who were never known to turn back in the day of battle. And gazing over the broad park of the Bury, Offa's palace, then but a wattled stockade that girt the ton, wick, ham (let and stead), of homely Saxon times, I mused, towards sunset, on the simple life of the past, and deep thought and feeling of those rude, half-pagan, and early Christian days, so rich in symbolism, myth, and truest poetry; when every croft had its troll, every dell its fairy, every brook its nymph; when evil spirits could not abide the tinkle of the little chapel bell, but fled the precincts of holy church, leaving their ugly visages of stony gibe, and foul grimace, and fiendish look of hate and horror, in the gargoyles and antique water-spouts of church tower and roof, and under sombre corner-places of the consecrated pile, And wondering where the soul might be, and what its state that ten or fifteen centuries back tenanted the tenant of the moss-grown, broken sarcophagus on which I sat linking thought to thought, I read the unwritten, unspoken sermon in stone—the two full stony leaves that preached *attundite serpentem, deinde serpentem attollite;* while I meditated, at evensong, on the serpent abased and the serpent exalted.

THOMAS COLLEY.

WHAT IS INSPIRATION?*

IT is my purpose to state as clearly as possible, within the limits allowed me, the answer which the doctrines of the New Church give to the question, "What is inspiration?" For the sake of brevity I shall not formally quote from the writings of Swedenborg, which contain a full exposition of the subject, but shall state their substance in my own words.

Inspiration is the selection and use by the Lord Himself of appropriate natural forms, human actions, and relations, to embody and express spiritual and Divine truth in its fulness and harmonies. A man is inspired when the Lord takes such a possession of his mind and utterance that he writes or speaks what the Lord commands him; and what he so writes or speaks is Divine truth in natural forms. Inspiration is something more than veracity; it is a revelation of the principles and laws of the Divine life, of man's spiritual nature, and of the spiritual world in which he is to dwell for ever. Man has no innate knowledge; he must learn everything he knows. He gains a knowledge of this world by means of the senses, and from experience, reflection, and instruction by others. He must get his knowledge of the spiritual world and spiritual beings from those who dwell in that world and possess that knowledge.

A revelation is, therefore, absolutely necessary to any knowledge of the beings and worlds that may exist beyond the realms of the senses. If there are spiritual beings and a spiritual world, man would have no knowledge of them, unless that knowledge were revealed to him; and as, from their nature, they could not be made known to the senses because they are above their scope, this knowledge must come by inspiration, it must be inbreathed, or come by some action of the Spirit upon the mind by which it is awakened to a consciousness of the existence of spiritual beings, and of the nature of their life and relations to men.

Such knowledge must be spiritual; but it must be communicated under the guise of natural forms. This must of necessity be the case, because, by the supposition, it is communicated to the natural mind. When the Lord speaks to man He must speak in a language which man can understand in some sense. He must employ material objects, natural ideas, and human relations to express Divine truth. He must fill them with His Spirit. This He has done in an infinitely wise way, by taking advantage of the relation which necessarily exists between Spirit and Nature.

The spiritual world and the material world are related as cause and effect. The material world is cast into the mould of spiritual forms, as the material body is cast into the mould of the spiritual body. There is, therefore, a correspondence or inherent and necessary connection between Nature and Spirit. We see a perfect example of this law in man himself. There is a correspondence between his spirit and his body, by which all the affections and thoughts of the mind are revealed to

* A symposium in the style of those which have appeared lately in the *Contemporary Review* and the *Nineteenth Century* has appeared in the current No. of the *North American Review* on the subject of Inspiration. With other important contributors, the Rev. Chauncey Giles was invited to furnish an article, which we have much pleasure in here presenting to the English public in its entirety.

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others by the motions and actions and changes of form in the body. The state of the affections and thoughts is expressed by tears and laughter, and the various postures of the body, which constitute a natural language. This principle is expressed in the adage, "Actions speak louder than words." Inspiration consists in the selection of those natural objects, human actions and events, which correspond to spiritual causes, as the motions of the body correspond to the state of the mind which causes them. There is, therefore, a natural relation—that is, a relation which inheres in the nature of things—between the spiritual truth and the natural object used to express it. The material universe is the embodiment of the Divine love and wisdom in natural forms; it is the created speech, the spoken word of the Lord. The Divine life, as it goes forth into creative act, takes on these forms as man's life assumes the forms of natural actions and works.

Before man fell he had a perception of the meaning of all natural objects, as animals now know the meaning, in a very narrow range, of the material objects which are necessary to their life. He knew what qualities in the Lord and in himself the various objects in the three kingdoms of Nature corresponded to and represented, as every animal knows its own food, and how to build its home. The material universe was, therefore, man's Bible, in which he read the love and wisdom of the Lord as in an open book. Every plant and animal and natural object was inspired; it was the form of a Divine affection and thought. Day unto day uttered speech, and night unto night showed knowledge, and there was no voice and no language where their speech was not heard. Man was himself a part of this revelation, and his actions became the expressions of this truth. The material universe was the stage, and the human race were the actors, in which every material thing and every act represented the Divine love and wisdom.

As man declined from his original perfection, and began to lose the perception of the spiritual and Divine meaning of the various objects and actions, he made pictures of them, that he might have them before him to suggest their meaning. He attributed to animals organs which did not belong to them, as wings to lions and bulls, to express a quality more fully than was done by their natural forms alone. In time, men lost the perception of the spiritual meaning of these objects, and began to worship them. Hence arose idolatry and mythology.

As man had lost the true meaning of the created Word and had entirely falsified it, it became necessary, in order to prevent him from losing all knowledge of the Lord and of spiritual things, that he should have a written revelation. This was given to him by the Lord, the only Being who could give it to him, and it was given in the language of correspondences, woven into composed and real histories, in which every natural object, action, and relation represented a spiritual principle or fact by the inherent relation which exists between spirit and matter.

The Lord Himself spoke the word by the prophets, as they often declare. We continually find them saying, "The word of the Lord came to me," "The Lord spake to me," "Thus saith the Lord." Not all the books included in our Bible, however, were spoken in this manner, and though they are good and useful books, possessing about the same kind and amount of inspiration generally accorded to the whole Bible, they do not contain a connected spiritual meaning, and they are not, therefore, the Word of the Lord, and they do not claim to be. The books spoken by the Lord by the mouths of the prophets were the five books of Moses, Joshua, Judges, First and Second Samuel, First and Second Kings, the Psalms, and all the prophets from Isaiah to Malachi, the four Gospels, and the Revelation. These books are written according to the relation between natural and spiritual things. They have, therefore, a spiritual and Divine meaning, which is entirely different from the natural. The natural history, images, objects, and actions are given to express the spiritual truth.

Every particular mentioned is the exponent of some spiritual truth. Even the numbers and proper names have a spiritual meaning; and their changes, as the insertion of *h* in the names of Abram and Sarai, and the calling of Jacob, Israel, were due to spiritual causes. The numbers three, seven, ten, twelve, and forty are often used for this reason, and always with the utmost precision. It is well known that light and water represent truth, and that heat and warmth represent love. But it is commonly supposed that this is only in a vague and an indefinite way as a figure of speech. But these natural substances always stand for their spiritual antitypes wherever they are mentioned.

The whole Word is written in a universal language, a language of natural objects, and of human actions and relations, which is a Divine style, and impossible to a finite mind. It differs from all books of human composition, as the Lord's works differ from human works. Its words are the embodiment of the Divine life. As our Lord says, "The words I speak unto you are spirit and life." Everything mentioned in the Word is the natural effect of a Divine truth in a normal or in a perverted form. It is, therefore, like a seed: it can receive the Divine life, and bear spiritual fruit, as the seed of the grape can receive material life from the sun, and grow into a vine and bear grapes. The Lord's love and wisdom are embodied in the histories, prophecies, parables, precepts, and commandments, and are so connected with them that when they are received into the mind and cherished by the affections, they become the means of communicating the Divine life to man. They conduct that life as a wire conducts electricity. Consequently Swedenborg says, "Man has conjunction with the Lord by means of the Word. The Lord speaks to man in the Word." It is not, therefore, of any consequence whether the prophets and apostles understood what they said or not, because it is not what they thought, but what the Lord thinks, and is, that He desired to communicate. Some of the Word in its letter has no clear and rational meaning. The greater part of it is a narration of natural facts and events which apparently have no reference, except in a most remote manner, to anything spiritual and Divine. The natural authors did not know that they had any other meaning than the natural one. David sang his own sorrows and joys, his own defeats and victories; and in doing so he sings the spiritual joys and sorrows, the despair, and hope, and trust, and triumph, of every human being, and of the Lord Himself, in the assumption and glorification of His Humanity. This principle applies to the whole Word. History and prophecy and parable are given primarily to embody and communicate Divine truth. They may be a record of things which took place in this world or not; those who wrote or uttered them might have understood them only in their natural import or not. That is of little consequence. The essential thing is, that every word spoken should be the natural exponent of a Divine truth; and that the Lord always provided for. There is not a word in the wildest visions of the prophets, in the driest genealogy, or in the most natural precept, which does not embody a Divine truth. The minute and precise directions given by the Lord for the ceremonial worship of the Jews has

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its cause in the correspondence of every substance, animal form, and act, to the laws of Divine order by which man comes into communion with the Lord. The essential service which Swedenborg has rendered to men consists in restoring to them the knowledge of the lost science of the correspondence between natural and spiritual things, by which they are introduced into a new world of spiritual truth, and the true nature of the Word is disclosed to them.

The Word is also written from two points of view, a Divine and a human one. Much of it, especially that which relates to the Lord's attributes and relations to men, is written according to truth as it appears to man in his fallen state, rather than according to the absolute truth. For this reason the Lord is represented as jealous, angry, and revengeful; as hating, punishing, and destroying men; as going, and coming, and changing according to the changing conditions of men. But in reality He is love and wisdom itself, and, as He Himself declares, changes not. For this reason there are many contradictions in the letter of the Word, as there are in common speech between scientific accuracy and the motions, qualities, and forms of the material world as they appear to the senses, or as they actually exist. Thus the Word is adapted to all states from the simplest to the wisest. There is sufficient truth in plain precept and direct commandment for the guidance of all who live in simple obedience. It contains, also, in every part, truth for the acutest reason and the highest wisdom, if men will look beneath the surface of the letter. The Word of God, like the works of God, cannot be fully fathomed by a finite mind. It rises as we rise; it has something for every one in every state of spiritual progress; and when it is known that it is written according to the immutable relations between natural and spiritual things, it will be studied as Nature is now studied by scientific men, and the Lord's character and relations to men, and the laws of man's spiritual nature, and the true methods of his regeneration and spiritual development, will be discovered. Man will rise above the appearances of the letter into the clear light of genuine truth; he will come into the true knowledge of the Lord, whom to know aright is life eternal. CHAUNCEY GILES.

SWEDENBORG AND THE BOTANISTS.

THE statement made by Swedenborg that plants are male is to my mind so obviously true that I can see very little room for dispute on the subject. His utterances make it perfectly clear that he had considered the arguments that could be advanced in favour of the ordinary doctrine, and that he rejected it from reason. The vagaries of scientific botanists are so extraordinary that I wonder any rational man should attach importance to them. When I was a youth the botanists asserted that the stamens and pistils were so arranged as to ensure self-fertilization. Now they assert that the stamens and pistils are often so arranged as to prevent self-fertilization, and to favour cross-fertilization by the wind and insects. This theory is advanced in the interests of Evolution. What will be the next discovery? A scientific botanist (Dr. J. E. Taylor), whose recently published work on Flowers I have now before me, and who follows Darwin and Sir John Lubbock, speaks of plants as intelligently defending themselves, as cunningly devising stratagems, etc. Following out their views of sex in the vegetable kingdom, these gentlemen talk much about "hybrids," but to the best of my knowledge there are no such things as vegetable hybrids in existence. In the animal kingdom, as we all know, there are real hybrids, and these are barren. For instance, there is an animal which is neither a horse nor an ass, and a bird which is neither a goldfinch nor a canary. Is there—or can art produce by "cross-fertilization"—a tree which is neither a pear nor an apple, neither a plum nor a peach, but something between, and the seed of which is infertile? If there be the two sexes in the vegetable kingdom, *let us have a genuine hybrid.* According to the theory of the scientific botanists, nothing can be easier than to produce such a result. Then what about the ferns? Here is a whole order of plants which have neither flowers, stamens, nor pistils, and producing only seed. What are they? Are they not obviously and irrefutably male? I know that an effort has been made to show that something like a sexual process takes place after the spores are sown and have begun to germinate in the earth, but this operation, if it proves anything, proves that the *spores* or *seeds* are male and female. But beyond the ferns, there are the fungi and the lichens, which the botanists call *asexual* plants, but which are demonstrably males.

And now I would say a word about the dicœcious plants. Take the white briony of the hedgerows. Let any one find what is called a female plant in bloom. If he examine it, he will see, before the young flower-buds have expanded, and therefore before impregnation can have taken place, that the ovary or seed-vessel is already formed. Let him cut it open. He will find the ovules or young seeds also already formed, and that before impregnation can possibly have taken place, for the flower is not yet open. Well, those ovules in that ovary will go on growing and maturing? Why? Because some pollen has been brought from a male blossom and touched the pistil? Preposterous! The ovary was formed before any such pollen was brought, and it will go on to grow and mature by virtue of the sap rising from the root; in fact, BY VIRTUE OF THE ENERGY IN THE PLANT ITSELF, and not by virtue of any pollen brought from another. So with the cucumber. The young fruit is formed behind the unopened flower, and whether any pollen comes near it or not, the fruit will grow, and if left long enough the seeds will mature, by virtue of the energy in the plant, and by virtue of that alone.

And *apropos* of this remark I have a tale to tell. Some twenty-five years ago I was an enthusiastic student of botany, and early one morning I was walking in the country when a friend invited me into a garden where a relative of his had a cucumber-house. As soon as we entered the amateur grower of cucumbers began searching among the leaves and pulling off certain blossoms. "Why, what are you doing?" I asked. "Pulling off the false blossoms," he replied; "they weaken the plant. Don't you know that cucumbers have a number of false blossoms?" "False blossoms!" I exclaimed, "why, they are the male blossoms, and you will have no fruit if you do that." The amateur gardener looked at me in amazement. "Male blossoms?" he said, "why, there are no sexes in plants." "My dear sir," I answered, "have you never read a treatise on cucumber-growing, and don't you know that directions are given for fertilizing the female blossoms with the pollen from the males?" "Never," said he, "have I read any such nonsense as that, and if I had I should have paid no attention to it. I have grown cucumbers for years, and have always pulled off the false blossoms and always shall." Well, of course I was greatly perplexed, and after an interval of surprise I said, "Do you mean to say that you have done that every year and have always had fruit?" "Yes," said he, "I have always done it, and have had as good cucumbers as can be grown." "But," I said, "you

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have never had fertile seed from them?" "Certainly I have," said he, "for I always save my own seed and raise my own plants." "Then," I said, "some of your male blossoms must escape your notice, and your females must have been fertilized in that way." "Never a one do I leave on the plant," said he, "for I pick them off every morning as clean as a whistle as soon as I can see what they are." "Then," I argued, "the bees from your neighbours' cucumbers must bring the pollen." "My neighbours don't grow cucumbers," said he, "and I never see any bees in my house." I was of course perfectly bewildered, and I have no doubt my earnestness in endeavouring to impress my friend with the idea that he could not grow cucumbers without "fertilizing" them afforded him much amusement.

Some time after this I became a student of Swedenborg's writings, and this, combined with the experience of the amateur gardener, induced me to renounce the doctrine of my botanical guides. Shortly afterwards a controversy sprang up in the pages of the *Intellectual Repository* on this subject, and the late esteemed Woodville Woodman quoted the authority of a "practical gardener" at Skipton in Yorkshire, who had *experimented* on the subject, and who stated, "I have frequently grown first-rate crops of cucumbers *without to my knowledge a single male flower*." This good man came to the conclusion, *from his experiments*, that the sexual doctrine is "all fudge." Well, two years ago I had a friendly controversy with an amateur botanist on this subject, and while on a walk in the country we called in at some public gardens and went promiscuously into the cucumber-house. The old gardener was present, and my friend said, "You have some blossoms from which you don't get cucumbers?" "Yes," said the man. "What's the use of them?" said my friend. "None at all," said the old man, turning on my friend a defiant gaze. "But," said my friend, "they are male blossoms, and they are necessary for you to get fruit." "Ah," said the old man laughing, "people come here and say that, but it's all a pack o' nonsense. They have nothing to do with it."

The moral of my stories is that FRUITS AND SEEDS GROW FROM THE ENERGY IN THE PLANT, and not from any fanciful impregnation of female blossoms by the dust from the males. Do the botanists mean that if the fruit-bearing blossoms are not touched with the pollen the sap of the plant will not flow into the cucumber and make it grow? The question is easily determined. Let any grower of cucumbers follow the example of the Skipton gardener and my amateur friend, and let him publish the result in *Morning Light*. S. J.

SENTIMENT IN MUSIC, ESPECIALLY IN REGARD TO CHURCH MUSIC.

"SENTIMENT" when used in relation to music means "feeling"—some more or less delightful impression made upon the emotional part of our nature. It is a word used to express, not any idea, opinion, or critical operation of the reasoning faculty, but the emotions called forth by the performance of good music. Every musician intends to convey in and by his work some specific feeling, and if successful in so doing this is called the sentiment of the work. The means by which it is produced are the melodies and harmonies, with their varied accents and times, and the *timbres* or peculiar tones of the instruments employed in the piece performed. These feelings are capable of clear distinction and classification, as gaiety, repose, sadness, etc. According to the degree of intensity in which any such feeling is evoked by a piece of music, we say it is marked more or less strongly by such a sentiment.

This sentiment is the very life and soul of music. Without it you may indeed have notes and harmonies put together correctly according to the rules of composition—difficult and learned passages; and they may be executed by the most perfect instrumentalists, but you have no power to move the hearer—no vitality. It is a dead body, wondrously constituted perhaps, but no soul. The inevitable fate of such music is early oblivion. Sentiment is the *raison d'être*, the very end or aim of music; its first essential quality carrying with it individuality, vitality, power, and popularity just in proportion to its intensity. All civilized mankind feel and acknowledge its existence. It is from this we experience the stir and flutter of heart on hearing a burst of martial music. Who has not felt it? This is the reason a cheerful gaiety is induced the moment good dance music begins; and this also accounts for the sombre quietness thrown over the soul by the slow pulses of a dirge.

Each piece of music and each occasion for it has its appropriate sentiment, though composers, just like painters or actors in their respective works, can succeed or fail in various degrees in the embodiment of the feeling intended to be conveyed.

Although sentiment is thus an inherent quality in all real music, it lies hidden in the mystical signs of the composer's score until brought out by a just performance. This requirement of a living power to interpret the work implies, and also explains, that the style of performance may either conceal or make clearly manifest the intentions of the composer. He can only make himself understood through his interpreters. Speed, accentuation, and phrasing, all modify the effect of music. So do the completeness of parts, the qualities of the instruments, and the ability and sympathy of executants. A perfectly grand and noble work requires an approximate nobility of feeling and sympathy in the executants to fully express its qualities. Who has not been impressed with this fact on having heard the same work—say such as Mendelssohn's "Hear my prayer"—performed by two choirs of equally good "singers," so called, but the one cultivated and refined in taste, the other lacking these qualities, though possessing good voices, and singing the work perfectly as to notation? But it was comprehended and sung as to its spiritual feeling only by the former body. This power of interpretation lies deep in the heart of the performer—in his power of imagination, in his ready sympathy and play of feeling. It is to the music what a warm and eloquent reading is to the poem. It imparts a charm ever new as the living voice is ever new. Hence it is often a matter of remark by critics that a singer's voice, so fine in quality, and so extensive in range, would place its possessor in the very first ranks of the profession if to these qualities were added the artistic feeling for just musical expression. Some readers may remember Madame Viardot Garcia's magnificent rendering of certain music in the "Elijah" when yet her voice was but a mere wreck of its former self. Her soul triumphed over the poor weak body and thrilled the audience with emotion. And so it may happen that the want of a quick ready sympathy in the performer may unrighteously condemn the composer. The work may have abundant sentiment, but the performer may lack the power to feel, and therefore to express it.

The reflection will naturally occur, "Yes, but there is also another condition requisite, viz. the same power of appreciation in the hearer." This is perfectly true, and

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is for obvious reasons taken for granted as existing. These remarks are addressed to those who by their nature and culture are capable of practically recognising the bearing and importance of the subject.

In what precedes we have had in view, so far as it relates to instrumental music, and to our church services as now conducted, *organ* voluntaries, symphonies, and accompaniments only. But every word might apply, and with still greater force, if we dared to import into our services the richness and variety of brass, wood, and stringed instruments. Some day this will be done. For centuries the Roman Catholic Church has demonstrated the attractiveness of such musical aids. It will be for the New Church to adopt them from higher grounds than mere attractiveness; free also from associations of false doctrines and priestly domination; solely because they can and will, by the intensity of sentiment they can add to music, assist in producing those joyful and solemn feelings which we seek to utter in our hymns, our chants, and our anthems. The variously "voiced" stops in a good organ are advances in this direction; and an organist who has the sympathy and feeling for his art, of which we have been speaking, can do much to assist in a due development of the requisite expression in the services. Let him not be afraid of freely using the means at his command! A true sense of his position will guard him from serious over-colouring; and the congregation will thank him for relieving the commonplace dulness of much so-called "music."

We are now ready to consider the elements introduced when words are added to instrumental expression. For the words when properly set to music ought to give a new power of sentiment, because they appeal through the intellectual to the emotional element, and thus without doubt intensify the feeling beyond what is possible by music without words. Words convey ideas, precepts, aspirations; joy, hope, and every religious feeling; and these words form bases for musical sentiment,—containing vessels that, like roses with their perfume, at once sustain and give it forth. Words call up in memory, along with their own proper ideas and sentiments, the sentiment and glory of the associated music, and so present themselves with a double lustre. Hymns with thoroughly appropriate tunes take hold of the heart with a fascinating grasp that the longest life never weakens. Passages of the Divine Word set like some by Handel or Mendelssohn become world-wide preachers through the intense power of words and music united. When such words are read in the "Lessons" for the day they shine out with a halo of brightness altogether beyond the rest of the chapter. Such words and music being learned by young people become anchors of safety in after-years, holding the half-wrecked soul on to the delightful memories of the church or the home in a far-off land, and whispering, "I will arise;" or, "Come unto Me, all ye that labour and are heavy laden;" or, "O rest in the Lord," and bringing with them new hopes, aspirations, or resolutions from heaven. Words fix ideas of thought, and music lends them a sweeter fragrance. Music without words has indeed its sweetness, its own refreshing, soothing, delightful power; but it appeals only and merely to the external feelings. Words are seen by the mind's eye, taken into memory, become subjects of thought and reflection, and as they are sung, or heard, affect us through higher channels than can music by itself. So the well-chosen words and the suitable music mutually assist each other; ch adds intensity and power to the other, and a four d effect is the result.

It now remains to consider hat practical bearing the above remarks have upon ur church services, and what lessons may be learned from them? We reply briefly:—

1. Any music, whether instrumental or vocal, that is, not marked by some feeling of a lovely devotional character, is out of place in church service. The range of sentiment may extend, through delicate degrees, from most cheerful praise to deepest solemnity; but whatever the occasion, the sentiment must be there, or the music is not good. Organ voluntaries to open service may, from time to time, embrace a wide variety of themes and of treatment, but every right-feeling organist will perceive that they should always bring a soothing cheerfulness, a calm repose, into the senses. The organist who succeeds in this is the minister's real helper. Then the tunes to the hymns and the chants should be chosen exactly to suit the words, and thus to deepen their sentiment. The one object of organist, choirmaster, and choir should be the religious usefulness of the music. The means to this end will be in the fulness and richness of the musical sentiment. Suitable words for singing are taken for granted, though in this point much more care might be well expended by those who choose the hymns. Let no organist or choirmaster think trouble or time wasted in the most careful choice of tunes to hymns, music to the Psalms and to the responses, or in search of beautiful anthems. These most valuable officers in a society are the responsible stewards of a whole congregation's joy in worship! They can give or withhold; they can make the services attractive and delightful, or keep it joyless and commonplace.

2. Any music performed for the sake of display is wholly out of place. This seems a very trite and obvious remark; but the tendency is very insidious to run off the paths of usefulness into the tempting meadows of "what *we* would like to sing or play," forgetting who is our Master and what is our service. In this connection we might suitably inquire what place, by right, does the anthem hold in a service? Is it useful, or is it an intrusion? We assume that the choir alone sing it, and not, as in some places of worship, the whole congregation. Here the question of "sentiment" is all-important.

No matter what the words by themselves may be, if the music be not such as to suit them and to intensify the sentiment they present—such as commands a reverence of feeling in the listeners—it is a failure! Many anthems rant about "praising and giving thanks" without one bar of true praiseful feeling in them; nothing but loud noise—no religious sentiment whatever. Other anthems are mere shows of dry learning, having no beauty of either melody or harmony to charm the common ear. A true inspiration of the musician catches and warms into sympathy every soul who hears.

And just in this lies the *use* of the anthem. It is, musically, more difficult than can be sung by the whole congregation; therefore let the choir sing it alone. It is full of delightful harmony and melody set to dearly loved words; therefore let the congregation sit and ponder whilst it is sung! A sigh of rapture exhales when it is over, and one feels that it has been devoutly joined in as to its spirit and sentiment by every soul present. It is now, truly, a part of worship! Those Divine words have sunk deeper into every heart; their holy consolation has been felt by all in a much higher degree than if the passage had been read from the desk. Anything less than this is failure! Happy the choir who can rise to this noble height of excellence! and happy the congregation that is served by such a choir! Here indeed we obtain the sympathetic interpreters so needful to manifest and convey to others the true intentions of the composer! They also feel the blessedness of such service; and

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although their labour be often great in preparations and rehearsal, yet in such successes "they have their reward" apart from the dues of grateful acknowledgments rendered by friends around.

It may, however, be urged that it is very difficult to find a sufficient variety of such anthems as we have been describing. Then let choirs be assured that a more frequent repetition of the few we do possess would be eminently acceptable to a worshipping congregation.

Variety, however desirable, is less important than right quality; and it may safely be asserted that an audience never appreciates new music until it has been repeated more times than enough to make able musicians, with their notes before them, consider it old and worn-out. Patience is needful on the part of the choir with this failing in the congregation. By such repetitions as are here advocated, both choir and congregation would be relieved from a too frequent recurrence of that feeling which is unavoidable on the *first* production of *some* pieces, viz. a slight uneasiness arising from a sense of "performance" rather than of worship; and which interferes with that repose and delight which the anthem as a part of our service is intended to produce, and which subsequent hearings do produce.

3. In those portions of the services where the congregation are expected to assist let the possibility of them doing so be always kept in view in the choice of music.

The *people* have a right to the hymns, chants, and responses; and a true regard for *sentiment* will always be a safe guide to a proper choice, for it is the same thing as a true regard for what is thoroughly congregational; whether as to the nature of the music or the speed of performance, it should always be within the average ability of the congregation. If tunes are always selected with an exact suitability to the sentiment of the hymns, and are in themselves fairly melodious and attractive, they will soon be learned.

New ones should not be too often introduced, for they tend to depress and weaken the congregational element until well known. Too rapid chanting of Psalms also acts as a check to all except the clever reader and practised singer. The irreverent speed at which Psalms are gabbled over in some churches is a fashion more honoured in the breach than the observance. Upon the subject of new tunes, if the writer could reach the ear of choirmasters he would whisper, "My friend, no new tunes to first or to last hymns." Let the people thoroughly enjoy the opening hymn of praise! Choose the middle hymn for the new tune. The people will willingly listen and learn it then. The last hymn also should be jealously chosen, both words and music, for a happy close of the service. The minister will of course assist in the choice of words, and the choirmaster will support him by the best-loved suitable music, so that all may leave the sacred edifice in joyful spirits, pleased with the service, and ready to come again.

4. The congregation have also a duty in respect to church music which they should faithfully acknowledge and obey.

Each one should feel the responsibility under which he stands to do his best—his very best—constantly in the singing. When everything that can possibly be done by the choir has been achieved, there yet is wanted the co-operative zeal of the congregation in order to complete the magic circle of success. An idle congregation, listening when it ought to be singing—that would have its service of song done *for* it—is so far practising salvation by the vicarious merits of the choir. The church is not a concert-room, nor is public worship a "performance." Every one should sing—"voice" or "no voice" (so called)—for every one can in some degree join; in pleasant undertones if not in full chest notes; and the total effect will be a common sphere of happy feeling for all. The "sentiment" will overspread all individual defects, and the resulting harmony will joyfully arouse every heart. Perhaps in no single point is this more obvious than in the "Amen" following each prayer, now so generally sung by congregations. It is wonderful how cold and lifeless a service seems where this is omitted after having been accustomed to hear "All the people say Amen" in the monotone given out by the organ, accompanied by the harmonies of the choir. Let therefore every member of the congregation remember that he has a duty in this matter, and he must discharge it as unto the LORD. It is His temple—His worship—His praise; and we have no right to make a choir scapegoats to bear our idleness and neglect of personal effort.

The common good, and the devotional benefit of all, must be the aim of each and every one of the congregation, and when this is so all will be well.

It is therefore to the *sentiment of the music* that most watchful care should be directed by organist and choirmaster in the selection of voluntaries, anthems, and tunes; by the choir in a worthy rendering; by the minister in an appreciative countenance and support; and by every member of the congregation in such a reciprocation as that, with thoroughly united hearts and voices, may be realized the full natural sense, and also some of the spiritual significance of the Divine command and invitation, "O come, let us sing unto the LORD; let us make a joyful noise unto the Rock of our salvation."

JOHN BRAGG.

"SERMONS IN STONES, AND GOOD IN EVERYTHING."

A PARABLE FOR YOUNG AND OLD.

"WHAT a useless thing am I!" said a Pebble that formed part of the shallow bed of a running stream, which was scarcely discernible through the meshes of rich underwood that had overgrown its surface. "I am too small to be of service for building, and, unlike my fine sisters, the precious stones, to polish me would be a waste of time. But for my disturbing presence, and that of my companions here, this pure stream would flow peacefully along, instead of being dashed to and fro in its course. Neither useful nor ornamental, why do I wear out a long existence, of no benefit to any one, and a trouble to the babbling brook above me?"

"You are overheard," said the Spirit of the Waters.

Two pilgrims, weary and footsore, were seen approaching, bearing in their arms a third, who was apparently dying of thirst. "Cheer up, dear sister!" cried one; "I am sure I heard the sound of running water."

"Heaven grant that it may be so!" said the other; "for it would be sweetest music in our fainting condition."

"Ah yes, here it is!" said the first speaker, as he joyfully pressed aside the brushwood that had hidden the brook from view, and gave to his female companion a draught, without which she must soon have perished.

"We have been near this water for some distance," said she, "and never suspected it; it is the little stones beneath that we must thank for making it divulge its secret presence."

"Never say again you are useless," whispered the Water Spirit to the Pebble. "You see you have saved a human life."

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No atom, however small, is too insignificant to play a useful part in the economy of God's universe, provided it duly fulfils that which it was intended to perform.

J. C. B.

ANOTHER "BURIALS BILL."

LORD Hervey and Messrs. Balfour, Cowper-Temple, and Wait have announced their intention of submitting a "Compromise" Bill for the settlement of the "Burials difficulty."

Its main provisions are as follows:—

"'Every person shall be entitled to burial in the churchyard of the parish'. . . . except 'persons dying by sentence of law or by their own hands.'

"Where the person charged with or taking upon himself the responsibility of providing for the burial of a deceased person shall, by notice in writing to the incumbent or minister for the time being in charge of the parish in the churchyard of which the deceased person is by this Act or otherwise by law entitled to burial, signify his desire, the burial may be allowed to take place in the churchyard, either—

"Without the performance therein of any religious service or ceremony; or

"Without the performance therein of the Burial Service of the Church of England, but with such religious service or ceremony as is agreeable with the usages of the religious society (other than the Church of England) of which the deceased person at the time of his decease was a member."

In view of the approaching revival of the discussion it may interest our readers to hear that the Bishop of Durham, in delivering his charge at his visitation (September 20th), dwelt at considerable length on this subject. He said that "the question had become complicated by being mixed up with other questions not necessarily associated with it. It must be borne in mind that the churchyard was vested in the incumbent for the benefit of all the parishioners, including Dissenters, and he had no hesitation in saying that if he were a Dissenter he should feel it a grievance if, being driven by conscientious scruples from the communion of the Church of England, he and his were prevented from using the parish burial-ground and having the services of the minister of the denomination to which he had attached himself. The grievance was termed a sentimental one, but it was none the less real, and the Liberation Society had been prompt in turning such grievances into a weapon of attack against the Church. Many a moderate Nonconformist had been turned into a bitter enemy by unscrupulous representations of grievances arising out of this subject. It was easy to say that such representations were untrue, but such an answer did not allay the sense of wrong. If the question stood alone, and could be viewed apart from other subjects, it would, he (the Bishop) thought, be desirable to do something to meet the scruples of Dissenters. But, unhappily, the subject did not stand by itself. It was frankly admitted that it was but a first step to the disestablishment of the Church, and so long as it was presented in that form it must be met with determined opposition. They must and would take that course, not from any want of charity to the Nonconformists, but from the necessity of self-defence."

Surely the Bishop is very illogical. Would not the redress of this admitted grievance rather tend to regain the friendliness of "moderate Nonconformists," and deprive the Liberationists of this "weapon"? The real enemies of the Church of England are those who offer "determined opposition" to a measure intended to remove a real and reasonable grievance which even the Bishop of Durham would feel were he a conscientious Nonconformist. This question is one that touches a very tender point in our feelings, when we reflect that at the graveside we are denied the expression of the consolations of religion in the form that we are sure would be most efficacious in assuaging the natural grief felt in the hour of bereavement. If the Bishop had given the counsel, "Be just: and fear not," he would have rendered efficient service to the cause of humanity and to the cause of his "Church."

J. D.

THE NEW CHURCH IN BRISBANE, AUSTRALIA.

THE following has been received from the New Church Society, Brisbane, Australia, by the Secretary of the General Conference: "Dear Sir,—From the enclosed Report, which I have much pleasure in handing you, you will see that this Society has made some little progress since last communicating with you. We are still few in number, but then our roll is hardly a fair standard by which to estimate our strength. There are many here who do not openly identify themselves with the Society, but who would most likely do so if we had a minister among us. Without a minister the service probably does not possess sufficient solemnity to induce them to attend. The members, however, look hopefully forward to the time when this objection will cease to exist; and amongst the work we have laid down for ourselves during the next year is the task of seeing how much can be done towards guaranteeing a sufficient annual sum to attain that end.

"Our Society labours under this disadvantage: we are so scattered that we have but few opportunities for social intercourse. Thrice during the past year we have had a pleasant gathering of members and friends, and on both, as on previous occasions, we were indebted to some of our lady friends for catering for us, and to the kindness of one of our members for providing us with a place of meeting. On these occasions our friend good-naturedly places at our service a somewhat spacious wareroom, which under ordinary circumstances is occupied by musical instruments. It answers our purpose very well; for when the instruments are arranged along the walls there is ample room to erect tables, etc., and with a little decoration, in the shape of flowers and ferns, it forms no bad place in which to spread a feast. One advantage of meeting there is that we can have plenty of music, which is almost a necessity with us; for although our meetings partake of a conversational character, they are not altogether free from a little restraint, possibly arising from many of us being comparatively strangers. Still we look forward to them with pleasure, and when we break up but few of the flowers are left behind.

"As no mention is made in our last Report of the Sunday-school, it will not be out of place if I say a word about it. We have some thirty children old enough to receive instruction, and they assemble for that purpose at half-past nine on a Sunday morning, the school closing in time for the morning service. The teaching is undertaken by three of our number; the children attend with regularity, and all that is possible, under present circumstances, is done to ensure that our children will grow up in the knowledge of our Lord and Saviour Jesus Christ.

"A subject of great interest to us just now is the presence of the Rev. Joseph John Thornton in Melbourne. Much to our regret we were unable to send a representative there to welcome him on his arrival, and had to content ourselves with writing. The distance between us is too great for us to hope to receive a visit from him (save, perhaps, one of the briefest). But it gives us great encouragement to hear of his work, and to know that there is in Australia an able and effective advocate of New Church truths. Mr. Thornton has written to us on the subject of New Church organization, and pointing out the weakness resulting from the isolation of Societies. We cannot offer much help, but such assistance as we can afford will be most cheerfully given him in his efforts to unite us into close and sympathetic union.

"In conclusion, I would say that although our progress is small, we feel we have no cause for discouragement, or for slackening our efforts to secure, with the blessing of Divine Providence, a permanent footing for the New Church in this colony.—I am, dear sir, most respectfully yours, H. Hurman, *Hon. Secretary.*"

ITEMS OF INTEREST.

In the course of a recent sermon at the Metropolitan Tabernacle, the Rev. C. H. Spurgeon remarked that of a certainty the people of God were to be chastised in this world. Some men lived on year after year without a chastisement. This was quite possible—nay, was to be desired in a worldly sense; for he who has not felt the wrath of God ought not to seek for it. The rev. gentleman

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proceeded to argue that were it given to man to choose his cross it would inevitably end unfavourably with him. What would be his choice? Sickness of body? He would recommend his hearers not to choose that, for he had had experience of it, and knew what it was. Poverty? It was a sore trial to experience poverty; not to know in the morning how the day's necessaries were to be got. Having explained the nature and characteristics of "divinely-sent afflictions" and visitations, he alluded to an order of *religieuses* in Rome—the nuns of St. Anne, as well as he recollected—who used to sleep upright in their coffins. After some time they became used to it, and no one pitied the poor ladies. During a visit to Antwerp he went to a convent in which, over the beds, were hung scourges with which the monks flogged themselves. He was sure they enjoyed the flogging, and would wish them to lay on, because he believed they did enjoy it and deserved it. "You smile," continued Mr. Spurgeon, "but does God wish, or is He disposed to see His people miserable? Go into your gardens some of these summer evenings, and see the thousands of gnats and other creatures flitting about. God made them, and they appear to be happy. Pass along the sea-shore, and observe the fringe along the edge of the retiring wave—the shrimps and sandhoppers full of life, and joy, and happiness. That is what God does, and He would rather see these nuns in comfortable feather beds than sleeping upright in their coffins, and the monks enjoying sound slumber than giving themselves such a whipping." We cordially agree with the remarks of the Tabernacle pastor concerning self-imposed inflictions, but he ought to recognise the distinction that exists between divinely-*sent* and divinely-*permitted* chastisements. God "does not willingly afflict nor grieve the children of men," though He permits affliction and grief for the great purpose of promoting our spiritual welfare.

Mr. Gunton visited Bristol on Sunday, September 22nd, and preached in the little church there morning and evening to good attendances. On the Monday evening he delivered a lecture on "The Miraculous Increase of the Widow's Oil," which was fairly attended, and well received.

The Rev. Joseph Ashby of Derby has received a unanimous invitation to the pastorate of the Society at Southport.

Mr. Gunton proposes to spend the month of October at Liverpool, where no doubt he will be able to work the members of that Society into a state of enthusiasm and generosity prior to their meeting to invite some person to become their minister.

The Society at Horncastle have recently held a special service as a Harvest Thanksgiving. The proceedings were very successful. Mr. Bates is to be congratulated upon the venture. There is no reason why the members of the Church of England should be the only thankful people.

For some months past a little mission has been conducted at Wincanton, in Somersetshire, by two of the friends residing there who have been brought to the acceptance of New Church views. The services are held in the afternoon and evening, and the address (as the title of sermon or discourse is modestly disclaimed) is given either by Mr. G. Sweetman or Mr. C. Pocock. The place of meeting is the Templars' Hall, and the subjects at present engaging attention are the Ten Commandments and such themes as "Encouragements," based on Rev. iii. 8-12; "A wonderful empire" (Ps. viii. 6-8); "Entering into rest;" "The Blood of the Lamb." The only indication of the services being New Church is in the motto printed in larger type, "All religion has relation to life, and the life of religion is to do good," to which the name of Swedenborg as its author is appended.

The *Christian Register* has seen the advanced sheets of a new book of 284 pages, entitled "Swedenborg and Channing," written by the Rev. B. F. Barrett. It is dedicated "to the Unitarian denomination in America," of which the author was once a minister, and in which he has retained a living interest, notwithstanding the profound modification of religious opinions brought about by long and admiring study of the writings of the Swedish seer, with which he is probably, says the *Christian Register*, as familiar as any man living. Recurring in recent years to the writings of Dr. Channing, he has been more than surprised to find that on many points the spiritual insight of the Unitarian brought him into harmony with the doctrines of the "New Jerusalem;" and it is the purpose of this book to bring out these points of agreement.

The Rev. Chauncey Giles is at present on a visit to Birmingham before his departure for America, and he will preach there on Sunday, October 6th, morning and evening. The distribution of prizes to the Sunday scholars will be made by him in the lecture-room at three o'clock. It is further intended to present him with an address, at a public meeting, on Monday the 7th, in the lecture-room. Tea will be provided at half-past five, and the chair will be taken by the Rev. R. R. Rodger at seven o'clock. A farewell meeting in honour of Mr. Giles will also be held the following evening, October 8th, in the Manchester New Church, when the minister, the Rev. C. H. Wilkins, will preside.

On Wednesday evening last, October the 2nd, Mrs. E. H. Brotherton delivered a lecture in Manchester on Herculaneum and Pompeii. The charge for admission was we understand one shilling, and it was announced that the proceeds of the lecture will be devoted to the Italian Mission.

The Argyle Square Theological Meetings, held fortnightly on alternate Wednesday evenings at eight o'clock, will be resumed on Wednesday next the 9th inst. when the Rev. John Presland will lecture on the question, "What is meant by the Image and Likeness of God?" The chair to be taken by Mr. Jobson. On Wednesday the 23rd inst. Mr. J. B. Keene will lecture on "The Athanasian Creed, considered in the light of the New Church Doctrines," when the Rev. J. Presland is expected to preside.

SUNDAY-SCHOOL LESSONS.

JESUS' TEACHING PICTORIAL AND DIVINE.

October 13th, Morning.—Matthew vii. 21-29. The Lord desired to teach that the working of iniquity shuts man out of heaven—and that knowledge, power, and actions, whatever their external character, are of no avail when evils are not shunned as sins. Man is judged according to his *works*—and the works that qualify for heaven are those which are performed in the effort to carry into life the Divine "sayings."

The illustration given vers. 26, 27, is one that immediately strikes attention. Those that do the Lord's sayings are wise, those who do them not are foolish. The difference spiritually is equal to the difference between the two builders spoken of.

The Lord is the "Rock" (Deut. xxxii. 4, 15, 18; also Ps. xxviii. 1; Matt. xvi. 18; 1 Cor. x. 4). He is the "Rock" as to His Divine Truth, and we build upon Him, and are, indeed, *built* upon Him when we do what He commands. This building is meant (literally so) by the term edification—the building materials are the truths of faith and life contained in the Word. Those who possess the truths of the Word and regard the Lord Himself as the *foundation*-stone, and do His sayings, remain totally unshaken by the waves of temptation and trial that await all dwellers in this lower world. But those who do not apply the truth to life, lack the foundation—they are unstable as sand; they are like Reuben (Genesis xlix. 4); they are tossed to and fro and carried about with every wind of doctrine (Eph. iv. 14).

This is Divine teaching from one who spake as never man spake (vers. 28, 29). The Scribes taught a religion of profession, the Lord's religion was a religion of life. In time we build for eternity, and the strength of our own building depends on our foundation (1 Cor. iii. 9-14).

SAUL SENDETH FOR DAVID TO QUIET HIS EVIL SPIRIT.

October 13th, Afternoon.—1 Samuel xvi. 16-23. Saul had disobeyed the Lord, therefore the Spirit of the Lord had departed from him, and an evil spirit troubled him. This is the inevitable result of disobedience. Not that the Lord is unwilling to bless, but that man is rebellious and will not allow the Lord to reign over him and bless him. The Spirit of the Lord, and all angelic spirits, bring peace and comfort, and tranquillity and joy; when they are driven away, and man by disobedience allies himself with evil spirits, these bring contention and unrest, and trouble and sorrow.

Saul's servant said this evil spirit was from the Lord, this is the *appearance*. In reality the *Lord is good to all*, and is kind even to the unthankful and the evil; and the *trouble* that we feel is the effect of sin working in us, and as long as we remain disobedient we continue to punish ourselves.

The remedy proposed seems a strange one, but it is founded in correspondence. David represents the spiritual man chosen to be king instead of Saul who has fallen. The harp-strings represent the spiritual truths of religion, from which the praises of an enlightened mind are offered to the Lord. When the evil spirit is in us, we are morose, sullen, and passionate as the case may be, and our souls can only be brought into harmony with the Lord and heaven, and our own best interests, by means of those spiritual truths which point out our relationship to the Lord and the neighbour.

Passages about harps: Ps. xliii. 4; Ps. xlix. 4, 5; Ps. cxliv. 9; Ps. cxxxvii. 2; Rev. v. 8; Rev. xiv. 2; Rev. xv. 2; 1 Cor. xiv. 6-9.

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MORNING LIGHT

A NEW-CHURCH WEEKLY JOURNAL.

No. 41.—Vol. I. SATURDAY, OCTOBER 12, 1878. *Price Three Halfpence.*

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No. 41.—Vol. I. SATURDAY, OCTOBER 12, 1878.

MUSIC.

"Praise ye the Lord.
Praise Him with the sound of the trumpet:
Praise Him with the psaltery and harp.
Praise Him with the timbrel and dance:
Praise Him with stringed instruments and organs.
Praise Him upon the loud cymbals:
Praise Him upon the high-sounding cymbals.
Let every thing that hath breath praise the Lord.
Praise ye the Lord."

—Psalm cl. 3-6.

PRECIOUS gift of God which carriest me away
From things of time and sense by thy melodious lay,
Thou dost my soul inspire,
And fill with heavenly fire,
And true sincere desire,
To live for heaven.

Of voice well tuned and sweet, or instrument of skill,
The glad harmonious sounds do captive take my will,
And tears unbidden flow,
They are not tears of woe,
Their cause I scarcely know,
For I am glad.

How cold the heart must be when thy mysterious strain
Falls on the ear alone, but seeks the heart in vain.
The fiercest storm would find
It had no power to bind,
In such a barren mind,
If music fails.

The rippling waterfall, the dancing silver stream,
The gentle summer breeze, to me soft music seem.
The rustling leaves at play,
A bird's sweet morning lay,
All to my soul convey
A heavenly joy.

I much delight to be 'mid nature's scenes of peace;
Far from the giddy town I find a glad release.
There to this heart of mine
God's Skill and Love Divine,
In all their fulness doth shine,
And call forth praise.

But when some thrilling voice, or instrument well strung,
Sings with melodious strains to words the Psalmist sung,
My soul mounts unto heaven,
I from the flesh seem riven,
And happy and forgiven,
At home at last.

The sweet sound ceased, and I am still in earthly dress,
A traveller pent within a poor old coach of flesh,
A heavy cumbrous load,
Still on a dangerous road,
By thorns and briers strowed,
A captive still.

But let me give good heed, and take the right road there,
The way may not be smooth, yet future prospects, fair.
A time is coming fast
When journeying will be past,
And I shall reach at last
That better land.

Music, Divinely given! with thine enchanting strain
Inspire my soul to heaven again and yet again,
And may my heart and voice
Sing praises and rejoice,
That God has been my choice,
And still my Friend.

Seraphic sounds of heaven, with exultation ring!
Sing, ye angelic host, ye choirs of angels, sing!
With trumpet's joyful sound
Tell to the whole earth round,
A world may yet be found
Where death is not.

Ye psaltery, timbrel, harp, ye organs, cymbals, all
Unite your wondrous sounds, our Maker's praises call!
Sing with a joyful strain,
Again and yet again,
Nor shall we praise in vain,
For God will hear.

Bless then the Lord of heaven, exalt His power Divine,
For all His mighty acts to us and all mankind.
Striving to please Him more,
And towards Him higher soar,
Than ere ye did before,
Praise ye the Lord!

ELIZA LANE.

HYMNS WANTED.

NO. I.

THE General Conference at its last sitting appointed a Committee to undertake the compilation of a new Hymn-Book. The existing collection was compiled in pursuance of resolutions passed at the Conferences in 1822-23. At the Conference of 1822 a collection of hymns prepared by Mr. William Mason was presented to the Conference, and a Committee, consisting of Rev. T. Goyder, S. Noble, and M. Silby, and Messrs. Crook, Golding, Mason, Presland, and Wood, was appointed to revise the work and superintend its publication. In the following year the Committee reported that they had done a large portion of the revision, and had issued a circular inviting the friends of the Church to forward to the Rev. S. Noble hymns of original composition. Very few valuable hymns had been forwarded in response to the appeal, and the Committee gallantly volunteered to supply, if possible, hymns on subjects that appeared to be wanting. The Revs. R. Hindmarsh and R. Jones, and Mr. T. O. French were added to the Committee. The Hymn-Book was completed and printed prior to the Conference of 1824. From the report of the Committee (the preface to the first edition of the Hymn-Book) it would appear that the effort to secure variety and excellence must have necessitated an immense amount of labour. After a large number of the least eligible had been withdrawn, they had the onerous duty of selecting 600 from upwards of 1000. The Committee endeavoured to suit every variety of taste and judgment, but declared that "so far are they from conceiving that their best endeavours have been completely successful, that they would rejoice to see the Church grow in interior qualities and literary acquirements, as to render a new and improved Hymn-Book necessary to the improved condition of the Church."

It would appear from a letter published by Mr. Mason in 1856, that of the 600 hymns, half of them were from Old Church sources (generally after revision) and half

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from New Church sources. Of the hymns from New Church sources, the greater portion were taken from the previously published collections of Silby, Proud, and Hodson. Fifty-eight hymns were the composition of members of the Committee, viz.:—

Hymn 71 by Mr. Noble; Hymns 286, 459, by Mr. T. O. French; and Hymns 1, 16, 17, 32, 33, 39, 40, 41, 45, 113, 114, 121, 123, 138, 179, 260, 261, 289, 290, 296, 346, 349, 350, 351, 354, 360, 362, 402, 431, 478, (Parts 3, 4, 5), 480, 484, 487, 489, 492, 493, 506, 507, 508, 512, 513, 514, 515, 516, 517, 518, 522, 523, 530, 538, 543, 561, 584, by Mr. Mason.

The Conference Hymn-Book proved so generally acceptable that a new edition was called for in the following year, and in appointing Mr. Noble to superintend the printing of the second edition, it was wisely resolved, "*That this Conference does not think it expedient that any alterations, except those of manifest typographical errors, be made therein.*" It would be advisable that some resolution of this kind should be adopted as a standing rule of Conference, that the Conference Hymn-Book may in future be preserved from the injudicious "tinkering" of amiable (but unliterary) Presidents and Vice-Presidents. Alterations in the books used in the public services of the Church should never be permitted except after due consideration, and with the consent of Conference. Alterations that appear trivial to some persons are deemed important by others, and many alterations are improvements in the wrong direction, indicating an advance backwards!

The session of 1829 directed the stereotyping of the work, and again expressly directed that no alterations be made in the hymns themselves. This direction, however, was disregarded, for at the following session a minute was passed expressing regret that the Committee should have departed from the positive instructions given to them. But as the stereotyping was an accomplished fact, the Conference considered that the alterations had improved the work, and sanctioned the same, and ordered that the leaves containing the altered hymns be printed by themselves and distributed gratis among the Societies.

In the *Repository* for November 1855 a letter, signed "J. H.," appeared, containing a proposal to publish the Hymn-Book with musical notes, in which the writer urged that a more critical selection might judiciously be made. "Many of the hymns," he urged, "might be left out with advantage, some as unpoetical, others as over rhapsodical, others as inappropriate and frivolous in their metre."

"An Old Missionary" replied to "J. H.," defending the hymns condemned by the latter writer, and suggesting that the compilation of a "Supplement" would be preferable to curtailing the number of hymns. The discussion lasted for some time.

At the Conference of 1865 a Committee was appointed to prepare a "Supplement"— the Minutes say a Committee of *four*—viz. Revs. Hyde, Madeley, and Storry, and Messrs. E. J. Broadfield and Willson. The next Conference disestablished the remainder of the Committee and placed the whole matter in the hands of the Rev. J. Hyde, who completed the work prior to the Conference of 1867. It was referred to a Committee, who in 1868 reported that their work was unfinished, and it was again "referred." The same thing was repeated in 1869, and in addition the Secretary was requested in his next annual circular to ascertain the feeling of the Societies as to whether they would prefer a Supplement or the revision of the Hymn-Book. Only 17 Societies replied to the question, 8 Societies (of course headed by Birmingham) advocated complete revision, 7 preferred a Supplement, 2 opposed any change. There was evidently no enthusiasm on the matter; the Conference therefore for the sixth time referred the matter to a Committee, and again the Committee in 1871 reported their work unfinished. The *seventh* time, however, settled the matter, and the Conference in 1872 heard that the Supplement was at length in print. Only 5 Societies adopted it within the first year after its publication, and it has never been brought into general use.

At the Accrington Conference (1876) a Committee was again appointed on the Hymns question—to consider the propriety of preparing a new Hymn-Book—and again in 1877 the subject was re-committed to a larger and more representative Committee, which reported at the last session in favour of a revision (see *Morning Light*, No. 34).

The Resolutions adopted by Conference for the guidance of the Committee will, we think, effectually prevent any approach to the perpetration of "atrocities" on the old hymns; and the fact that the book now in use is stereotyped will enable those Societies who prefer to do so to retain their old favourite. The best testimony to the excellence of the existing Hymn-Book is the fact that it has served the Church, and with general satisfaction, for more than half a century. The feeling of veneration for the Hymn-Book of 1824 is almost universal; it is a collection that has done the Church good service. But the Conference has decided that the time, anticipated by the original compilers, has now arrived to endeavour to revise and improve upon our present Hymnal. Many will view this decision with regret, lest favourite hymns should be expunged from the Revised Book, feeling that—

> Take it for all in all, it is a gem
> We may not look upon its like again.

But there is no need to anticipate that the Old Book will be dealt with in a ruthless or revolutionary spirit.

The matter has been relegated to a large Committee, representing Societies in all parts of the kingdom, and every state of feeling in regard to the Hymn question; and no hymn is to be expunged without the consent of three-fourths of the members present at a general meeting, and no *alteration* of the existing Book is to be adopted except with the approval of two-thirds of the members present at a general meeting of the Committee.

The Hymn-Book Committee are also instructed to take the existing Hymn-Book as the basis of the new collection, and to utilize as far as possible the various New Church hymnals used in America, the Conference Supplement, various other collections of hymns used by New Church Societies, and indeed any suitable published hymns that are available.

But the most interesting part of the instructions given to the Committee is that relating to "original New Church hymns." We transcribe it from the Minutes: "That the Committee be empowered to inform the Church, in any way they deem suitable, that they are prepared to receive contributions of original New Church hymns for insertion in the new Hymn-Book; that all hymns sent in response to this intimation be forwarded by the contributors to Mr. Speirs, 36 Bloomsbury Street, London, W.C., who shall cause eight copies to be prepared, . . . concealing the authors' names; and that such hymns only shall be adopted as shall be approved by three-fourths of the members present at a general meeting of the Committee."

We presume that these precautions are taken to preserve anonymity, and to ensure that the Committee shall be in a position to decide upon the merits of each composition without fear or favour.

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As doubtless the members of the Committee will receive a considerable amount of advice as to how to act in the matters relegated to them, we propose to add our quota of counsel as to the omissions and additions to be made.

PROVIDENCE AND DISASTERS.

IN one of the recent numbers of the *Echo* Mr. Richard A. Proctor gives "A little Sermon," which is headed by the motto—or should we say, text?—"An honest God's the noblest work of man." The subject and the American saying which he hangs his remarks upon were suggested by the recent Thames accident and some of the comments which have been made upon it. The strong point of it is that when a wrong character is attributed to God men make mentally an idol, the worshipping of which is really idolatry of a more dangerous kind than the worship of the idols which are merely "physically hideous." Without a knowledge of the doctrine of influx, Mr. Proctor could not be expected to come nearer to the truth as to the cause of accidents and the occurrence of all disasters in strict accordance with natural laws. He says: "Can anything more ghastly, or (at the same time) more grotesque, be imagined than the thought that God destroyed the women and children who were on board the Princess Alice because certain party politicians in England regarded too lightly the sufferings of women and children in Bulgaria? No wonder clergymen complain that Atheism, or what they take to be Atheism, is spreading. Better a hundredfold to believe in no God at all than to believe in such a God as some of them picture to us! The wisest have ever admitted that the mystery of evil in the world is inscrutable. The earthquake and the volcano, the hurricane and the cyclone, plague, pestilence, and famine, battle, murder, and sudden death—all the ills, in fine, to which the inhabitants of this earth are exposed—work (so far as we can see) entirely in accordance with natural laws, no unseen power interfering with their operation at any time. That this should always be so is a mystery which no one has ever been able to solve. But these men pretend to solve it. They tell us not only *how* it happens, but *why*. They say what God has done and why He has done it, picturing a Deity more hideous than the most monstrous idols to which savages have bowed down. He is as surely fashioned by themselves as wooden gods by those who worship them; not fashioned, indeed, with hands, but in their imaginations they have formed him. The idol fashioned by the savage is physically hideous, but the false God they present to us is even more horrible morally. The Oriental mind could conceive no better of God than as an Oriental despot—cruel, treacherous, and merciless, slaying not only those who had offended him, even unwittingly, but their wives and children and all belonging to their household. It was left to Englishmen to invent a false God even more horrible—a God who, being offended with one set of persons, would wreak his vengeance on an entirely different set, avenging the wrongs of women and children, not by punishing the persons who had offended him, but by destroying hundreds of women and children and bringing sorrow on thousands more."

THE CHURCH CONGRESS OF 1878.

THE great success of ... year at Croydon ... somewhat widesp... Church Congress held last ... as rather damped by the ... d expression of opinion that many of the members of that Congress had compromised their opinions.

Among the Evangelical section of the clergy there exists a feeling that to shut out the vexed questions of Ritualistic excesses from discussion at the Congress is a concession to practices and doctrines that threaten to undermine the principles that lie at the very foundation of Protestantism. An animated, and in some cases angry, discussion has been held on the question as to how far it was expedient to fraternize with the Romanizers. Pamphlets have been written discussing the vexed question "Shall we go?"

The result has been that though some of the clergy preferred to stay away, the gathering at the Sheffield Congress on October 1st was both large and influential, over 6000 tickets having been sold a fortnight before that date.

On the Sunday previous to the Congress the Sheffield Church of England pulpits were occupied by distinguished visitors. The notorious "Father Ignatius" endeavoured to "improve the occasion" by preaching in the Bath Saloon; he had a large audience, and devoted a very large part of his discourse to an attack upon the ultra-rationalistic views of Dean Stanley, whom he accused of teaching that there was no more truth in the Bible than in the Koran. The Very Rev. Canon Walshaw, preaching at St. Marie's (Roman Catholic) Church, asked the fervent prayers of his congregation that Divine grace might operate for good, and that many might be led into the unity of God's Church. He urged that "there could not be a greater proof of the want of unity in the Establishment, and therefore of the impossibility of its being the real Church, than the opposite, and indeed contrary, teaching relative to the same truths. For example, in the same building, nay, on the same platform, would stand men who loudly proclaim their belief in the seven sacraments, the invocation of saints, the efficacy of prayers for the dead, and the real presence of our Lord upon the altar, while others, and indeed the majority, not only denied these doctrines, but proclaimed them to be 'the fond invention of men.'"

First Day, October 1.

On Tuesday, October 1st, the Congress was opened by a grand choral service in the parish church, the Bishop of Ripon preaching the sermon. The members of the Congress then adjourned to the Albert Hall (the largest room in Sheffield), when the Archbishop of York delivered the presidential address. He dwelt at some length on the controversy that had taken place as to the expediency or otherwise of Church Congresses; they had been lately told that it was inexpedient to attend such Congresses; that error and not truth would be the result of every such meeting; and that therefore every friend of truth would do well to stay away. His (the Archbishop's) answer was, that as the Congress was a public meeting, and its character was determined by those who attended it, the inevitable result of a policy of abstinence would be that the opinions of those who held back would find no place and exercise no influence in the general impression made by the proceedings. The Congress only worked by general impressions, it neither enacted law nor passed resolutions which might be irksome to a minority. That being so, and it being assumed that every opinion would receive a fair and patient hearing, he could not understand what could be gained to the cause of truth by letting slip one great occasion in the year for uttering the truth as each regarded it. If in bygone days the Church had refused to speak in presence of a hostile

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majority, she would have held her peace in Corinth and in Rome, and her feet would never have sought the shores of this island. The Archbishop also alluded to the meeting of the Pan-Anglican Synod, drawing attention to the distinct but temperate terms of condemnation in which the Bishops had spoken of the novel practices recently introduced into the Church of England. That condemnation was very explicit in reference to the Confessional, an institution which could lay no claim to primitive antiquity, and which was deeply repugnant to all the feelings and instincts of the people as a whole. In conclusion he ventured to remind them that the Church was surrounded by the perils of sin and unbelief. The vital questions of the hour were not those which belonged to the inside of theology, but to the threshold, as to whether there was any soul, any future life, any sin, any need of redemption, any Redeemer, any God. In the course of an eloquent peroration the Archbishop said: "I would venture to say to those who have formed the project of bringing the Church of England much nearer to the Romish Church, Is it not time to decide that no such transformation could take place, and that the effort to make it is so much labour lost? The Church, so far as the Bishops expound her meaning, does not intend to change; she aims at keeping the old path. Granting that you were conscientious in desiring to graft upon her a mediæval confessional and a modern doctrine of the Eucharist, the effort has now been made, and it has not in any sense succeeded. Meantime the enemy without takes much advantage of the time of struggle, and it should be abridged if we are to turn to confront in one line the real foes. Romish, or like Romish, the Church of England will not be. But there are lines of defence which we might all join to defend, for the programme of the Conference which I have just read might carry all with it. Let us, at this last hour of our trial, lay aside our unhappy divisions and hold fast that upon which we could unite. Such a return of union would, by the Divine blessing, be the beginning of a great development of religious life throughout the Christian world. India is coming over to you in tens of thousands; our teeming colonies accept your instruction; in the heathen races old false creeds are worn out, and the soul, which ever abhors a vacuum, is casting about for something better to believe. The Anglican Church has her opportunity; to unite is to embrace it, to remain immersed in the old squabbles which can issue in no success is to let the occasion slip away for ever."

At the conclusion of this address the vast company, on the invitation of the President, rose to their feet and recited the Apostles' Creed.

The first subject upon the programme was that of "Foreign and Colonial Missions; their Condition, Organization, and Prospects," a subject that has of course been considered at previous Conferences, but which was expected to be of more than usual interest this year, owing to the presence of several of the foreign and colonial Bishops who attended the Pan-Anglican Synod. The Bishop of Pennsylvania read the first paper upon the subject, in the course of which he said that the Church was learning more every day that her growth, her health, her very life, depended upon her mission-work in foreign lands, so that the most eminent statesmen and scientists and historians were forced to say that the course of sound government, true science, and real philosophy were deeply indebted to the work and teachings of the missionaries of the Church of Christ.

The Bishop of Capetown and other readers and speakers followed, several of them giving interesting details of mission-work.

In the evening the subject for discussion was "Modern Doubts and Difficulties in Relation to Revealed Religion." The Rev. W. H. Watkins, Professor of Hebrew in King's College, London, introduced the subject in a paper in which he reviewed the moral and mental difficulties arising from Agnosticism. Professor Leathes, a member of the Old Testament Revision Company, was the next speaker, who dealt in a very thoughtful manner with the origin of doubts and difficulties regarding Divine revelation. He addressed himself largely to the discussion as to whether God had authoritatively spoken to His people, and steered clear of the real practical objections made against the Bible as a Divine revelation.

The Rev. Dr. Thornton, author of several works on scepticism, infused a little fire and vigour into the discussion. He said: "It is well that the word 'modern' is prefixed to the subject. The defenders of Christianity are reproached with being behind the age, and we cannot but confess that there is some little ground for it. Many of the text-books of evidences in common use do not meet the wants of the present day. Paley belongs to a state of things now gone by, and even Butler's invaluable work does not give us all we need. The text he takes from Origen that 'he who considers the Scriptures to have proceeded from the Author of Nature must needs expect to find in them just such difficulties as he finds in nature,' is unanswerable as against a Theist, but does not meet the case of one whose doubt is whether there be an Author of Nature at all. Very properly, therefore, does Chrisliel remind his readers, at the outset of his valuable lectures, that 'in the last age the issue lay between Biblical Christianity and Deism; now it lies between Christianity and—nothing.' (Cheers.) The Christian Evidence Society is endeavouring to organize an opposition to the 'nothing,' and to enable Christians to grapple successfully with modern as well as past forms of unbelief, by procuring and urging the systematic study of such modern works as exhibit most clearly the method to be adopted in dealing with the actual practical question of the day in preference to such as only touch the views, now become to a large extent merely theoretical, of a century ago. (Hear, hear.) The chief difficulties of revelation are ordinarily supposed to be with those Scripture statements which appear irreconcilable with modern discoveries—in short, the so-called scientific difficulty is imagined to be the only one. Here let me protest against this popular restriction of the term 'science' to natural history and physics. The use of the term 'scientific' to signify material science only is incorrect, and I desire to protest against it. There are other sciences besides those of physical existence. Now it is commonly said that the clergy are opposed to the study of physical science. I protest against the charge, and on behalf of my brethren emphatically deny its truth. (Applause.) I am confident that the clergy as a body are deeply interested in natural science, and friendly to its pursuit in every form. They wish it to be carefully studied, and investigation to be pushed to the farthest possible extent. They know that between Scripture rightly interpreted and the facts of science rightly understood there can be no antagonism. (Applause.) Their cause has nothing to fear, but everything to gain from an extended acquaintance with facts, but they object to accept hypotheses only as facts; and decline to surrender their cherished beliefs and hopes at the bidding of the fabricator of a crude theory or the proposer of an imperfect induction. (Cheers.) We may specify three causes especially which have been at work to predispose men to doubts concerning God. First, the habit (unavoidable of course) of continually talking about law and force

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leads men to forget the Lawgiver and Wielder of force. The 'reign of law' should rather be called 'the reign of God according to law.' Secondly, the doctrines called Augustinian, Calvinistic, and Fatalist, which were a natural reaction against the Pelagianism of pre-Reformation times, and have been popularly taught and held among us ever since, have given men a false idea of God, as a stern Creator who makes His creatures to torment them hopelessly, rather than that He is a loving Father. Thirdly, there is a growing dislike to recognise the supernatural, as it is called, which would be more correctly termed the superhuman."

The Rev. Brownlow Maitland, whose recent work on prophecy led to the withdrawal of the Earl of Shaftesbury and others from the S. P. C. K., was the next speaker. He deprecated the use of *à priori* arguments upon this question. The argument in favour of a Revelation could have little force unless we first believed in a Fatherly God, and therefore it was necessary that our ideas should first be directed towards that great central truth. Speaking of the claim generally put forward on behalf of the Bible as the inspired revelation of the Divine Will, Mr. Maitland urged that it was unwise to speak of the Bible as "pure, unmixed spiritual truth throughout." The use of such arguments played into the hands of the *sceptic*, who "has an easy retort on those who are pressing on him the claims of the Bible; for he can say that if, as they teach, Revelation is simply and absolutely a perfect, full-orbed, unqualified communication of heavenly truth, the Bible, whatever it may be, is certainly not that. What I would urge, then, is that we should be scrupulously careful to put the idea of Revelation before sceptics in a form which they will not afterwards discover to be at variance with what they are sure to find in the sacred pages. How this may be done is very strikingly shown in the last and ripest work of the late Regius Professor of Divinity at Oxford, Canon Mozley. Of that distinguished theologian, who has been called the Butler of this century, no one, I believe, has ever impeached the orthodoxy any more than the great intellectual power. And in his latest book, 'Ruling Ideas in Early Ages,' he asserts in the most emphatic language the progressive, conditioned character of Revelation. His whole defence of the Old Testament rests on the position that Revelation must in every age have been accommodated to the state of those to whom it was addressed; that it must always have started from their standpoint, condescended to their ignorance, taken up and built upon their ideas, and thus have incorporated with itself in its earlier stages much that was transient, and needed afterwards to be thrown off and condemned. When confronted by the common objection that much of the morality and religion of the earlier portions of the Bible is imperfect and inconsistent with the later teaching, which attains a far higher level, he does not deny the fact, or attempt to get rid of it by forced and uncandid explanations of the sacred text; he frankly acknowledges it, and justifies the Bible by the ultimate result, the final outcome, towards which those earlier teachings were but imperfect yet necessary steps. The real morality and religion of the Bible, he insists, are not those of the Patriarchal, or Mosaic, or even the Prophetic times, but those of the Gospel of Christ and the kingdom of heaven; and it is by this slowly-attained and perfect issue alone, as its matured fruit and ultimate standard, that the Bible ought to be judged. Now, the conception of Revelation presented in this defence of the Old Testament is clearly very different from the popular view to which I have alluded—the view which identifies the Bible with Revelation, and takes the sacred volume to be on the same level throughout, a homogeneous whole, equally perfect and equally authoritative for all time in every part. If, on this latter view, Revelation may be imaged by a celestial light shining direct from heaven with absolutely pure rays on human darkness, on the other view, which maintains its progressive and conditioned character, it may be more fitly pictured by a leaven infused into the ignorant and corrupt mass of humanity, and gradually leavening it with truth and purity. It is this latter way of putting the matter which I am anxious to recommend, if we would carry the sceptic along with us. Against the other view the Bible itself furnishes him with invincible arguments, its broad patent facts refuse to lend themselves to sustain such a theory. But let the honest sceptic be familiarized with the idea of the Divine Spirit informing and guiding mankind from age to age, as they were able to bear it, condescending to their ignorance and superstition, sanctioning for a time a lower morality in order to lead them to a higher, content to use imperfect representations of Divine things so long as more perfect ones were above their capacity, and thus slowly and patiently to guide them through long ages of twilight till the true Sun arose in the fulness of His light and glory; and then the sceptic will come to the Bible prepared for what he will find there, and its mixed character and progressive development will no longer be a stumbling-block to him, or seem to him a contradiction of its claim to be indeed of God." (Loud applause.)

After several other speeches had been made, Canon Gower provoked some disorder, including hissing, by attributing some of the miraculous phenomena recorded in Scripture to physical causes.

Canon Girdlestone carried the meeting with him in asserting that it was impossible to extract the Old Testament from the New, either in prophecy, in history, or in doctrine, without doing to the New Testament an irreparable injury.

In the evening a sectional meeting was held in the Cutlers' Hall to discuss the subject of "free and open churches," the speakers including the Earl of Wharncliffe and the inevitable "representative working man," the President of the Sheffield Working Men's Church Defence Association.

Second Day, October 2.

The subject of "The Just Limits of Comprehensiveness in the Church" attracted a large amount of attention. The Selection Committee had selected a particularly strong and representative body of readers and speakers.

The High Church party was represented by the President of the English Church Union, the Hon. C. L. Wood, who pleaded for the full recognition of Catholic ritual and teaching, claiming that it was the Catholic party that had produced the revival of the English Church. His paper concluded by saying: "We cannot, we dare not, we will not surrender the ritual ceremonial of the Church, which experience has shown to be so necessary a bulwark of the faith, where it has been restored with the goodwill of all concerned, at the bidding of Courts whose existence, so far as they touch spiritual matters, is an insult to all Catholic principles, or in deference will not shrink from saying here what is said elsewhere, even to Episcopal authority placing itself avowedly at the disposal of the civil power. In conclusion, I would fain express a hope that the recent decision of the Lord Chief-Justice damaging as it must be, whatever the result of the appeal now pending, to the character and procedure of the Judicial Committee and of the Courts subject to its jurisdiction, may teach even the most unwilling, before it is

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too late, the danger of trying to govern the Church by unconstitutional means, and in the interests of the just limits of comprehension how all important it is to realize that a great historical Church like the Church of England can never consent, in the interests of popular Protestantism, to be treated like a department of the Civil Service, or to surrender even in externals the common use and practice of the Catholic Church."

The Rev. J. L. Davies, the well-known author and essayist, read the second paper as the representative of the Broad Church party. He thought it inexpedient for the Church to define too closely the limits of orthodox belief, but that it was quite compatible with the fullest doctrinal freedom to insist upon general uniformity of ritual. "It is in accordance with reason and the nature of things that the forms of worship in a communion should be regulated, down even to minute details, by the public authority of the communion. To say, 'How inconsistent, how futile, to take action for restraining variations in ritual whilst you let the preaching alone!' is to forget the fundamental distinction in this respect between opinion and external forms. There is a further distinction which ought to be borne in mind. A sermon or a publication is the utterance of an individual, the better if it come warm from his mind and soul. Forms of worship are the heritage and property of the community. They are associated by the subtlest ties with the devotional feelings and dearest interests of a number of persons for whose use and benefit they have come into existence, and the public enjoyment of them is a sacred right which authority is bound to guard. When a clergyman introduces arbitrary changes in the customary ritual of a Church, he confuses *meum* and *tuum*. To say what he himself believes, is the preacher's duty; but the forms of worship belong to the people, not to the priest who may come to minister amongst them. . . . I am far from denying that it may be incumbent on the Church to remove a man from the office of teacher and from the sacred ministry on account of his declared opinions. If a minister of the Church were to affirm the infallibility of the Pope, and to teach that the Virgin Mary ought to receive the worship now given her in the Church of Rome, or to declare that the Lord Jesus Christ was a mere man with no Divinity but such as belongs to other men, or to denounce the use of Baptism and the Lord's Supper as a superstition, I do not see how the Church could decline to say to him through the proper organs, 'You are no longer in your place in the pulpit and at the altar of the Church of England.' Officers of the Church ought not to be free to proclaim open war against its creed or its institutions. But, according to the principles which I am now advocating, such an act of discipline ought to be regarded as a melancholy necessity, the less of two evils, not as a noble or fruitful effort of service to Christ. In doubtful cases, the rulers of the Church ought, with the clearest conscience, as servants of Christ, to lean to the side of laxity."

Canon Ryle followed as the representative of the Evangelical or Low Church party, and in vigorous terms pleaded that though they should endeavour to be as comprehensive as possible, consistently with reverence for Scripture, there must be certain limits. There might be many traitors, sceptics, and Romanists who were useless and untrustworthy, but for all that there was a vast amount of common ground and real unity. "A Church must have a creed, and certain fixed principles of doctrine and worship. Its members have a right to know what its ministers are set to teach. A Church which is a mere boneless body like a jelly-fish upon the shore—a colourless, bloodless, creedless Pantheon, in which every one is right who is in earnest, and nobody is wrong, and in which it does not matter a jot what is preached and taught so long as the preachers are sincere—such a Church is an unpractical absurdity, and the baseless fabric of a dream. The Church which abandons all 'limits,' and knows not what it believes, or would have its members believe, may do very well for Cloudland or Utopia, but it will never do for a world where there are tears and crosses, troubles and sorrows, sickness and death. The member of the national Church of England has a just right to expect one general type of teaching and worship, whether he goes into a parish church in Truro or Lincoln, in Canterbury or Carlisle. Different shades of statement in the pulpit he may find himself obliged to tolerate. But he may fairly complain if the doctrine of one diocese is as utterly unlike that of another as light and darkness, black and white, acids and alkalies, oil and water. 'Liberty of prophesying' and free thought in the abstract are excellent things. But they must have some bounds. Just as in States the extreme of liberty becomes licentiousness and tyranny, so in Churches it becomes disorder and confusion. The Church which regards Deism, Socinianism, Romanism, and Protestantism with equal favour or equal indifference is a mere Babel, a 'city of confusion,' and not the city of God. Now I contend that the national Church of England has set up wisely-devised 'limits' to its comprehensiveness. Those limits, I believe, are to be found in the Creeds, the Articles, and the Book of Common Prayer. These well-known documents, I maintain, provide limits wide enough for all reasonable men who do not object *in toto* to liturgies and episcopacy. They are documents, no doubt, which all do not interpret alike. As long as the world stands, and as long as language is what it is, you will never get men to place precisely the same meaning on theological phrases and words. But, however variously we may interpret the Creeds, Articles, and Prayer Book, they are unmistakable limits, fences, and bounds within which the national Church requires its ministers to walk, and he that flatly rejects them, denies them, contradicts them, and transgresses them, in my mind, is in his wrong place inside the Church of England. Now to come to the point. If, for example, on the one hand, a man calling himself a Churchman deliberately denies the doctrine of the Trinity, or the proper Deity of Christ, or the personality of the Holy Ghost, or the atonement and mediation of Christ, or the inspiration and Divine authority of Scripture, or the obligation of the two sacraments, or the reality of future punishment, I cannot understand what he is doing in our ranks. Of course, as an Englishman, he may come into our places of worship. But common sense seems to me to point out that he cannot conscientiously use our Prayer Book, and that he has certainly no right to occupy our pulpits and reading-desks. If, on the other hand, a minister of the national Church maintains and teaches those distinctive doctrines of the Church of Rome which are plainly named, defined, and repudiated nine times over in the Thirty-nine Articles, and ignoring the public declaration which he made on taking a living, deliberately teaches transubstantiation, the sacrifice of the mass, purgatory, the necessity of auricular confession, and the invocation of saints, I contend that he is transgressing the liberty allowed by the Church of England. He may be zealous, sincere, earnest, and devout, but he is in the wrong place; he has stepped over the just limits of the Church's comprehensiveness, and is occupying an untenable and unwarrantable position." An animated discussion followed.

The Bishop of St. David's then introduced the subject

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of "The Church's Work in Remote Districts," and several interesting addresses were given on the difficulties of reaching the inhabitants of sparsely-populated districts, boatmen, navvies, etc.

The evening meeting was devoted to the consideration of "The Duty of the Church in Relation to Intemperance." The Mayor of Sheffield opened the discussion, advocating the closing of public-houses on Sunday, and the establishment of places of resort equally as attractive as the gin-palace (without intoxicants). Canon Basil Wilberforce next read an eloquent appeal on behalf of the duty of the Church to endeavour to wipe away the reproach that she had allied herself with the "beer interest." Answering the question, "What can we do?" he said: "At times of election we can show by our exertions and our votes that we are in earnest, that we estimate the peril of souls higher than our traditional politics, that we are sick and weary of the shifty expedients and cowardly policy in dealing with this cancer of society, which is such a blot upon the Legislature, and that we will vote only for that candidate for Parliamentary honours who will pledge himself to some bold, effective, remedial measure. We can enforce by means of a vigilance committee or otherwise existing legislation as to serving drink to drunken persons and young children at illegal hours. We can engage a professional man to oppose at every Brewster Sessions the issue of fresh licences. We can add to our parochial organization an earnest temperance missionary, whose one duty is to search for the fallen, to encourage the waverers, to form public opinion. We can shake ourselves free from all complicity by declining to sign any publican's testimonial, even to lease an acre of our glebe for building purposes without a stringent covenant to exclude public-houses. We shall possibly become unpopular, the drunkards will make songs upon us, the public-house world will hate us —so much the better for us. We are all striking a blow for Him whom the world hated before it hated us. We shall be freely told that by crusading against the interests of a powerful, charitable, State-protected trade, we are jeopardizing the stability of the Church, and alienating them from our ministry. If it were so, then perish the Establishment that cannot stand without such crutches. *Non tali auxilio nec defensor itas istis*—but it is not true. The best claim the Establishment can make upon the confidence of the nation is her readiness to dare all in her effort to obliterate national sins. The surest reply the individual clergyman can make to those who revile him for crusading against vice is the life of practical, courageous, self-denying usefulness—for '*cujus vita fulgor, ejus verba tonitrua.*'"

Dr. Chambers, who followed, descanted on the virtues of alcohol; and after several other speakers had addressed the Congress, the Rev. Canon Harper delivered a characteristic address, in which he dealt somewhat hardly with the "beer-abstaining slaves" (teetotallers), and gave God thanks for his good beer and for his good power of enjoying it. On a hot day he found Bass's beer better than milk, though that was good, and better than water decidedly. He urged his brethren not to exclude "God's wine and God's beer."

The Rev. W. Barker thought that the last speaker had forgotten that "no man liveth unto himself;" the question was, What were they to do in the present distress?

A series of sectional meetings were held in the Cutlers' Hall, the subjects under consideration being: (1) The Church: its Property, Endowments, and Revenues in Relation to the State; (2) Ecclesiastic Patronage: Simony; Exchange; Parishioners' Veto; (3) Marriage Law as affecting the Church.

THIRD DAY, October 3.

The subjects were: (1) The Attitude of the Church towards Popular Literature and Recreations; (2) Woman's Work in the Church; (3) Parochial Church Councils; (4) Cathedrals and Cathedral Institutions; (5) Sunday-schools and Kindred Agencies: their special Importance in the Present Day.

The Rev. C. Bullock was the first speaker on the first subject. He denounced the present state of the theatre, the atmosphere of which was highly demoralizing, and maintained that reform of the theatre would never be brought about by the clergy attending the performance. He did not wish to put down all amusements.

The Rev. Harry Jones spoke chiefly of the cheap literature supported mainly by boys. He strongly pressed upon religious publishing societies to improve their cheap literature, and to eliminate the "goody" element. The Rev. Earl of Mulgrave and the Bishop of Manchester defended the drama.

The subject of "Woman's Work in the Church" proved, as was expected, an exciting question. The Rev. Berdmore Compton spoke in favour of sisterhoods, and in a list of requisites for their efficient management included "Frequent opportunities for attending the celebration of the Holy Eucharist." The High Church portion of the auditory loudly cheered this. The next requisite was "Frequent opportunities of going to confession;" and this produced loud vociferations of "No, no," followed by cheers and counter-cheers. He next insisted on the necessity of vows, which should not (as suggested by the Bishop of Lincoln) be put off till the sisters were sixty years of age—a sally which elicited much laughter; and after proceeding with more or less interruption until the bell indicated the expiration of his time, he concluded by saying that a knowledge of the inner life and soul temptations could only be got in one way, and that was by the clergy frequently hearing them confess.

Amidst the storms of disapprobation and cheers which followed he resumed his seat.

The Rev. G. Weldon took the opposite view expressed by Keble in the lines beginning, "The common round, the trivial task." No Church or power on earth, he said, could set aside the apostolic injunction, "Children, obey your parents in the Lord." It did not speak well for any section of the Church to teach a young woman to forsake the mother God had given her for a mother of her own selection—a mother superior, who not unfrequently was unfeeling and despotic—to forsake her father's care, and follow undoubtingly the dictates of a father confessor. These and similar sentiments provoked a storm of disapprobation, and from the other side much cheering. The speaker thought the services of women might be well employed in preaching when God had given them the power to proclaim the glad tidings of salvation; but this was met with a general cry of "No." He, however, brought the storm to its height by saying that "if the clergy only preached half as wisely and as well as he had heard women preach," but the sentence was never completed; and the uproar and hissing showing no signs of abatement, the Archbishop with difficulty obtained sufficient silence to say, "Do not let us be so sensitive;" and after a hearty laugh the speaker was allowed to proceed. He admitted the work done by communities was better organized, but life in them at best was artificial, and engendered an ever-increasing restlessness, until at last the inmates could get no repose, except in the bosom of the Church of Rome. He knew a case in which a community went over bodily—the mother superior and all her children. Loud cries of "Name" met every

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attempt of the speaker to continue, and at last Mr. Weldon said he would name. He referred to the establishment in Osnaburgh Street. After a short novitiate in France they returned, and worked under Father Oakeley at Islington. Some one in the gallery denied this, and cheers and counter-cheers also followed, in the midst of which the bell rang, and Mr. Weldon retired, and the scene terminated. In the evening a meeting for working men was addressed by the Archbishop of York, the Bishops of Carlisle and Manchester, and others.

FOURTH DAY, October 4.

The principal subjects were: (1) Spiritual Life: its Helps and Hindrances; (2) The Supply, Training, and Examination of Candidates for Holy Orders; (3) Church Music; (4) Recent Discoveries in Egypt, Nineveh, etc.

PROGRESS OF INDIAN RELIGIOUS THOUGHT.

A REMARKABLE, and for a magazine article an exhaustive, paper on the above subject from the pen of Professor Monier Williams appeared in the *Contemporary Review* for September. Coming from so eminent an authority on Indian topics as the Professor, and confirming and supplementing as it does the views of Mr. Dadoba Pandurung on Hindu thought in its relation to Christianity, it is of especial interest. We feel, therefore, we need not apologise for giving our readers some extensive extracts, in order, if possible, to induce them to peruse the whole.

The object of the paper is to give "a sketch of the gradual development of Indian religious thought from the earliest times." Vedism, Brahmanism, and Hinduism are treated of as successive phases, growing out of each other, but as retrogressive in character. The Scriptures of each period are *briefly but clearly* described, and the different systems of interpretation are traced to the action of the separate epochs.

Speaking of sacrifices the Professor says: "Not even Jewish literature contains so many words relating to sacrifice as the literature of the Brahmans. The due presentation of sacrificial offerings formed the very core and kernel of all religious service. Prayer, praise, and preaching, teaching and the repetition of the sacred words of Scripture, were only subsidiary to this act. No sooner was a man born than oblations of some kind were offered in fire, and the burning of his body at death was held to be the last sacrificial act of all. . . . But the various ideas of sacrifice were developed gradually. In the Brahmanical, as in the earlier system, the first idea of sacrifice was that of a simple thank-offering. Then followed the notion of gratifying the gods by nourishing them with the essence of the offered food. The next idea was that of making propitiation the means of wresting boons from the more powerful deities, and so accomplishing some specific object. A still higher idea was that of employing sacrifice as a kind of ladder by which to attain superhuman powers, and even heaven itself. . . . It was even believed that the gods themselves had attained their celestial position by performing sacrifices. . . . The latest of all ideas connected with sacrifices seems to have been that of expiation. In the Purusha-sūkta of the Rig Veda the gods are represented as sacrificing Purusha, the primeval man supposed to be coeval with the Creation. . . . But the idea of sacrifice as an atonement for sin seems never to have taken a firm hold on the Hindu mind. To this day goats are sacrificed by the Vaidiki Brahmans, as also by the Pauranikas and Tantrikas, . . . but with no clear idea of substituting the innocent for the guilty."

Speaking of philosophical Brahmanism, the revulsion from the overdone ritual of the Ceremonialists, "the Upanishad or hidden spiritual doctrine of the Veda" is alluded to. "The Upanishads," he says, "are the special Bible of this phase of Brahmanism. They were compositions which expressed the longing of man's personal soul for deliverance from separate existence and final union with the Supreme Soul."

The relation of mind, soul, and body to each other are treated of, and the way in which each is viewed is described, the facts adduced fully bearing out what is said by Mr. Pandurung in his pamphlet. Our space, however, will not permit us to give the extract. Valuable information crowds every page. The triune nature of the Supreme Being is described as a "Trinity of Essences"—"He alone is real" (that is, exists independently). Again, "It is by reason of ignorance that the living soul of every individual believes in its own separate individuality, and mistakes the world as well as its own body and mind for realities." The section on Demonism too is very suggestive. "The truth is," we are told, "that all kinds of difficulties, dangers, and disasters, famines, diseases, pestilences, and death, are thought by an ordinary Hindu to proceed from devils, and from devils alone." The balancing of this tremendous power of evil is effected by gods (good principles personified) innumerable. The Professor surely only alludes to the outside of his subject when he says, "It presents us with a monstrous Pantheon existing for the subjugation of a monstrous Pandemonium." It is to be feared, however, that it is in this way only that it is commonly regarded by the Hindus themselves. Coming to the present state of thought in India and its relation to Christianity, he again confirms the views of Mr. Pandurung. "Until the mental condition of the natives," says he, "is raised by social reform and education, I see very little prospect of marked success in the evangelization of India. . . . Comparatively few conversions have been effected among the high-caste or learned classes." At the conclusion we are promised in a future paper an account of the principal mediæval and modern Indian sects. In the brief sketch above we have not done more than give our readers a taste of the good things in the article itself, nor have we attempted to give the Professor's conclusions, which would have led us into criticism difficult to restrain within sufficiently narrow limits.

ORDINATION OF MR. HENRY CAMERON.

MR. H. Cameron, who has for over two years filled the pulpit of the New Jerusalem Church, Blackburn, was on Thursday, September 26, ordained, in accordance with the rules and customs of the Swedenborgian Conference, to the ministry of that church. The occasion was celebrated by a tea-meeting, held in the schoolroom underneath the church, at which about 150 persons were present, the ordination service being subsequently held in the church. The Rev. R. Storry of Heywood officiated as the ordaining minister, being assisted by the Revs. P. Ramage of Stoneclough, and G. H. Smith of Accrington. There were also present during the interesting ceremony the Rev. J. Martin of Preston, and several friends from various districts in the neighbourhood. The preliminary service of praise and prayer was conducted by the Rev. G. H. Smith of Accrington, after which the Rev. P. Ramage read an explanation of the ordination service. He said Mr. Cameron had been duly recommended and approved by the Conference as a person properly qualified to be introduced into the ministry of the New Church. Mr. Ramage went on to explain how the ordination service would be effected, and what were the duties of ministers. The nature of the ceremony was then demonstrated before the whole congregation by the formal inauguration of the pastor. The Rev. R. Storry and his officiating brethren, who were surpliced in white, occupied the communion, and in front of the rails of the communion, outside, Mr. Cameron, also similarly surpliced, stood with two elders of the church, one being on each side of him. The Rev. R. Storry put the usual questions to the pastor, all of which were satisfactorily answered by the latter, who also made an open declaration of his faith, and gave a pledge of his fidelity in the discharge of the duties of his office. After this the Rev. R. Storry offered prayer, and then took place what is called "the laying on of hands." In performing this part of the ceremony the ordaining minister laid both his hands on the head of Mr. Cameron, the latter kneeling in front of the altar, and reading from a book which was held up before him by his two officiating brethren, gave utterance to the following: "Jesus said, 'Go ye forth into all the world and preach the Gospel unto every creature.' The Lord bless you and keep you. The Lord make His face shine upon you, and be gracious unto you. The Lord lift up His countenance upon you, and give you peace." This completed the ordination ceremony, and the Rev. H. Cameron then rose to his feet, and was addressed as follows by the Rev. R. Storry in the delivery of the charge: "Now that you are solemnly inaugurated into the office of a minister of the Lord's New Church, I charge you ever to be mindful of the duties committed to your care. To you it is given to preach and to teach the heavenly doctrine of the New Jerusalem as revealed by the Lord in that old Word, and explained by the writings of His servant Emanuel Swedenborg, to administer the sacrament of baptism and the Holy Supper, to solemnize marriage, and to do every other act, public or private, which belongs to the office of a minister of the New Church, except that of ordaining other ministers. Let your deportment be such as becomes the dignity and the sanctity of your calling. Conduct yourself on all occasions with humility and meekness and kindness. Be faithful to the trust committed to you, and, while you instruct others in the doctrines of charity and faith, be ever careful to lead them in the same by the example of holiness and purity of mind, having this one thing continually in view, to serve the Lord by promoting to the utmost of your power the prosperity of the New Jerusalem, and thus the welfare and happiness of mankind. Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."

The Rev. R. Storry next ascended the pulpit, and preached the ordination sermon. The text was taken from Jeremiah iii. 15,

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"And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding."

After remarking that all the operations of our heavenly Father in His dealings with His creatures proceeded from love, and were intended for man's happiness in regeneration, the reverend gentleman gave an exposition of the text. He detailed the circumstances of the Jewish Church which necessitated the message sent through the prophet, and then in a clear and vigorous manner applied the text to the present circumstances of the Church. He showed who were the pastors or shepherds according to the Lord's heart. The Lord Himself was the true Pastor or Shepherd, and all true human pastors derived their power and authority from Him, and every true human pastor gave all the power and glory to the Lord, and by a life of purity, gentleness, wisdom, and love, drew his inspiration and life from the Lord and His Word.

In passing he noticed the arguments of those who said, "If the Lord is our true Pastor or Shepherd, why should we have earthly or human pastors?" He observed in reply to this that the Lord is the only true man, and we are only men in so far as we resemble Him, but that does not preclude the need and the usefulness of human beings whom we call men. The Lord in the Church and in the world makes use of human instrumentalities in the working out of His purposes; but the true pastor will refer all the honour and glory to the Lord alone. After pointing out the duties of the pastor to his flock, he next showed the duty of the flock to the pastor, that they should encourage him by their appreciation of his services, by their sympathy and love, and, above all, by their regular and punctual attendance at Divine worship. Unless these things were observed on their part, the tendency would be to discourage their pastor, and the ministrations and the ordinances of the Church would become flat and unprofitable, and the Church would cease to exercise that influence for good in the world which the Lord intends it to do.

It was an interesting, instructive, and powerful sermon throughout, and this brief reference to a few of the points it contained is but a very inadequate representation of it as a whole. It was listened to with marked attention although it lasted about forty-five minutes. There was a good attendance, and every one went home highly pleased with the service, and delighted with the discourse.

HORNCASTLE NEW CHURCH.

HARVEST THANKSGIVING.

ACCORDING to a custom prevailing in Lincolnshire after the ingathering of the harvest, the members and friends of the New Church Society at Horncastle resolved to hold a special harvest thanksgiving service on the 15th of September, as a means of manifesting their gratitude to the Lord for the blessings of the bountiful harvest again so graciously bestowed.

Being most generously and plentifully provided by the friends with corn, fruits, flowers, and evergreens, Mr. Bates and Mr. Richardson set to work right earnestly and cheerfully to decorate the church, and succeeded in accomplishing their purpose tastefully and well. Mr. Richardson also decorated the walls with several very pretty illuminated texts and mottoes, so that the interior of the church presented quite a fairy scene, proving a great attraction, and calling forth the admiration of all.

On Sunday Mr. Bates delivered two excellent discourses, which were much appreciated. The text in the morning was, "Open thy mouth wide and I will fill it;" and in the evening, "The Lord is good to all, and His tender mercies are over all His works," the congregations and also the offertories being unusually large on both occasions.

On Wednesday the 18th a harvest thanksgiving tea was held in the church, when about sixty enjoyed the (as usual) rich treat provided by the lady friends. After tea a very pleasant meeting, consisting of readings, with music and singing, and hot coffee during the interval and at the close, concluded these very interesting services.

BIRMINGHAM NEW CHURCH.

HARVEST FESTIVAL.

ON September 15th the Birmingham Church was specially decorated for the Harvest Festival. The result of the busy and tasteful work so energetically carried out by a few ladies and gentlemen, and for which the material supplied by them and by others, was beyond doubt most amply supplied by them and impression on entering, a few moments before service commenced, was such as will not easily be effective as well as original. The prepared for a festival—a thanksgiving of men to the Lord for His harvest blessings—and must from memory. It was indeed pre- we called forth deep sentiments of joy.

Such attempts to bring internal thanks into outward manifestations are in true order, and should be more and more cultivated in every church.

The following descriptive notice is copied from the *Daily Post* of September 19th: "The alms-box in the centre of the vestibule was covered with tastefully disposed wheat in ear and various flowers and fruits. Inside the church every column and every window-sill was adorned, the former with flowers and wheat in the ear, and the latter with winnowed grain and flowers. The east end was a picture of harvest produce—a trophy of fruits, flowers, and foliage from the ground upwards. On the right the reading-desk was covered with masses of purple grapes, and on the left the pulpit was covered with flowers and fruits, excepting the Gothic arches containing groups of sculpture. The font was made a centre for a richly-devised display of vegetables and fruits. The reredos, communion-table, the steps and floor around it, and the choir seats on either side of the chancel were chief points of decoration. There were displayed wreaths, composed of alternate flowers and wheat-ears, along the lines of the choir seats, and also entwined around the gas-standards. On the table were massed groups of lilies, roses, and fruits, whilst at the back were arranged growing vines in huge pots at either side, loaded with fruit. A somewhat new feature of this kind of decoration was on the floor of the chancel, where lay a number of sacks full of corn, out of the open mouths of which appeared to fall a cascade of wheat. The sacks themselves were nearly covered with foliage and fruit."

The collection in the morning was for the Library, and amounted to £12, 15s. In the evening a collection (without previous notice) was made for the survivors and sufferers in the Abercarne Pit explosion, and realized £23, 11s., which was the next day remitted direct to the scene of the disaster.

ITEMS OF INTEREST.

A correspondent writes: "The mention of William Blake in a recent number of *Morning Light* brings to my mind a note of his which I saw, amongst other papers, at the exhibition of his works held at the Burlington Fine Arts Club some three years ago. It was a memorandum of 'books to be read;' one of these, the first on the list I think, was Swedenborg's 'Divine Love and Wisdom.' It is known that Blake was acquainted with the works of our author; but to what extent he had read them I am not aware. His strange 'spiritual histories' of remarkable personages no doubt embodied an idea of the Science of Correspondences."

The *Unitarian Herald* has in its issue of September 6th an article immediately following its leaders, honoured too with the largest type, taken from Professor Parsons' last published work. The title it bears there is "Thoughts on Religion—He is good to all." The *Herald* makes no comment upon it though Dr. Parsons speaks of "this latest revelation" and "our doctrines." The passage is so well chosen that we shall give it in full: "Very various are these systems of religious truth; for they need to be so, that they may be adapted to the various states of those to whom they are given. No Christian men can doubt that Christianity is, in itself, better than heathenism, but it is better for some and not for all; and there is not and never was a heathenism which, with all its follies and falsities, had not in itself the means of salvation; and it seems only a reasonable inference, from all we see and learn, that this day as many persons find and use these means as there are those who find them in Christianity, and that they use them as effectually. We who have faith in this latest revelation must of course believe that it is in advance of all that have come before it. But we do not think that we, personally, are in advance of all that are outside our boundaries; and God forbid that we should be so blind as not to see in some of those who know nothing of our doctrines—or, knowing them, cannot see their truth—purity, charity, living faith, and excellence of motive and of conduct, before which we bow with reverence, and in which we would find examples and incentives."

At a recent meeting of the Belper School Board the Rev. R. L. Lloyd objected to the principal teacher in one of the infants' schools giving lessons on the Fall, alleging that *she knew no more about it than his shoes.* A newspaper correspondent suggests that Mr. Lloyd's shoes must have been shining characters, having received the polish which a superior education imparts.

There are 304 livings in the Church of £1000 a year and above. The Bishop of London has 16 in his gift; Winchester, 11; Canterbury, 9; Durham, 7; Ely and Peterborough, 6 each; Worcester, York, and Manchester, 3 each; Hereford, Norwich, and Chichester, 2 each; Rochester, Ripon, Carlisle, Lincoln, and Salisbury, 1 each; the nobility, 51; the Lord Chancellor, 6; the Crown, 4; Deans and Chapters, 8; Commoners and Rectors, 116; Cambridge, 15; Oxford, 11; and Charterhouse, 1.

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The Harvest Thanksgiving services in connection with Argyle Square Church, which were held last Sunday, were most delightful and successful. The church was tastefully decorated with wheat and other cereals, maize, fruit of numerous varieties, and such flowers as the late autumn has left us—all being the contributions of friends of the Society. The congregations at both services—in the evening, notwithstanding heavy rain—were most gratifying in their numbers, and in the happy and hearty spirit that seemed to animate all. Ninety-five communicants received the Holy Supper, and the offertory was nearly three times the average. In the sermons—on the law of growth (Mark iv. 26-29), and the dedication of the first-fruits (Lev. xxiii. 14)—the Rev. John Presland endeavoured to present the doctrines and enforce the duties appropriate to the occasion.

The Swedenborg Reading Society, which meets at 36 Bloomsbury Street on the third Thursday of each month at 7 P.M. from October to May inclusive, will commence its eleventh session on Thursday the 17th instant.

The subject for that evening will be "On Praying to God for Christ's Sake," and will be introduced by Mr. F. Pitman. This Society is one of the most useful in connection with the New Church; and fills a position in regard to the great teacher Swedenborg not otherwise occupied. It is established for the free discussion of any question relative to the writings, scientific, philosophical, or theological, and their bearings on all points of modern thought and action. The only qualification for membership required is a desire affirmatively to examine the works honestly and fairly, and to discuss and elucidate them thoroughly. Papers are admitted from members illustrative of any view they may take of the questions involved, or for the purpose of inquiry into any point of difficulty or doubt.

Friends desirous of knowing more of the Society can obtain particulars of Mr. Speirs, or can be admitted to a meeting as a visitor by applying to the Secretary, Mr. J. B. Keene, 38 Hartham Road, N. Members are entitled to bring one friend to each meeting. The subscription is 10s. per session.

The subjects treated in the past session were as under: "The Place of Swedenborg in the Valhalla of the Prophets," by Dr. J. Mill; "Language considered in the Light of New Church Theology," by Dr. Tafel; "Common Sense," by Mr. Speirs; "Free-will," by Mr. Gibbs; "Conscience," by the Rev. J. Presland; "The Eternal State of the Wicked," by Mr. J. H. Spalding; "Biblical Translation," by Mr. H. Bateman; "The Eternity of Hell," by Mr. J. B. Keene. All these subjects gave rise to interesting and animated discussions.

We understand that the Annual Festival of the Auxiliary New Church Missionary and Tract Society will be held on the 24th inst. at Camberwell. The object of the meeting is not the transaction of formal business, but the spread of information about, and interest in, the work of the Society under the pleasing auspices of a social gathering of New Church friends from all parts of the metropolis. Full particulars will appear in our advertising columns next week.

The Rev. J. Hawkins, until last year a Wesleyan Methodist minister, has a long and important letter in the *Christian World* of August 30th on the subject of ministerial liberty, or rather want of liberty, in the Wesleyan body. He says: "There is nothing of which I wish personally to complain; but I think it a matter of much interest to the Methodist Church generally that the members should know what its creed is, and what its policy towards those who are compelled in any degree to differ from it. Dr. Osborne is stated to have said at the Conference that '*it was a* sine quâ non *that those who came into their ministry resigned their liberty of thought upon the fundamental doctrines contained in Wesley's Sermons and Notes;*' and this statement was, I believe, heartily endorsed by the Conference. This, then, is the position of Wesleyan Methodism. Liberty of thought amongst its ministers is not allowed, except it be in the ruts worn by the ages. John Wesley, whose greatness and goodness but few will question, is the standard beyond which, on this, and questions of similar gravity, no man's mind is allowed to reach. Revelation is exhausted, and the mind of God on those subjects is fully known. . . . Whether any community has a right to enforce such conditions upon its members is another question." Certainly this is a revelation of a state of things which is generally supposed to exist, of all Christian bodies, only in Roman Catholicism. The Protestant standpoint is held to be THE BIBLE, and The Bible *only*. And why? Because it has been held to be the Word of the Infinite Mind. Commentaries upon this Word, because human and finite, have in every instance, save in the Wesleyan Connexion, been supposed to be something quite subordinate, and never been placed above the Holy Scripture itself as a standard of the truth. Wesleyan Methodists have named themselves such with a greater show of reason than we have hitherto been inclined to believe. Their name seems not so much to have been thrust upon them as to indicate their own deliberate choice.

The High Churchmen of a former generation were called "Tractarians;" the Low Churchmen of to-day are being styled "*De*tractarians."

SUNDAY-SCHOOL LESSONS.

JESUS' PARABOLIC TEACHING DIVINE.

October 20th, Morning.—Luke v. 33-39. The disciples of *John* are those who are in the effort to *reform* their habits of life; the disciples of the *Pharisees* are those who are in the life of hypocrisy and pretence. Both these are said to fast often and make prayers; the fasting of the disciples of John represents fasting from sin and evil, and the sorrow of heart accompanying repentance; the fasting of the Pharisees was representative of abstaining from goodness, and was done to be seen of men (see Isaiah lviii. 3-7; also Luke xviii. 12). The prayers of John's disciples are the supplications of the repentant for Divine help; the prayers of the Pharisees were self-glorifications. The disciples of the *Lord* are those who, having passed through the preliminary of external reformation (which prepares the way of the Lord), have the Lord with them; they "eat and drink;" their hearts and minds are fed by Divine love and refreshed by Divine truth. They cannot fast while they feel the Divine Presence; fasting is reserved for those states of temptation when they are (apparently) left by the Lord to struggle by themselves against the powers of darkness. The parable which follows was doubtless intended in its historical sense to deprecate the tacking of Jewish ordinances upon the Christian dispensation. Spiritually the old garments are the external truths of Judaism, and the piece of a new garment is the external truth of Christianity. The new wine is the interior truth of the Christian dispensation, and the old bottles have a similar meaning to the old garments, denoting the forms and sacrifices of the Jewish religion. Verse 38 teaches that the spiritual truths of the Christian Church must be admitted into human minds by doctrines in agreement therewith, and that truth gives life and consistency to doctrine, whilst doctrine in its turn gives consistency and support to truth.

The natural mind prefers the old to the new (verse 39). For correspondence of GARMENTS, see Isaiah lii. 1, lix. 6; Zech. iii. 3; Rev. iii. 4. WINE, Isaiah i. 22, v. 11, lv. 1; Luke xxii. 18-20. NEW and OLD, Psalm xxxiii. 3; Isaiah lxii. 2, lxv. 17; Matt. xiii. 52; Mark xvi. 17; 2 Cor. v. 17; Rev. xxi. 5.

PHILISTINES AND THEIR CHAMPION GOLIATH.

October 20th, Afternoon.—1 Samuel xvii. 1-11. The Philistines were a powerful people in the land of Canaan when Abraham came there (B.C. 1621). They were not dispossessed by the Israelites when taking possession of the Promised Land. Their chief cities were Gaza, Gath, Ashkelon, Ashdod, and Ekron; Gaza, Ashkelon, and Ekron were taken by Judah, but the conquest was not complete (Judges i. 18, 19). The Philistines were subsequently a great source of trouble to the Israelites. For forty years about the time of Samson the Israelites were subject to them. The Philistines fought against Israel in the early days of Samuel, upon which occasion they captured the ark of the Lord (1 Samuel iv.), but subsequently they were defeated, and Israel recovered her ground. And now, after Saul had been made king and had disobeyed the Lord, the Philistines came again (verse 1), and brought with them the champion Goliath, whose description and defiance are recorded in our present lesson. The Philistines represent the principle of faith alone, a perpetual enemy of the Church, disputing with Abraham (Gen. xxi.), with Isaac (Gen. xxvi.), and fighting against the truths of the Church (the kings of Israel). They were called the *uncircumcised*, because circumcision, like baptism, represents purification, and those in the principle of faith alone must always be impure (Jer. iv. 4; Ezek. xliv. 9; Rom. ii. 25-29).

Goliath (literally *an exile*) represents the pride of self-derived intelligence—pretentious, boastful, arrogant, blasphemous. (Contrast his *arms* and equipments with those referred to in Ephesians vi. 13-17.) Self-derived intelligence trusts in itself and its own devices, forgetting that the race is not always to the swift, nor the battle to the strong.

And the *unfaithful* professors of religion (Saul and his followers) are dismayed at the power of this principle, which the Lord commands them to fight (verses 10, 11). The champion of Philistia can only be subdued by a faithful servant of the Lord.

DEATH.

September 27th, 1878, at 256 Vauxhall Road, Liverpool, aged nine months, Emma Annie, daughter of Dr. A. E. Livsey, surgeon.

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MORNING LIGHT

A NEW-CHURCH WEEKLY JOURNAL.

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No. 42.—Vol. I. SATURDAY, OCTOBER 19, 1878.

AMID THE CORN.

By the Author of "The Evening and the Morning."

II.—THE WHITSUNTIDE VISIT.

CHAPTER IV.

"And their soul shall be as a watered garden."

THE service was as simple as that of the Church of England can be made. I never listen to the beautiful liturgy without a feeling of its wonderful adaptation to human wants. The selections from the Word are especially appropriate to the condition of sin-burdened souls and quickened consciences, while the prayers are simple and expressive of the fears, hopes, and yearnings of frail erring humanity. I confess that there is a certain doctrinal inconsistency in the several parts, and on the occasion of our visit one great blot was painfully manifest by the introduction of the Athanasian Creed, which is appointed to be used on Whitsunday. The reading of this extraordinary confession of faith was to me a source of vexation, while to Mr. Morse it evidently afforded a ground of satisfaction, as it seemed to justify his opposition to Christianity. The tripersonality, and at the same time the unity, of God are so dogmatically and persistently enforced that the subtlest reason must halt in its efforts to harmonize the discordancies, while imagination, in its attempts to discern in its terms a transcendental or mystical meaning, is paralyzed by the hard positive statement of literal fact. It was a relief when this ordeal was over, and the voice of the clergyman led the congregation through the touching prayers of the Litany. It has always struck me as a remarkable fact that this composition in its opening clauses addresses the Father, the Son, and the Holy Ghost, and then all three as the "holy and blessed Trinity," while immediately afterwards it directs the voices of the congregation in supplication toward Jesus, as if there were a feeling that in Him the Trinity just invoked were perfect and complete. Be that as it may, it is quite certain that the prayers in the Litany are addressed directly to Jesus, and there is thus an acknowledgment that in Him all power resides, and from Him all help comes.

It was not a little remarkable that the sermon treated of a subject somewhat akin to those of which we had been speaking. The clergyman did not lack learning or intelligence, while he had no small share of the true spirit of Christianity. His text was, "And the Lord God placed the man in the garden of Eden to dress it and to keep it." Unhappily his studies seemed to have run in one direction, and that had relation to Biblical geography. The garden of Eden he conceived to be a fair and fertile district, which formed the cradle of the human race, and with much ingenuity and considerable learning he discussed the various theories concerning its site, and ultimately developed his own, which was that the garden of Eden was situated in the spot between the Euphrates, the Tigris, and the Nile, which he considered to be three of the rivers mentioned, the fourth having been obliterated by the Flood.

When the service was over, Mr. Norton—for such was the clergyman's name—joined us, and walked with us on our way home. He was an agreeable gentleman, and his chatty and affable manner invited free and unrestrained conversation.

"As one of the rivers that went out of Eden was obliterated by the Flood," remarked, "I suppose all trace of the garden was destroyed in the same manner?"

"Undoubtedly," he replied.

"There can be no question that it existed for some time after the expulsion of Adam and Eve," I continued, "because it is said, God placed at the east of the garden cherubim and a flaming sword to keep the way of the tree of life?"

"Just so."

"Have you any theory as to what kind of fruit might grow on the tree of life?"

"No; but I apprehend its effect on the constitution would be similar to that which the fabled elixir of life was said to produce, and would invigorate the soul and body, and give to both immortality."

"And the tree of knowledge of good and evil?" I suggested.

"It is more difficult to answer that question," he replied; "but we are told that the effect of the fruit was to open the eyes of those who ate of it. More we know not."

Mr. Morse shrugged his shoulders and made a gesture of impatience.

"If the garden of Eden was destroyed by the Flood," I asked again, "what do you think the prophet Ezekiel meant when by Divine command he took up a lamentation on the king of Tyrus, and said, 'Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty: thou hast been in Eden the garden of God'? (Ezek. xxviii. 12, 13.) I apprehend that the prophet does not mean that the king had literally been in the garden of Eden?"

"Not literally in the actual garden, as were our first parents," said the clergyman; "but I presume it is a figure to denote the beauty and splendour of the natural surroundings of Tyre in those days."

"A little further on the prophet speaks of the trees of Eden, the garden of God, envying the Assyrian (xxxi. 9). That of course is figurative?"

"Doubtless, figurative and poetical."

"I have sometimes wondered, Mr. Norton, whether the garden of Eden as described in Genesis, with its marvellous trees, was not also figurative and poetical?"

Mr. Norton paused, looked at me, smiled, and shook his head. "No," he said; "you mistake. Ezekiel and the prophets wrote poetically, but Moses was simply a historian. The latter dealt with plain facts, the former used tropes and figures. Good-morning."

"Who shall decide when doctors disagree?" said Willie sarcastically as Mr. Norton entered the gateway of the rectory. "In Mr. Norton's view the Deity of the Old Testament and the Deity of the New Testament are very different beings. The former took thought of the bodies of Adam and Eve and made them aprons; the latter taught to take no thought for the body, what we should put on. The former walked about in a material garden which He had made, showed Himself there, and spoke to the people who were in it; the latter has never made His voice heard or His shape to be seen. From the former, human beings could conceal themselves among certain trees; the latter 'seeth in secret.' Well, where are we? If I am to accept Mr. Norton's views I shall have to give equal credence to the fables of the Greek and Hindu mythology."

"All the fables in the mythologies about gardens, trees, and serpents have the same origin. They are all derived from fragments of the knowledge of correspondences which prevailed among the first peoples. As we have said, by virtue of that knowledge they perceived that the Sun was the symbol of the Lord, and the Earth of the Church which He enlightens and blesses. They saw also that cultivated and beautified portions of the earth

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correspond with the cultivated and beautified states of the Church, and that barren and desert places correspond with the barren and desert states of the Church."

"Well," he said, "if I am perplexed about the first chapter of Genesis, I suppose I must not expect to be very clear about the second. I have heard Mr. Norton's view and cannot receive it. I am quite willing to hear yours."

"You know, Willie, it is written, 'And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed.' Even if we do not assume that the narrative was inspired, can we without degrading these antique Scriptures imagine that the wrong meant that the Divine Being operated something like a day-labourer on a certain spot of earth, and having completed His work, put the man bodily into the place as one might put a favourite pony into a rich paddock?"

"If I entertained this notion I should have plenty of eminent names to keep me in countenance. Among others, Milton did not think it a degradation to the narrative so to consider it."

"We don't know what Milton thought, Willie," said Hettie; "he evidently considered that spiritual things could only be expressed to mortal ears by likening them to material things. Don't you remember that he makes Raphael say to Adam when he is about to teach him the history of Creation—

> What surmounts the reach
> Of human sense, *I shall delineate so,*
> *By likening spiritual to corporal forms,*
> *As may express them best;* though what if earth
> Be but the shadow of heaven, and things therein
> Each to other like, more than on earth is thought?'

Milton certainly seems to have had the idea that nature and spirit corresponded."

"Oh, I beg pardon," said Willie laughing, "for obtruding my shallow speculations. I forgot I was in the presence of one of Princess Ida's

> 'Sweet girl graduates in their golden hair.'

I shall not commit myself again."

Hettie's face was crimson as she leaned more heavily on Willie's arm, while he seemed to take a mischievous delight in her confusion.

"Milton certainly had a dim notion of the law of correspondences," I continued. "He saw that to human sense things spiritual must be expressed by 'corporal forms,' and also that earth and the things in it are shadows of heaven and heavenly objects. What if the earthly garden was a shadow of the heavenly garden? The heavenly garden is the Church, or to use a more expressive word, Man. GOD PLANTED MAN. While Earth corresponds with Man in his general state, the Garden corresponds with Man in his cultivated state."

"Your view is certainly much more elevated than that to which we have just been listening," said Mr. Morse, "and your correspondences certainly seem to run in a very appropriate sequence. So much for the gratification of my fair philosopher here. But there are other cultivated spots beside gardens."

"Certainly. The Scriptures mention gardens, vineyards, fields. All denote Man. The garden of Eden is Man in the primitive state of cultivation. It was eastward because eastward is sunward, and sunward is toward the Divine Sun, the Lord. It was in Eden, because Eden signifies happiness. That the Lord God planted a garden eastward in Eden therefore signifies that the Divine Love and Wisdom so flowed into the Human Mind as to arrange it in order and beauty, and to dispose it toward God and fix it in happiness. That was the first state of the human race. That was the first delightful state into which God put the Man. That such a state is here represented is evident from the allusion in Ezekiel to which I referred Mr. Norton. The king of Tyrus was said to be full of wisdom and perfect in beauty, and to be in Eden, the garden of God. Now the king could not have been in the *place* where Adam and Eve are supposed to have been, because it did not exist in those times; but he had been in the *spiritual state* into which they had been put—he was full of wisdom and perfect in beauty."

"And the cultivated soul," said Hettie, "is plainly called a garden by the prophets. Isaiah (lviii. 11) and Jeremiah (xxxi. 12) use the correspondence. Both declare that the soul tended and filled by God is like to a 'watered garden.'"

"Then, again," I said, "that the vineyard is symbolical of Man is obvious from Isa. v., where it is said the vineyard of the Lord of Hosts is the house of Israel, and from many other passages in both the Old and New Testaments. That the field is also symbolical of Man is equally plain from all parts of the inspired writings. It is especially so from Isa. xxxii. 15, 16: 'Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.' The wilderness that is to be turned by the poured-out spirit into a fruitful field is the barren Man, who is to be converted into a useful fruitful Man."

"The Lord's parables," said Hettie, "abundantly illustrate the correspondence of the vineyard and the field. The fig-tree in the vineyard is an implantation in the Mind, and the labourers in the vineyard are the powers that operate to cultivate the great Mind of Humanity and make it fruitful. That the field signifies Man is still more plain from the good seed sown in the field, which is truth scattered into the 'good ground of the heart.'"

"Whew!" said Willie jocosely; "you remind me for all the world of the 'violet-hooded doctors,' who, under their learned princess—

> 'Quoted odes and jewels five-words-long
> That on the stretched forefinger of all Time
> Sparkle for ever.'

I shall be dull indeed if I cannot learn from so grave yet so sweet a professor."

"Don't, Willie," said Hettie blushing deeply; "the science of correspondences is not difficult to learn, and I only remember what Mr. Romaine has said and read to me. A child might easily understand as much as I have learned."

"I am sure, my dear," I said, "that Willie sees our point. Man is a microcosm. 'He is in little all the sphere.' It follows, therefore, that all the peculiarities of the sphere have their representatives in Man. Sir Thomas Brown saw this also. He said, 'We carry with us the wonders we seek without us: there is all Africa and her prodigies in us.' I simply say, however, that not only is the correspondence of the earth with Man's general state recognised in the Scriptures, but so also is the correspondence of the peculiarities of the earth with Man's specific states. His states of spiritual cultivation in goodness are respectively represented by a garden, a vineyard, and a field. Of these God is the Divine Husbandman."

"And what about woods and forests?" said Willie, as we were moving under the shadow of some magnificent oaks which spread their broad arms over the road along which we walked.

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"These also, my dear Willie, correspond with Human States, and the Bible illustrates it. The wood or forest is comparatively uncultivated. In fact, the primeval forests were self-sown. Observe, therefore, the distinction. The garden, vineyard, and field symbolize those states in which fruitful Affections and flowering Intelligences have been planted in us by the Divine hand. The forest symbolizes that state which is self-originated, and which is associated with self-acquired knowledge. The lowly Christian's soul is a celestial garden rich with the sweet fruits of love and beautiful with the flowers of wisdom; the wise Christian's soul is a vineyard in which flourishes the True Vine bearing the grapes which cheer both God and man; the obedient Christian's soul is a field in which the seeds of Truth and Error grow side by side till the separation in the great harvest of eternity. The soul of the great man who has never learned of Christ, but who has stocked his own mind with Scientific Facts, is a dark gloomy Forest, studded with mighty trees, but full also of ignoble weeds, and sheltering venomous and unsightly creatures."

"The scientific rationalists seem to be your special antipathy," said Willie smiling.

"They are the Assyrians who are just now striving bitterly to oppress Israel. Now this is what is written concerning Assyria," I continued, taking the Bible from my pocket: "'And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his *forest*, and of his fruitful field, from the soul even to the flesh: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his *forest* shall be few, that a child may write them' (Isa. x. 17-19). The thorns and the briers and the glory of the Assyrian's forest are the entangled Theories and so-called Facts with which the votary of Science studs his mind, and which the light of the Church and the flame of God will consume and devour. Don't suppose that the materialistic hypotheses of the scientists are to stand for ever. They are but the things of the Assyrian's forest. They are doomed. The Truth and Love of God will consume them out of society. The trees of the forest that remain are the good things of Science which the Lord will preserve. They are said to be so few that a child shall write them, because they are such as spiritual innocence will take cognisance of and preserve."

Mr. Morse drew a long breath. "Don't you think," he said at length, "that this had relation to the doom of literal Assyria?"

"Possibly," I said, "and also to the doom of the spiritual Assyria. Let me once again claim your attention," I added, turning to Ezekiel xx. 47, 48. "What I am about to read the prophet had by the word of the Lord. Here it is: 'Say to the *forest* of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it.' This message is to the *forest*. Don't you think it is a parable?"

"I should imagine that it is."

"A parable with an infinite variety of meanings applicable to every age. It is applicable to our age. The forests of the south in the nineteenth century are the hosts of Sensuous Facts planted and grown by the Epicurean philosophers. They are said to be in the south because these gentlemen assume that they are in the light of all intelligence. The fire kindled by the Lord God is the ardour of Divine Love, which will burn them out of the heart, the reason, and even the memory, till not a vestige of them shall remain."

We walked slowly on for some time in silence.

"Don't you pity them, Willie?" said Hettie at length quietly and tenderly.

"Pity whom?" he asked abruptly.

"Why, the growers of the forests. You remember Cowper's heart dissolved in pity for them. He says—

> 'Great pity too
> That having wielded the elements, and built
> A thousand systems, each in his own way,
> They should go out in fume and be forgot?
> Ah! what is life thus spent? and what are they
> But frantic who thus spend it? *All for smoke.*'

He seems to have had an idea about the forests, Willie, and their being burned with fire."

Willie stopped and looked at her for a moment in amused astonishment.

"Why," he said, "it seems as if Mr. Romaine, and you, and every poet in the world, had conspired to preach the same doctrine."

"And my opinion is," I remarked, as I swung back the gate leading to my cottage, "that you will not be able long to resist it, unless you throw in your lot with the Nortons of the Church, and with them conspire against truth and common sense. Then indeed you may resist anything."

THE CHURCH CONGRESS.

THE meetings of the Sheffield Church Congress were, generally speaking, of a pleasant and useful character. There was an evident desire to let the discussions take a practical turn, and though no resolutions were adopted, the information contained in many of the papers and speeches was decidedly valuable. Despite the efforts of the genial President to put the best face on things, and despite the attempt on all sides to be as peaceable as possible, the fact could not be concealed that the Church of England is a house divided against itself. A national Church must necessarily be somewhat tolerant, but the Congress made it quite clear, even to those who had endeavoured to persuade themselves to the contrary, that there is not only difference of opinion, but contrariety of doctrine on fundamental points. There is a large and growing party in the Church of England resolved at all costs to restore what they call "Primitive Christianity," which, being interpreted, means Christianity *plus* the whole array of Papal perversions. And it is equally certain that there is another party in the pale of the Anglican Establishment determined to resist the efforts of the "Romanizers" by all means in their power.

An organization containing large elements of opposite views, and with opposite aims, must sooner or later fall. And, indeed, intelligent members of the two parties are beginning to look to disestablishment as the only means of effecting a severance between the wheat and the tares. The Archbishop of York compares those Churchmen who support this method of settling the difficulty to the man who, wishing to improve the appearance of one of his trees, determined to saw off one of the branches, and sat upon the branch during the operation, with the certain result of coming to the ground himself.

The discussion that took place on the subject of "Modern Doubts and Difficulties in Reference to Revealed

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Religion" is deserving of notice on two or three grounds. Firstly, because of the evidence it afforded that the Church recognises the existence of doubts and difficulties. Secondly, because of the efforts to *reason* with doubters instead of hurling anathemas at them. Thirdly, because it is evident that orthodox Christians must largely shift their ground of argument before they can cope with modern difficulties. Fourthly, because it is apparent that great divergence of opinion exists in the Church as to the nature and meaning of Revelation and Inspiration. "Revelation" is a term used very loosely by members of Church Congresses.

The essentially practical questions of the Church's duty in relation to Intemperance and to Recreations and Literature were thoughtfully considered, and many of the speeches upon those topics will well repay attentive perusal by members of the New Church.

The meeting for "Working Men" was in every way a success, devoid alike of that fulsome flattery which appears to insinuate that "A working man's the noblest work of God," and of that equally nauseous patronage which talks "goody." The Bishop of Carlisle's appeal to strive to become good men, good Englishmen, and good English Churchmen, was really fine.

The discussion of the question of "Candidates for Holy Orders" revealed that the Church of England, equally with other religious bodies, has to lament the dearth of trained and intelligent candidates for the ministry, and we fear that the suggestion of accepting candidates at an earlier age will not prove very acceptable to the laity.

The important topic of the helps and hindrances of spiritual life received that serious and devout consideration which it demanded. The Bishop of Rochester regarded religious egotism, spiritual pride, and unwise indulgence in means of grace, as the three greatest hindrances of to-day; the greatest helps were knowledge, and work, and energy, and devotion, all tending to the end that we should be righteous even as our God is righteous.

Such thoughts as these formed a fitting theme to close the deliberations of the principal section of the Congress; and if the members only succeed in echoing the sentiments of the bishop in their various parishes, the spiritual life of England will receive an impetus that shall make the Church of England mighty before God for the pulling down of strongholds.

HYMNS WANTED.

NO. II.

IN dealing with the existing Hymn-Book in loyal accordance with the resolutions of the last session of Conference, it appears to us that the action of the Committee must be confined to the elimination of such hymns, or parts of hymns, as are objectionable on the ground of doctrine or composition. *The fact that a hymn is there is presumptive proof that it ought to stay there;* and this presumption can only be set aside by positive proof of its error in doctrine, or inferiority in composition. This we take to be the general opinion of the Church.

It is all very well to display good literary taste in the selection and retention of hymns, but it is not at all desirable that we should be fastidious or finical. We would greatly prefer a Hymn-Book of good, sound, New Church doctrine to the most finished lyrical effusions, containing no very definite sentiment, or sentiments so ambiguously expressed as to fit into any class of doctrines. There is no necessity for our omitting the doctrinal portion of our hymns.

In reference to the selection of new hymns, we would offer a word of caution. We do not want to have what are called "*appearances of truth*" embodied in our new Hymn-Book, when we can get the genuine article and appreciate it. Our hymns need to be written in the language of truth, in strict accordance with the doctrines of the New Jerusalem. It is not in unison with the doctrines of the New Church to sing of

> "A fountain ever full and free
> Which flowed and flows from Calvary;"

nor yet to say—

> "Lord, to Thee alone we turn,
> To Thy Cross for safety fly;
> *There* as penitents to learn
> How to live and how to die."

It is equally incorrect to address the Lord as

> "Jesu, meek and gentle,
> Son of God most high."

Such expressions lead to a false inference, and are therefore very objectionable.

Hymns should be devoted mainly to the purpose of praise, and should be addressed to the Lord in the most truthful language at our command; and it seems to us most orderly that in praise the Lord should be addressed by one or other of the names by which He has graciously revealed Himself.

In our present collection there is a deficiency of hymns upon the subject of our connection with heaven through the medium of the Word, a topic that seems to us a most appropriate one to be brought into prominence during the public worship of the Lord. So also, the grand ideas of the New Church on the subject of the Second Coming of the Lord form another rich source for the derivation of appropriate and useful hymns.

It would be a great mistake to attempt to ignore the special doctrines of the New Church in the selection of new hymns; and the effort to eliminate the doctrinal hymns from the present collection would result in the rejection of the revised work by the very large majority of the members of the Church.

In some quarters a dead-set has been made against hymns containing doctrinal statements, and the question of their retention is raised as an important question to be settled at the very outset. The mere fact that a hymn contains doctrinal statements would not induce us to retain it if it were faulty in other respects; but the idea that a hymn should be given up simply because it is a doctrinal statement in verse is preposterous. We do not advocate the retention of hymns of any kind that are simply *rhymes* of an imperfect character; several of the hymns in our present collection are disfigurements. Their composition is faulty in rhythm and in rhyme, and they will have to go. But their places will have to be filled up by other hymns of equally definite doctrinal truth, but of more elegant structure as literary compositions.

We hope the Committee in charge of the work will set up a high, a very high, standard of excellence in regard to new and original hymns. Doctrinally, they must agree with the genuine truths of the New Dispensation; musically, they must be easily singable; poetically, their rhymes must be true, their language chaste, and their rhythm perfect. Their language must be simple, and their sentiment so far devotional that the people may sing with the understanding and with the heart.

If we can get them, we want hymns that are above

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criticism in a literary point of view, but we want them to be strong and robust in sentiment and in doctrine. In short, we want a NEW CHURCH Hymn-Book, and not a medley of genteel sentiment and revivalist shallowness. We don't want it to be a repository of dry bones; but we want some bone and muscle in it. Jelly-fish religions, jelly-fish sermons and prayers, and hymns and lives, are not the things specially needed at this day.

We trust that readers of *Morning Light* who possess genuine New Church hymns, whether "original" or "selected," will take the opportunity of complying with the request of the Conference by forwarding them to Mr. Speirs; and that the Committee will be fully alive to their duty to the Church, remembering that their business is not to try to please the fastidious tastes of any individuals, however respected and amiable and talented they may be, but to compile a collection of hymns that shall be useful and acceptable to the members of the Church at large, and that shall express, at least truthfully, the aspirations and desires of those who are striving to enter into the Jerusalem which is above, which is the mother of us all.

In our acts of worship we ought to be of one heart and of one mind, and in our prayers and praise we should therefore strive to express ourselves in the words that shall best embody our ideas and feelings as to what we owe to our Heavenly Father. If the choice is to be between elegance, finish, poetry, gentility, fashion on the one hand, and pure doctrine on the other, we say, Perish the elegance and all its belongings, and retain the doctrine. We believe, however, that just as we may have "perfect music set to noble words," we may also have perfect poems full of true ideas.

In conclusion, we would intrude upon the attention of the Committee two rules: (1) Take nothing out of the present Hymn-Book unless there is good reason for doing so; and (2) put nothing in the new book that is not really excellent and thoroughly "NEW CHURCH."

B.

THE REV. CHAUNCEY GILES AT BIRMINGHAM.

DISTRIBUTION OF PRIZES TO SUNDAY SCHOLARS.

TWO years ago, when the Rev. Chauncey Giles was for the first time on this side "the little strip of salt water" (as he loves to phrase it) which divides us from the Great Western Republic, the Birmingham Society made strenuous but unsuccessful efforts to obtain a visit; and when it was known here that he was again coming eastward this autumn, it was ardently hoped that circumstances would be more favourable to us than in 1876. As preacher, author, and worker in the cause of the New Church Mr. Giles had been known to us all for many years, and it was most natural that Birmingham should seek those privileges of sight and hearing and personal association which it had been the happiness of Lancashire and London already to enjoy. It was therefore with great delight our Society heard from our representatives to Conference that Mr. Giles had promised, all being well, to pay us a visit about the beginning of October. On Sunday last that promise was redeemed. In the morning school before service Mr. Giles began the useful labours of a day the memory of which will live for many long years to come. With the warm human sympathies so characteristic of the man he visited the various classes, sitting down here and there, and showing that friendly personal interest in what was going on which never fails to touch the heart and bind old and young together. To a church full of willing listeners he afterwards preached from Psalm xlviii. 11-13, and in the evening to a crowded assemblage he unfolded the Parable of Life from Luke viii. 10. But perhaps the most interesting and memorable part of the day's proceedings was the meeting for the distribution of prizes to Sunday scholars in the afternoon.

For some years past we have had here an annual distribution of gift-books to the scholars as mementoes of punctual attendance, orderly behaviour, and attention to lessons; and the occasion of Mr. Giles' visit was happily seized for the distribution of this year. At three o'clock the lecture-room was crowded with the children, their parents, and friends, and after the usual opening hymn and prayer, Mr. John Osborne, the superintendent of the boys' school, addressed the meeting. He reminded our friends that the prizes, so called, were not bestowed for cleverness, nor for superiority over others, nor for intellectual exploits of any kind. They were given as testimonies borne by the teachers to moral virtues practised by the scholars; and while he would not depreciate ability, nor think lightly of mental cultivation, these had little to do with the destiny of the beautiful volumes which covered the table before him. By the regulations of our prize scheme, not simply the gifted and the talented, but every scholar could have obtained a pleasant reminder of that day's doings. At the beginning of every book would be found the name of the receiver, and he would advise every one so receiving to write at the end of it, "This book I received on the 6th day of October 1878 from the hands of the Rev. Chauncey Giles."

He had, however, another duty to perform besides explaining the prize scheme to the meeting. Nearly forty years ago a young man had come to the school at Summer Lane, and had entered on the duties of a teacher with so much ardour and ability that in a very short time he was elected superintendent of the boys' school. Under his energetic and skilful guidance the schools had rapidly reached a high efficiency, and entrance into them was so eagerly sought that they were crowded. For something like twenty years this earnest labourer had given almost all the time that could be spared from the other necessary avocations of a busy life to the interests of the Summer Lane day and Sunday schools, and though circumstances had many years ago compelled him to resign the office of superintendent, he had not forsaken the love of his early manhood, but was still an earnest and much loved teacher among us. Some weeks ago it had become known to the teachers that Mr. John Bragg (for he, as all must know, was the teacher referred to) would be willing to accept at their hands one of the beautiful admission-cards which we had adopted for presentation to scholars who had attended regularly for twelve months. One of these cards had therefore been suitably inscribed by our friend and fellow-teacher, Mr. G. F. Jones, and appropriately framed, and he (Mr. Osborne) had now the happiness of presenting it to Mr. Bragg as a small expression of the love and abiding esteem of the scholars and teachers.

Mr. Bragg expressed his hearty and sincere thanks for the unexpected but most welcome gift, and said that while he was the fortunate possessor of some rather valuable works of art, none should ever be treasured more than the beautiful card he now held in his hand, recording as it did that connection with the Sunday-schools, which had been for many years one of the chief joys of his life.

The Rev. Chauncey Giles then distributed the prizes (about sixty in number), calling up the recipients by name, and addressing to each some special word, kindly, witty, or wise, which would help to make the day a red-letter one in the memories of all. A hymn was then sung, after which a number of admission-certificates were presented to those scholars who had not received them before, and whose attendance during the previous twelve months had been satisfactory. This done, Mr. Giles delivered a short address in his own charming and impressive manner. "If I were to say," said he, "I have here some beautiful stones, diamonds, rubies, emeralds, pearls, and many others, and any of you who choose can come and take them; I have also a number of artificial stones, made of mere paste, imitation diamonds, etc., which look very bright and large and handsome, and sparkle and shine, but they won't last long, they will easily crumble and perish, I am afraid some of you would take the paste, and leave the real gems untouched. Now the Lord has real gems for each of you, but in order to possess them you must be willing to come and *take* them. Some truths *are* diamonds; they do not *correspond* to diamonds, for they are themselves the real diamonds, to which the earthly gems we so much prize correspond; others, again, are the true pearls, the true rubies, and so on, and all these precious things are offered to you by the Lord freely and without price. He only requires that you come and take them, for no gift can be given to any one unwilling to receive; you cannot give life to a stone. And having taken these beautiful gifts at the Lord's hands, you will find you can only get the full benefit of them in one way, that is, by doing as the Lord does. He gives them to you. You must give them to others. You must 'pass them on.' What would be thought of me if instead of handing to you all these beautiful books which your teachers have this afternoon given me the pleasure of distributing, I had stopped them on their passage and said, 'No, I won't pass these on, I'll take them with me to America, and give them to my children there'? Every one would have said that was acting very selfishly. So also with all we have. The Lord gives it to us, let us 'pass it on,' and bless others with it. These beautiful gift-books you must read yourselves, and then lend to others less fortunate than you, and the truths you learn in them you must apply to your own lives, and teach them to others, and so 'pass them on.' All you enjoy you must let others share, then you too will share the blessedness of the angels and of the Lord Himself, who said, 'It is more blessed to give than to receive.'" Another hymn and the Lord's Prayer then brought these interesting proceedings to a close.

SOCIAL MEETING ON MONDAY EVENING.

On Monday evening the Society and congregation took tea in the large lecture-room, after which a public meeting was held in recognition of the Rev. Chauncey Giles' visit to Birmingham. The Rev. R. R. Rodgers presided. The meeting having been opened with singing and prayer, Mr. Rodgers said they were met to listen to an address from Mr. Giles, whom so few of them had had the pleasure of seeing before, but whom he was happy to say was no stranger to them, as he had endeared himself to many of those present by his works and writings. Englishmen had often a feeling that England was the only country worth notice in the world; but as Englishmen were generally lovers of fair play, they would recognise the claims of other men in other lands wherever they had distinguished themselves in any effort to speed onwards the work of the world and of the Church. In America they had not only an ally, but an extension of their own country, and a multiplication of their own kindred. They recognised the fact that America had been provided by the Divine Providence for the growth of the Anglo-Saxon race, and in heart and nationality England and America were one. Their peoples were drawn together by kindred work; they had the same

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hopes, the same labours, and they received all their life and liberty from the same hand. New Churchmen were no strangers to each other; come from what part of the world they might, no little accidents of birth kept them apart. Enlightened by the same truths, animated by the same aspirations, they bowed before the same Master, and looked with hope to the time when the same religion should girdle the whole earth. Mr. Rodgers briefly noticed the labours of Mr. Giles as minister, and as editor of the *New Jerusalem Messenger*, which office he filled during six years. By his sermons and articles in the *Messenger* he was known in thousands of homes in this country which he had never had the pleasure of entering, and where the genial, clear, and forcible tones of his voice had never been heard. They were met that evening to thank Mr. Giles for the help and pleasure and benefit he had given them through many years past, and to express the hope that he might long be preserved in health and strength to continue his labours in the Church. Another, and last reason of their meeting, was that, lest Mr. Giles might forget his visit to Birmingham, they had come to present him with an address which he (Mr. Rodgers) hoped Mr. Giles would have pleasure in carrying back with him to his far-off home. The address had been beautifully engrossed and illuminated by a member of the Church, Mr. C. B. Bragg; and it was a pleasure to find, as had been the case in this instance, that whenever the services of any member of the Society were required for any purpose, they were always most readily and cheerfully given. Mr. Rodgers then read the address, which contained, in well-chosen language, an affectionate acknowledgment of the great services Mr. Giles has rendered to the cause of New Church Truth, both as a preacher, lecturer, and author, and the pleasure they have experienced in having him amongst them, even for so brief a visit. In presenting the address to Mr. Giles, Mr. Rodgers said he was sure he did but express the feelings of every one present when he acknowledged how much they had enjoyed the brief visit of Mr. Giles to the Birmingham Society. Such vists of necessity could only be made at long intervals, but he (Mr. Rodgers) hoped Mr. Giles might visit England and Birmingham again. If he were not able to do so, however, they should often think of him with pleasant remembrances, and it was to be hoped that the address he held in his hand might sometimes be the cause of pleasurable feelings to Mr. Giles in his distant home. Mr. Rodgers then handed the elegantly-bound volume to Mr. Giles.

The Rev. Chauncey Giles, who was greeted with great applause, said how much he felt the hopelessness of replying in any adequate manner to the tributes which came upon him on all sides. He had no idea when he wrote and preached to his own little congregation in America that he was making so many of the people of England hear; for wherever he went, everybody was saying to him that they knew him well, and had read his sermons in the *Messenger* many and many a time. He was not unmindful of these tributes, for they gave him strength in his work, and were a chief cause of what success he had been able to achieve. It was a great doctrine of the Church that all the help man received came through others. Swedenborg referred to some in the spiritual world who could not stand alone, even for a moment, without the aid of others; and this was equally true of all of us in this world. Every man and woman was a centre of spiritual life; each had a message to deliver in this world, and a work to do, which no human being in the universe, which no angel in heaven, and he would not hesitate to say, which the Lord Himself could not do without the aid of that person. They had all their special work to do, and when they did it faithfully and truly they gave away, and themselves received, larger and higher manifestations of spiritual life. If he had ever helped any one to obtain a clearer light upon the doctrines of the Church, or had helped any on his spiritual path, and had encouraged him, he felt he had had a sufficient reward. With regard to the position of the New Church in the world, he acknowledged that its members were a mere handful, a few here and a few there, in comparison with others, and it seemed to some impossible that they should build up the Church so as to make its doctrines known to the world. They were not able even to appeal to motives which other Christians appealed to to build up their churches. They could not appeal to men's fears and say, If you don't believe these doctrines you will be lost. They could not even appeal to natural motives, as many did, and request them to visit their church because they had such an excellent soprano singer, or such a fine contralto, or even because they had such superior architecture, or, as one person in America said when requesting another to come to his church, "because they had such a magnificent chandelier." They had to appeal to the human principle in man and to his reason, using only those other means as auxiliaries, and not as primary motives. Whatever might be their natural fears, in their hearts they *knew* their efforts would not be lost—*they must succeed*. They *knew* that the New Church was to be the Church of humanity; the Lord and all the angels were on their side; there was no cause for fear, and if they would only go on doing the work which lay nearest to them, living the truths which they had learned in the Church, and showng them by their example to the people around, the Church must increase both internally and externally, till it became the glory of the whole earth, and there was but one God and His name One. They must not be discouraged if immediate results were not always seen; the seeds were sown in darkness and must be patiently waited for before the plants appeared. He himself had the fullest confidence in this ultimate success of the Church. But the benefits would not all be deferred till some uncertain future. All the time they were working and praying they were receiving benefits incalculable. It was impossible to work at anything without obtaining a blessing in the very act. No one could go into his closet, or even wish that the Lord's will might be done on earth as it was in heaven, without having a blessing from it, by becoming more closely united with the Lord and the angels, and being raised into a higher and better sphere. The greatest good they could do to any one was to give him some new spiritual truth, which in the Lord's good time must bear fruit. After alluding to the universal influence for good which all knowledge, even natural knowledge, exerted, and how it became of world-wide use, Mr. Giles instanced James Watt, whose former house he had that day visited. Without James Watt having lived, it was scarcely probable that he (Mr. Giles) would have been addressing them then; and therefore he himself was personally indebted to James Watt, and to Boulton, and to Priestley, the father of modern chemistry, and to the other great men for which Birmingham had been famous. They laboured, and we and all the world were enjoying and entering into their labours, so widespread were even the results of the communication of natural knowledge. But the diffusion of spiritual truths was of far greater value to humanity. After referring to the expression of the feeling of the New Church in England towards the Church in America, Mr. Giles said that that feeling of love and regard was reciprocated by every American. The Church in England and the Church in America was one, and the English writers were as well known in America as they were here. Scarcely a house belonging to a member of the Church existed where Dr. Bayley's sermons were not known, where Bruce's beautiful expositions of the Gospels had not delighted, where the works of Noble and Hindmarsh had not convinced and confirmed. The Church was one. The same Father was building up the same Church, and he (Mr. Giles) doubted not it would continue to prove itself a blessing in the degree they allowed themselves to be guided and influenced by its Divine truths. He thanked the meeting from his heart for the cordial reception they had given him, and for the expression, in the beautiful address, of their kind feeling of interest in his welfare and in his labours. He could assure them that he should go home with a heart overflowing with gratitude and love to the kind friends he should be leaving behind; and when he went into his study on his return it would give him strength and help in every way to think he might have contributed to the pleasure or profit of any whom he had met. "I thank you again, my friends, from the bottom of my heart," continued Mr. Giles, "and I pray that all blessings may rest upon you. May all the efforts made in Birmingham to proclaim the Divine truth be a means of illuminating all around her; and as Birmingham, by her worthy sons of toil and science and invention, of whom James Watt is a most noble type, has been the means of enlightening and benefiting the whole world by the physical forces on the natural plane, so may you and she in spiritual things lead and point the way, and confer the far greater and superior benefits obtainable from the possession, and the love, and the living, of the blessed principles of the Divine truth."

Mr. George C. Haseler briefly expressed his obligations to Mr. Giles for the services he had rendered to the Church, not only in America, but in this country, by his editorship of the *Messenger*, his printed sermons, and his other publications, and referred to the remarkable way in which the members of the New Church in France had had liberty of worship granted them by the Government mainly through the instrumentality of Mr. Giles.

After a few remarks from Mr. John Bragg, Mr. Giles, in reference to the matter which had been alluded to by Mr. Haseler, explained how on his visit to Paris some time ago he found that in consequence of police regulations the members of the New Church there were precluded from holding any meeting at which a greater number than twenty-five persons were present. At his instigation this was noted to the American Government, and the American Minister to Paris was requested to use his efforts to effect a change. The directors of affairs in France listened to those representations, and caused inquiries to be made as to what kind of people those New Church people were, and what were their aims and objects. The result was that instructions were issued by the Government to the Prefect of Police that they might safely be allowed to hold their meetings in their own way in Paris without obstruction or supervision. When inquiries were first made by the Government as to what they were, the names of such men as MM. Le Boys de Guays, Harlé, Blanchard, and others, who had all departed this life, were handed to them, and then afterwards the names of present members, in order to show not only what the constitution of the Society was at present, but what it had been composed of in the past. They told the Government what they believed, and that they were merely going to build up a Church on their "harmonies"—the points on which they agreed—without reference to those on which they disagreed. The Church in Paris was now in a very different position to what it had ever been in before, and it would be surely seen now that it would grow there as it had done in other places. There was no lack of means, and one person had said he could give enough to build a church. This state of things in France was now most satisfactory, and he himself looked forward to some grand results from that country. Mr. Giles again thanked the meeting for the address they had presented him with, and said the remembrance of that day would never be effaced from his memory.

The room was tastefully decorated with a profusion of choice flowers and drapery, and during the evening several hymns and other musical compositions were sung.

FAREWELL MEETING TO THE REV. CHAUNCEY GILES.

MANCHESTER NEW CHURCH SOCIETY.

ON Tuesday, October 8th, a meeting was held here to bid farewell to the Rev. Chauncey Giles, who has now returned to America. The meeting was largely attended. The chair was taken by the Rev. C. H. Wilkins, the pastor of the Society, who briefly explained the object of the meeting. Mr. E. J. Broadfield then, in the name of the Peter Street Society, presented Mr. Giles with an address, expressing their friendly feelings, their wishes for a hearty "God speed" on his homeward voyage, and their confident hope that his visit, as a

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messenger from the brethren across the Atlantic, would strengthen the kindly regard which a common faith had fostered. The address also alluded to Mr. Giles' great services as a New Church author.

Mr. Giles, in acknowledging the gift of the address, said he was quite unable to express his profound gratitude for the cordial and hearty reception he had received. The Peter Street Society had been the first to greet him when he came to England for the first time, and, in the persons of Mr. Broadfield and his venerable father, had welcomed him with an unexpected warmth. He had found himself at home at once, and not merely a foreigner and stranger. It had forcibly reminded him of what Swedenborg had said about people when they came into the other life, that those of homogeneous nature did not seem strangers. He had felt at once as if he had always known the New Church friends in Manchester, and as he extended his acquaintance to different parts of the country the same feeling had remained. Americans were not foreigners; they came over to England to see how their grandfathers and grandmothers, the old folks and places, looked, and they found them looking first-rate. (Laughter.) He had not attributed his cordial and hearty reception to any very great extent to personal reasons; he looked deeper than that. If in his books, for instance, he had expressed any truth that had interested and helped any human being, it was because he had received that truth, which was common to them all, and had passed it on; and the recognition of it by others showed that they were brethren. When any one told him that his writings had been a help, he thanked the Lord and rejoiced that it was the Lord's truth and not his own, and that those who received it had a common purpose with him. This it was which had made them feel so perfectly at home with one another. Speaking as a representative of the New Church in America, Mr. Giles enlarged upon the fact that all the doctrines of the Church were first sent to America from England, so that if now any man or any book came from America to England, it was only a return of what had been previously given. Clissold, Noble, Hindmarsh, and the "venerable Clowes" had been the men who had taught the original New Churchmen in America. He believed the early books of the Church were read to-day in America as much as they were in England. Dr. Bayley's works, especially his "Brighton Lectures," had also a wide circulation, and had been the means of introducing the doctrines to hundreds, and probably thousands, of the people. Thus the New Churches in England and America were helping each other, and were standing shoulder to shoulder, and he trusted also heart to heart, in lifting up that lamp of Divine Truth whose rays must finally illuminate the whole world. Mr. Giles then explained the constitution of the General Convention. Though it differed from that of Conference, yet their principle and purpose were the same, that New Churchmen scattered throughout the whole country might act as one man. They had, however, unlike some of the great organizations of the Christian Church, no desire to rule over anybody by any external authority, but simply to help one another. In America they felt that they were one with all New Church organizations and people everywhere, and had an intense interest in all English doings, and sometimes thought that England was doing more than America to build up the Church, but each had the same end, and that brought them together. He had discovered that it was not so far from America to England as from England to America, and the oftener the journey was travelled the shorter it grew. Representatives from England would have a hearty welcome there. His reception in England has shown him more fully how the great law of spiritual life was operating here, that none could stand alone, but as far as each could bring the power and life of others to bear upon himself, he would be built up and strengthened by it. What he had seen and heard and felt here had quickened all his spiritual life, and this was the great advantage which had flowed from their connection. The speaker then expressed in warm terms his appreciation of the kindness he had received. The whole Church in America would thank them for the feelings which had been manifested, and the spirit of that meeting would quicken the life of the whole body there.

The Rev. R. Storry then addressed the meeting, alluding particularly to the activity of the Convention in the dissemination of the writings, and its invention of the excellent plan of presenting those writings to ministers of all denominations.

The Rev. P. Ramage, as a representative of the Sunday-School Union, spoke upon Sunday-school work, and of the merits of Mr. Giles' books for children, the "Magic Spectacles," the "Gate of Pearl," and others.

The Rev. W. Westall, speaking on behalf of the Manchester Printing and Tract Society, eulogized Mr. Giles' writings, which aimed at a plain and unvarnished statement of the truth, and were pervaded by a spirit of Christian love and sweetness.

Mr. Jonathan Robinson, as President of the Missionary Society, spoke also of Mr. Giles' writings, and in the name of that Society wished him an affectionate and earnest farewell.

Mr. Giles, in answer to a request, made a short statement of the principal object with which he came over "this narrow strip of water." A young lady in America, daughter of an American father and a French mother, had become so fully absorbed in the desire of giving the doctrines to France that she had importuned him to come over to see what could be done there. Last winter they had petitioned the American Government to procure from the French Government permission for New Church people in France to hold meetings without police supervision, and part of his business in coming over was to help to procure this permission. He had also had a strong desire to see his English friends again, and hoped to recruit his health as well. Three weeks ago they had received the answer of the French Government, saying that on proper application made permission for meeting would be given, and he had thereupon met the French friends to consider the general subject of propagating the New Church doctrines there. It had seemed strange to him, living in a land where every man said what he pleased, to find how timid those friends were, not liking to give the necessary information to the police as to their names and places of abode. He had urged them to give this information of their own accord. The French Government's inquiries had been as to whether they were Socialists, members of secret societies, whether they taught immorality, or were likely to disturb its government; and in answer to these inquiries he had drawn up a paper showing what they were not, as well as what they were. He thought the matter was now in a fair way of progress. He had told the friends, however, that after receiving the freest permission of their Government they would still have the greatest difficulties to overcome, and those would be in themselves. He had warned them plainly that they could never build anything on differences and contrarieties; their strength was only in harmony. Their hardest task would be to put away their differences. That had always been his doctrine. Many good and noble men and women have had differences on little points, and those little things, invisible to the microscope, were larger than the whole Church. He made up his mind never to preach on those little things, but stand on the common ground of the eternal truth of the New Church. He believed in each one working his own way, but all should try to find some ground on which they could stand. A poor platform on which all could stand was vastly better than the best on which only a few could stand, the others standing out and working against them. They heard a great deal about the doctrines of the Church correcting the false doctrines prevailing in the world, of their rationality and their wonderful beauty. One phase of them, however, required putting more forcibly than hitherto. There were three planes in the mind, the natural, spiritual, and celestial, and the interior planes were vastly more perfect and capable of vastly greater development, and of receiving the Divine life in higher forms, than the lower ones. Now every one should aim to develop the highest things in him. It was quite right to develop the scientific plane and the lower spiritual plane, but why not the highest possible, why not make it an end of life to cultivate the celestial principle, the principle of love to the Lord? This was not working because a thing was true, or merely from the love of man; it was working because we loved the Lord and desired to do His will. Our highest faculties might be cultivated. The Lord had not endowed us with those higher and nobler faculties which allied us most intimately with Him, and then left it as a mere chance whether they should be developed or not, but He had taught us the nature and results of that development. The writings were full of the most beautiful description of the wonderful power of the celestial angels, of what they enjoy, and how rich, large, and noble their natures are in every respect. He wished to present to every young man and woman as the object of life to develop these highest faculties. No faculties were so easy of culture, and none capable of such wide and vast development as the highest and noblest affections. They could work towards this end with the same directness that they could towards the end of developing the muscles or any physical faculty. How could it be done? By trying always to act from love to the Lord. It could be done simply and easily in this way. The mother with the care of a household; the apprentice learning a trade; the mechanic doing his work; the master commanding others: no matter what the field of work might be, if they looked upon it aright, they could lift up their hearts to the Lord and pray, "O Lord, I will do my work well from love to Thee; I will do it well because You wish me to be an instrument of use to others." By beginning with this motive, whatever the work might be, sweeping a room, making a bed, making an engine, or driving a bargain, we could put love to the Lord into it, and by doing this we were beginning to develop the highest faculties in our nature. The Lord had taught us clearly and plainly how to do this: "He that hath My commandments and keepeth them, he it is that loveth Me." To keep them in the highest sense was to keep them because they were the *Lord's* commandments; not wholly because they were true, but because the Lord had commanded them. When they acted from that principle they were acting from love to the Lord; and just so far as they did so they were opening the highest realms of their nature to the reception of that Divine force which moves and moulds the heavens, and which would mould them into the Lord's likeness and image. If it were his last word to them he would say, Try to be the best, try to be the noblest, try to get out of the ground, try to lift yourself up, not only into the light of truth, but into the warmth of the Divine love, so that your hearts beat in unison with the Divine heart. Thus would they be drawn nearer to the Lord and nearer to each other, and come into harmony with the angels, their life would be bathed with the angels' life, and their whole natures formed after the Divine Original. If they lived according to this truth, all discord would cease, the family would be heaven, the workshop would be glorified, the store would be a school of heaven, and they would carry the sphere of heaven into all the relations of life, and be fulfilling the Divine petition that the Lord's will may be done on earth as it is in the heavens. He thanked them, in his own name and the name of the Church in America, for all their kind expressions of brotherly affection and interest in their work. If they could see how poor, how almost nothing, what he had done appeared to him, compared with what he wished he might have done, they would feel that nothing which had been said would fill him with any vain and exalted ideas of his own ability. He felt quickened and strengthened, and hopeful that he might yet do more and better than he had ever done, at finding that his words, which seemed to him so weak, and but the faintest glimmering of the light which he himself could see, had influenced others. He rejoiced at the friendly and social relations which he had established in England, because the bonds formed on earth by genuine spiritual affections were bonds never to be severed. They were friends, not for a few years, but for ever. Mr. Giles said in conclusion, "I have received a thousandfold from you more than I have given, and I shall go home strengthened and rejoicing that those friends whom I have met here are friends for ever, and that I may yet be a larger blessing to you,

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and you a larger blessing to me than we have ever been. So I say once more, May the Lord bless you and keep you, may He make His face shine upon you, and make you live in the light of His countenance, and be drawn to Him and to each other, and to all the good throughout the world, by the strong affection of His love."

LONGTON NEW CHURCH.

SPECIAL SERVICES.

SERVICES of a special character were held at the above church on September 29th, when the Rev. R. Storry of Heywood delivered two excellent discourses. In the afternoon the subject was "The greater than Solomon," and in the evening "The Bride, the Lamb's Wife." In the afternoon Mr. Storry's text was "The greater than Solomon is here." After an exposition of the general subject with which the text is connected, the wisdom and royalty of Solomon were dwelt on as representing the wisdom and royalty of the Saviour. The wisdom of Solomon was acquired, the Lord was Wisdom itself, the Way, the Truth, the Life; the Uncreated Word by whom all things are made, and by whom all things consist. The reign of Solomon was over an earthly kingdom. His magnificence and splendour impoverished his people, and after his death his kingdom was divided and his glory faded away. The kingdom of the Lord is over the souls, and thence over the lives of angels and men. It is the government of truth, and extends to all rational natures in heaven and on earth. The Lord is King for ever and ever as to His humanity. Quoting the 45th Psalm, the writer of the Epistle to the Hebrews says: "Unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of Thy kingdom." The evening text was the 9th verse of the 21st chapter of Revelation, in which the rev. gentleman pointed out that two things were very plain, namely, that it was possible to see the Bride, the Lamb's wife, and also that there was a place where the Bride was to be seen, as was implied by the words "Come hither." Having spoken of the marriage supper of the Lamb, and those which were called thereto, who were said to be "blessed," Mr. Storry next strongly argued that the subject was an intensely practical one, and not a something brought before them merely to engage their fancy. It was a subject which, if carefully considered, would be largely beneficial to all. In every marriage there must, of necessity, be two parties, and so it was in this marriage, for in the Gospel of St. John it was stated that "He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth Him, rejoiceth greatly because of the bridegroom's voice. Thus my joy is fulfilled." One great duty of the New Church was to lead people to look more closely and more carefully into their Bibles. If this was done it would be found that of all the various titles of the Lord, each one had a distinct meaning. He was called "a Prophet," "Wonderful," "Counsellor," "Mighty God," "Everlasting Father," "Prince of Peace," and in the New Testament Scriptures, "Son of God," "Son of Man," "Immanuel," etc., all of which had different meanings. He was "The Good Shepherd," and "The Lamb that taketh away the sins of the world." The title of "Lamb," however, was very peculiar, inasmuch as it was but seldom used during the Lord's sojourn upon the earth; but when they came to the Book of Revelation they found it used some twenty-eight or twenty-nine times, hence the title might almost be said to belong to the Book of Revelation, being found there so much more frequently than elsewhere. The title of "Lamb" meant Jesus visibly manifested, and to be seen now by every spiritually-minded man by the eye of faith. The rev. gentleman then proceeded to unfold the meaning of the glorious appearance of the Lamb's wife, which he showed from the chapter out of which the text was taken was the New Jerusalem descending out of heaven from God. Before any one could realize or enter the Church he must see it in all its grand and glorious principles of life, and endeavour to make them his own. In order to this the mind must be elevated into a region of purer thought, so that it could grasp God and feel that although every other promise might be deceitful God's promises could not fail. The Church was not an outside matter, but had its seat in the souls of its members, and was surrounded with the glory and light of God, which set the whole inner nature of man aglow with love enlightened with wisdom. "Glory," though always taken in connection with that which was exceedingly luminous, did not convey the idea of cold-white light alone, but embodied the idea of golden glory. Light corresponded to truth, and heat was an expression corresponding to love—the glorious light and heat which, coming into men's hearts, filled them with love to God and man. The light was reflected upon the souls of men by means of the Word of God "like a jasper clear as crystal." The light came from the Lord, but was reflected by the written Word of God. Thus it came through a proper medium, and one from which they could observe the quality of the truth so reflected—not a dark truth—not a mystery which could not be understood, but clear as crystal, instructing and enlightening the mind, and adapted to the whole nature of man, both natural and moral, and seeking to enable him to arrive at the full stature of manhood in Christ Jesus. Having dilated upon the walls being of jasper and the streets of pure gold, which corresponded to pure love, the rev. gentleman concluded an admirable discourse by pointing out that all were created to become part of the Church, and receptive of those things of God that would fit men for the fellowship of angels and the glory of heaven. The congregation was especially large at the evening service.

A lecture on "The Immortality of Man" was delivered in the schoolroom of this church on Monday evening by the Rev. R. Storry. The lecturer said the great evidence of man's immortality was the Gospel, which had brought life and immortality to light. The experience of the present life abundantly confirmed revelation of the life to come. It was seen in the distinction between animal and human nature. The animal nature developed naturally. Animals needed no training to select their food, or fulfil the functions of their being. Man needed training and culture, and the world was a school of discipline. He needed to observe and reflect, to discriminate between right and wrong, truth and error; to shun evil, to choose good, to form and build up character, into the issues of which he would finally come. The present was, therefore, a school of preparation for the future, on which all men would enter. How do they enter the future? As shadowy beings or as perfect men. The lecturer contended that men entered the future life immediately after death as perfect men, in substantial but spiritual bodies; that the resurrection, and to the bulk of men the judgment, followed immediately upon our departure from earth. The judgment determined our future lot. The lot of the righteous presented no difficulty. It was otherwise with the wicked. The Bible representation of the lot of the wicked was a lake of fire, burning with brimstone, weeping and gnashing of teeth, etc. The literal interpretation of these descriptions was no longer possible. Their scriptural meaning, however interpreted, must mean a state of fearful misery and unhappiness, and one, therefore, we should be careful to avoid. All Scripture, the lecturer said, is subject to one great law of interpretation—the law of the correspondence which existed between things natural and things spiritual—of the outer life and the inner spirit. Fire corresponded to love, which is the fire of life. There "is the baptism of fire" and the lake of fire. The former is the love into which the regenerate are introduced, the latter the fire of unconquered lusts and infernal rage. The wicked dig a pit into which they fall. The lecturer was attentively listened to by an intelligent audience.

ITEMS OF INTEREST.

According to the *Good Templars' Watchword*, Mr. J. B. Gough, in delivering his first oration on Temperance at the Metropolitan Tabernacle, made a good hit at the non-workers of society. "Disclaiming all sympathy with those who sing—

'Nothing for me to do;'

and—

'My happy soul would sit
And sing herself away
To everlasting bliss,'

he caused immense merriment by picturing his youthful attendance at church. Said he, 'It was very unpleasant. They would seat a boy on a hard bench with his feet hanging over with nothing to rest upon, and my poor little legs would swing and dangle until they got "pins and needles," and they would go to sleep, and I dared not rub them, for father was by. And often when I was suffering on a hot July afternoon in every nerve of my body, I would hear them sing—

"Where congregations ne'er break up,
And Sabbaths have no end."

And I didn't want to go to heaven!' He (Mr. Gough) did not believe in a Christian life without work and fighting; and he exhorted them to buckle on their armour and fight like men."

The Annual Meeting of the Scottish Association of the New Church will be held on Thursday evening, October 24th, in the Edinburgh New Church place of worship in Infirmary Street. The Secretary of that Society has requested us to state that it would be a great pleasure to the meeting to welcome any friends from England who could make it convenient to be present.

In a short paper in the *Contemporary Review* for September on the "Difficulties of the Pulpit" the following pithy anecdote appears: "There is a capital story, a true one I believe, of a gentleman who, being in some strange town, got downright weary of hearing sermons from Paul's Epistles at different places of worship; and at last went, in half-despairing hope, to some little chapel outside the fashionable circle. 'Perhaps among the simpler people I shall

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stand some slight chance of hearing the word of Jesus,' said he. The preacher's text that evening sounded like a jest to him, 'Arise, go into the street that is called Straight, and inquire in the house of Judas for one called Saul of Tarsus,' etc. Previous to this the writer expresses it as his opinion 'that by way of alternative' preachers generally would be benefited by being confined for a space to the Psalms and Gospels as hunting-grounds for pulpit topics."

Referring to the first "Item of Interest" in our last issue, a correspondent draws our attention to a paragraph in the *Intellectual Repository* for August 1875, chronicling the sale by auction in London of a volume thus described, "Swedenborg (E.), 'Wisdom of Angels,' *with pencil notes by W. Blake, the artist*, 1788."

Alluding to the effect of partisanship on the body of doctrine formulated by the Protestant at the time of the Reformation, Mr. Gladstone (in the *Contemporary Review* for October) says: "The strong and just reaction from the Purgatorial system, prevailing in the Latin Church of the period, went far to account for and even excuse that stark and rigid conception of the effect of death on the state of the human being, which led to an abandonment of the uniform practice of the earliest ages of the Church, as testified by the liturgies, in the commendation of the faithful departed to God, for an increase of their rest and peace. But what caused, nay, even what might excuse, the violence thus done to nature as well as religion did not frustrate its mischievous effects in narrowing the range of Christian sympathies and establishing an anomaly in the general doctrine of prayer. With the obscuration of a universal tradition there came, indeed, manifold confusions of doctrine: the final judgment, with its solemn import, seemed to have no place left for it when the intermediate state of souls had been reduced almost to a cipher. Worst of all, the new standard appeared to be in hopeless conflict with the widest experience, for it implied that the entire work of discipline was in every case fully accomplished on this side of the grave; that every soul passed away into the unseen in a state of ripeness for a final destiny of bliss or woe."

The *Christian Signal* has the following pregnant remarks on the subject of "The Inscrutable Ways of Providence:" "It is easy to attribute disaster, as do the *Times* and *Pall Mall*, to some 'form of human folly,' but this charge overlooks the fact that ignorance in masters may prove as fatal as folly in the miners. Man has to learn more of the forces of evil by which he is imperilled ere he can baffle them, and thus work into the schemes of God's operating and benignant Providence. For it is not to Divine Providence such catastrophes should be attributed, but to man's non-perception of the destructive agencies about him, or his non-observance of the divinely-taught laws of self-protection. And the beneficent issue of all disasters, the providential consequence, is this, that men become better acquainted with the sources of danger which are rife in a disordered world, and thereby are taught to guard themselves from harm. Along this line of painful experience God is slowly leading man to discern and avert destructions, and thus extract a good from every ill. And this method of Divine care is the fatherly method at work in our own homes, and is unchallengeably benign as a 'part of God's ways.' For, even amid the calamities which human error brings on blameless victims, Providence is opportunely working to teach men lessons of safety hitherto unperceived or ignored; and thus it is always found that, frowning as the heavens seem, 'there is a bright light within the clouds.'"

The Bishop of Ripon in his sermon at the opening of the Church Congress has the following on the subject of Tritheism. Can it be wondered at that men of high intellect refuse to accept such teaching? It is important to bear in mind that each person in the ever-blessed Trinity performs an equal part in the work of redemption. That plan was so contrived as to exhibit the joint operation of the Father, and the Son, and the Holy Ghost: "The work of the Redeemer is in some respects more prominent, but we may not attribute a higher degree of importance to the undertaking of Christ than to that of the Father and the Holy Ghost. That which was actually achieved by the second person of the Trinity was originated by the first, and can only be rendered effectual by the third. To God the Father the atonement was due. Had He not been satisfied with the obedience and the oblation of Christ one element of confidence in the Mediator's undertaking would have been wanting, and apart from the agency of the Holy Ghost the redemption through Jesus would have been of little avail. It is an elementary truth that man as to his fallen nature is in a twofold sense morally ruined. Not only is he exposed to death as the wages of sin, but he is utterly destitute of all inclination or power of himself to turn and repent. The removal of the legal condemnation is due to the work of God the Son; that of spiritual death to the operation of God the Holy Ghost. Hence the office of each person in the sacred Trinity is equally essential. Deliverance from guilt and condemnation, restoration to God's favour here and to eternal happiness hereafter, these are blessings for which equal adoration is due to the Father, to the Son, and to the Holy Ghost."

The following sensible article is from the *Rock:* "Upon the principle, it may be presumed, that any means of reaching the unconverted are preferable to suffering their escape from the spiritual fold, shepherds occasionally resort to unworthy methods of entrapping the lost sheep. A sensational religious advertisement bearing the signature of Mr. Ned Wright, an earnest but somewhat illiterate stump preacher, has just fallen under our notice, and suggests the train of thought. It is in the form of a bank-note, and is arranged and worded with some ingenuity. Emanating from the Christian Workers' Hall, Camberwell, it takes up the usual strain of haste and terror. We say that such means as this of appealing to sinners are altogether unworthy of a true and noble faith. Religion is not a sentiment. No man can be deeply and truly converted to any faith whatever by means unsympathetic and unnatural. People of an uncertain, hysterical nature are attracted to meeting-houses by advertisements of this kind, and may there be roused to such a height of penitential emotion as to appear to be for the moment absolute converts. But how many natures are of that innate strength that, having professed sudden allegiance to a new master, they will hold by their vows on encountering again the temptations of the outer world? Unless the mind is thoroughly receptive, and prepared for the entry of a wholly new system of thought, no instantaneous conversion is worth the momentary pang it costs to renounce the things of this world. Practical religion, the only true religion, is a deep, strong, and all-pervading influence, the mainspring of a man's every thought and action, the ruler of his principles, the adviser of his every deed, and such is not acquired in a moment of terrified hysteria."

Mr. Froude, in an article on "Science and Theology, Ancient and Modern," which appears in the current number of the *International Review*, sums up his hopes for the future of religion in the following words: "Man's nature is the same as it always was. Science has much to teach us, but its message is not the last nor the highest. If we may infer the future from the past, a time will come when we shall cease to be dazzled with the thing which we call progress, when increasing 'wealth' will cease to satisfy, nay, may be found incapable of being produced or preserved except when relegated to a secondary place, when the illusions which have strangled religion shall be burnt away and the immortal part of it restored to its rightful sovereignty. A long weary road may lie before us. Not easily will an inviolable atmosphere of reverence form again round spiritual faith to warn off the insolent intruder. Piety, reverence, humble adoration of the great Maker of the world, are in themselves so beautiful that religious faith might have remained for ever behind that enchanted shield, if imaginative devotion could have kept within bounds its wild demands upon the reason. Not till Catholics had piled superstition on superstition, not till Protestants had elaborated a speculative theology which conscience as well as intellect at length flung from it as incredible, did the angels which guarded the shrine fold their wings and fly. The garden of Eden is desecrated now by the trampling of controversy, and no ingenious reconciliations of religions and science, no rivers of casuistic holy water, can restore the ruined loveliness of traditionary faith. But the truth which is in religion will assert itself again as it has asserted itself before. A society without God in the heart of it is not permitted to exist. And when once more a spiritual creed has established itself which men can act on in their lives, and believe with their whole souls, it is to be hoped that they will have grown wiser by experience, and will not again leave the most precious of their possessions to be ruined by the extravagances of exaggerating credulity."

At the Canterbury Diocesan Conference the chief subjects of discussion held on September 27th were "Mission Services in Rural Districts," and "The Church Defence Institution." On the former the general feeling of the Conference was against the "revival" system, though the Archbishop expressed the opinion that there were dull places where a little stirring up would do both the clergy and the laity good. His Grace said the best means of Church defence would be for the clergy and laity to earnestly endeavour, in their various spheres, to perform the duty devolving upon them. By that means they would defeat the aims of the Liberation Society.

At the Annual Meeting of the Braxted Agricultural Labourers' Friend Society held on September 26th, the Chairman, Mr. Charles Page Wood, created quite a commotion by proposing "The Bishop and Clergy of the Diocese and all Ministers of Religion," in lieu of the old toast, "The Bishop and Clergy." Two prominent members of the Society absented themselves from the dinner; and two of the speakers expressed their dissent from the charge, on the ground that they were opposed to the introduction of party politics into the meetings of the Society!

A document lately published on the Continent, and said to be highly approved of by the Pope, is addressed to Roman Catholics

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with regard to their conduct towards the "heretics who, patronized by the Government of usurpation, have settled, and now hold their ground firmly, in the holy city." Among other directions are the following: "It is positively forbidden to enter knowingly or out of mere curiosity the Protestant halls or churches in which the meetings are held. All musicians who are paid for singing or playing in Protestant churches are guilty of mortal sin. Printers as well as composers who print heretical works incur damnation from the Pope himself. Architects, surveyors, the foreman of the workshop, who assist in any artistic improvements in Protestant churches, are among the lost; masons and inferior workmen will be saved if no scandal arises, and they do not work out of contempt for the Catholic religion."

The *Jewish World* gives some further details respecting the coloured Jews who recently arrived at Malta with the Indian contingent. These coloured Jews reside in considerable numbers on the Malabar coast. It is said that they are the descendants of the Jews sent to India by King Solomon to capture elephants for his use, and to work in the gold mines, and that their skins in the course of 3000 years have entirely changed colour. They have a written Bible, and claim to be in possession of a number of autograph prayer-books written by the patriarchs.

At a recent meeting of the Board of Congregational ministers, the Rev. Dr. Reynolds read a paper on the question, Is Congregationalism worth preserving? Of course he answered the question in the affirmative. His *points* were:—

"1. Congregationalism is *not* worth preserving simply because we possess an enormous amount of property devoted to its uses, and have a glorious history of three hundred years.

"2. We do not live to bear witness merely against the Establishment by the secular power, of any one form or of all forms of religious persuasion.

"3. Congregationalism is not a mere protest against liturgical worship, from the simple reason that liturgy is quite compatible with its own forms and principles, and some combination of the two modes seems to be rapidly evolving itself even in the enclosure of Congregationalism."

But Congregationalism *is* abundantly worth preserving:—

"1. From its grand witness to the spirituality and catholicity of the Church of Christ. A fundamental principle with us is that the body of Christ consists of all elect souls in heaven and on earth. The Church is invisible, inasmuch as that glorious body is not revealed through any organization whatsoever, nor limited to any. Our position is that no one organized society in the world includes the whole of the company of faithful souls, nor does any summation of such organic bodies contain them all.

"2. Closely allied with this fundamental principle is the Congregational theory of the ministry, both in respect of its functions and the method of its appointment. Our theory is not built upon mere negations. We do not repudiate the idea of the Christian priesthood, we only widen and universalize it. The Roman, Anglican, and Greek Churches have done much in the way of negation and limitation of the priesthood. They have practically denied the priesthood of the Christian man, and have restricted to a class of officers the honour and blessedness of drawing near to God."

"Outside of your own business there are one or two subjects on which you are bound to have but one opinion. That roguery and lying are objectionable, and are instantly to be flogged out of the way whenever discovered; that covetousness and love of quarrelling are dangerous dispositions even in children, and deadly dispositions in men and nations; that in the end the God of heaven and earth loves active, modest, and kind people, and hates idle, proud, greedy, and cruel ones;—on these general facts you are bound to have but one, and that a very strong, opinion." Mr. Ruskin in this extract from "Sesame and Lilies" objects to the common mode of expression of their being much to be said on both sides. All will agree with him in morals, though they may believe it is only applicable in that domain.

The *John Bull* says: "It appears to be no secret amongst members of the congregation of St. Alban's, Holborn, that the living of St. James's, Hatcham, has been offered by Mr. Robert Tooth, the patron, at the desire of the Rev. Arthur Tooth, to the Rev. A. H. Stanton, of St. Alban's, Holborn, and that he has accepted the vicarship. It is stated that Mr. Stanton will adopt the full ritual which was in use when Mr. Tooth was the vicar. There appears to be some doubt as to the Bishop of Rochester's consenting to institute the new vicar-elect, and it is reported that a legal action will probably be the result of the nomination."

Cardinal Nina (a despatch from Rome says) continues his policy of re-establishing friendly relations between the Vatican and the foreign Powers, and has recently sent instructions to the Latin Archbishop at Constantinople and to Monsieur Hassoun, recommending them to endeavour to resume the negotiations between the Vatican and the Porte, which were suspended on account of the Russo-Turkish war. The Cardinal has also sent a circular note to the Papal Nuncios at the foreign Courts, stating that the Vatican may possibly be obliged to take measures for preserving the authority of the Pope, in view of the hostile attitude adopted by the Italian Government, observable chiefly in the exercise of the prerogative by the king in the nomination of bishops whom the Pope would never recognise. The Nuncios are instructed to sound the Governments to which they are accredited, and especially to ascertain their views in the event of the Pope taking extreme measures. The Vatican has instructed the Latin Archbishop at Constantinople to request the Porte to put a stop to the massacres of Roman Catholics in the western provinces.

At the recent Conference of the London Baptist Association, met to consider the subject of "the young people," one of the speakers distinguished himself by maintaining that *there was no mental or moral distinction between the sexes!* When Sunday-school teachers give such teaching, can we wonder at the spread of materialistic views?

SUNDAY-SCHOOL LESSONS.

JESUS APPEALS TO THE SCRIPTURES IN PROOF OF HIS DIVINITY.

October 27th, Morning.—John v. 39-47. The Jews did not know the Lord; regarding Him as the son of Joseph, they sought to kill Him when He spake of the Divine Father.

The Scriptures testify of Him; the testimony of Jesus is the spirit of prophecy. In the promise (Gen. iii. 15); in the blessing (Gen. xlix. 10); in the unwilling prophecy (Num. xxiv. 17); and in numerous prophecies in Isaiah and elsewhere the Lord is spoken of. The Jews would not believe Him; they would not come to Him for life, because they loved the ways of death; they had not the love of God in them, because they loved darkness rather than light.

The writings of Moses and the words of the Lord bear the same testimony. The writings of Moses taught the letter of the Law; the words of the Lord were spirit and life. For He is Life itself, the great God of heaven and earth, God manifest in the flesh, Immanuel, God with us. By Him were all things made; He was the Redeemer and Saviour, the Mighty One of Jacob, the God of the whole earth shall He be called.

In Him were fulfilled the predictions of prophecy, and from Him the types and shadows of Judaism derived their life-giving power.

As *we* search the Scriptures we may be made wise unto salvation, or we may close up the avenues within us through which the Divine light might flow.

The Lord was distasteful because He came in the *Father's* name, in the name of Almighty Love. The Jews preferred one who would come in his own name, in the name of self-love. If we fulfil not the letter of the Law, the external duties of religion, how can we rise to the glories of its spirit, the spirit of Divine love?

THE ISRAELITES AND THEIR SHEPHERD DAVID.

October 27th, Afternoon.—1 Samuel xvii. 12-23. The Israelites represent the Church and the spiritual man; the champion of Israel is David (literally *beloved*), the shepherd. David denotes the Lord as to Divine truth, the very opposite of the principle represented by Goliath.

He was a shepherd, a protector of the principles of charity, a faithful shepherd (a type of the Good Shepherd who giveth His life for the sheep). That reception of truth which enables us to keep alive the principle of charity is the principle of life that enables us to combat the principle of faith alone and the boastings of self-derived intelligence. Even in its youthful state, before it has developed into the full stature of a man, truth loved and lived is far more powerful than all the appliances of falsity and evil.

False principles and doctrines may daunt those who rely in themselves, but he whose heart has received the Divine truth sees nought to fear from them; they ask as David did, "Who is this?" (verse 26.) The natural man trusts in his armour (his own, his self-derived defences); the spiritual man trusts in the name of the Lord of Hosts.

Passages about *David*, Ezek. xxxvii. 23-25; Zech. xii. 7-9, xiii. 1; Isaiah lv. 3, 4; Matt. xxii. 42-45; Rev. iii. 7.

Passages about *Shepherds*, Psalm xxiii. 1; Isaiah xl. 11; Ezek. xxxiv.; Luke ii. 8, 20; John x.; Heb. xiii. 20.

DEATH.

On September 28th, 1878, at Wigan, William Mason, jr., fourth son of William and Ann Mason, aged eighteen years and ten months. Much lamented.

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MORNING LIGHT

A NEW-CHURCH WEEKLY JOURNAL.

No. 43.—Vol. I. SATURDAY, OCTOBER 26, 1878. *Price Three Halfpence.*

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No. 43.—Vol. I. SATURDAY, OCTOBER 26, 1878.

JESUS LITTLE CHILDREN BLESSES.*

JESUS little children blesses,
In His arms the lambs caresses,
Saves them out of their distresses,
What have we to fear?
Jesus is the Lord of heaven,
Unto Him all power is given,
Backward all our foes are driven
When the Lord is near.

Giant passions rise—
Foes in friends' disguise—
Urging us to do the thing that's wrong in Jesus' eyes,
Then we pray without cessation,
For our trial's short duration,
"Save us, Lord, from all temptation,
More than we can bear."

Jesus is our great Creator,
Saviour and Regenerator;
Than our Lord there is none greater,
To Him praises sing.
Jesus gives us all our treasure,
Food and clothing, work and pleasure,
All our pastimes and our leisure,
Every useful thing.

Happy, then, we raise
Grateful songs of praise:
Praying that we may be kept from walking in wrong ways.
But in strength by Jesus given,
Do the works that fit for heaven,
So when death's dark veil is riven,
We shall see the King.

S. S. T.

* Composed for use at Sunday-school festivals and children's services. It is intended to be sung to the tune of "The Men of Harlech."

AMID THE CORN.

By the Author of "The Evening and the Morning."

II.—THE WHITSUNTIDE VISIT.

CHAPTER V.

"Trees of righteousness, the planting of the Lord."

IN the afternoon Hettie was desirous of paying a visit to a young woman in the village in whom she had taken a great interest, and who had been confined to her bed through sickness for many years. Her parents were among the honest and industrious poor, who I venture to believe are the beauty-spots in a nation deformed with intellectual and spiritual pride, and begrimed with the vice of intemperance and the lust of wealth. The cottage was a humble one; but it was prettily situated, its exterior being surrounded with the simple sweets of nature. Within, everything was clean and neat. The father and the mother sat by the daughter's bed, and the old gentleman had evidently been reading the Bible, for it lay closed, with his spectacles on the cover, on a table that stood near. They rose as we entered and bade us welcome. While the old folks set chairs for us, Hettie hurried to the bed where the young woman was supported by pillows, and, kissing her affectionately, took the place by her side.

"So you have been reading the good old book," I remarked, pointing to the closed volume.

"Yes, sir, sure," he said; "what could we do without it? It keeps us up, like. I sometimes compare it to the hand of our Heavenly Father touching us while we are groping on in the dark, and helping us on, and letting us know we are not all alone."

"It would not be always safe to trust to a hand in the dark, would it?" I asked. "It might be a treacherous one."

"But we know this ain't, sir? We have tried it too often to doubt its faithfulness and strength. Look at that young thing. There she has been year in and year out, and what has she got to look forward to? Without this book, nothing. It fare to me that without this book she'd be looking every day into a loathsome grave that was to swallow her up for ever, but now she is gazing into one o' the many mansions of her Father's house, and reckoning on the time when she shall go to occupy it."

He spoke in a suppressed voice, that he might not interrupt the conversation between Hettie and his daughter at the bedside in the corner of the room. The old lady, who was a little deaf, sat in her neat white cap with her hand at her ear an anxious listener to her husband's words.

"The tree of life, John," she said, as if she wished to give him the cue to further remarks.

"Ay," he said, "she gets clearer and clearer. She seems to be in a lighter place than we are. She calls it the tree of life now with its twelve manner of fruits; and the leaves she says are for healing. 'Father,' she says when she wants me to read to her, 'let us gather some fruits and leaves from the tree of life.' And she always seems the stronger and better for 'em."

"But you find it difficult to understand, do you not?" I asked.

"I don't know about that, sir," he said; "I know we live and grow on it. It's something like the nice things your young lady brings her sometimes; we don't understand what they are made on, but they are sweet and refreshing and strengthening, and that is all we want to know."

After a few more remarks to the same effect from the old gentleman, Hettie rose to take leave of the young girl, who was a very picture of delicate beauty, the pallor of her cheeks being tinged with the softest touch of rose, arising probably from the excitement of the interview. A tear stole down her face as Hettie kissed her and moved away. Willie was evidently much impressed by the scene in the cottage, and could not conceal his admiration in relation to Hettie.

"That was a striking remark which the old gentleman made about the tree of life," said Willie, after he had given expression to his thoughts respecting the inmates of the cottage, "and it appears more suggestive, at least, than that of the learned Mr. Norton this morning. And that reminds me that you have not developed your idea about the trees of Eden, Mr. Romaine. You led Mr. Norton to express his opinion respecting the kind of fruits that grew upon them, but you did not give your own."

"I thought the truth so obvious," I replied, "that I scarcely considered you would require any further explanation. As the trees, herbs, and flowers planted in the ground constitute the garden, so the principles planted in the mind constitute the state of cultivation developed in the soul."

"Of course. The things planted in the ground, and which make it either a garden, a field, a vineyard, or a wood, correspond with the principles which have

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been received into the mind, and which have taken root there."

"You apprehend the subject perfectly. So far as Eden is concerned, you are to observe that it is said that 'out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.'" *

"Mr. Norton rubbed very hard this morning," said Hettie, "but he seemed to me to throw away the wheat and to give us only the chaff."

"He thought the trees were natural plants, and that the fruit contained a spiritual virtue," I observed, "and therefore all his remarks were comparatively empty and meaningless."

"Yes," said Willie; "you would say he did not consider that the ground here is the same as the good ground into which the Son of Man sows the Divine seed of the parable."

"The ground in this case," I continued, "denoted the Human Will out of which the Lord God brought everything 'pleasant' and everything 'good.'"

"The trees," said Hettie, "were pleasant to the sight and good for food."

"They were pleasant to the intellectual sight. To the discernment of the first people every Divine perception and every outgrowth from God in the human spirit was beautiful, because it was a perfect expression of the order and life of heaven. They were good for food, because the soul was nourished by the Divine perfections sprouting out in humanity, and grew strong by feeding as it were upon them."

"Nothing could possibly be more plain and simple," said Willie, "when once the idea is conceived. It is, however, very strange that the world should apparently have so much difficulty in attaining to that point of vision whence the subject can be discerned in the rational light in which that idea presents it."

"Nothing is more difficult than to get to the centre of a labyrinth while you are ignorant of its structure; when you obtain the clue you are at its heart in an instant."

"Then we understand," said Hettie interrogatively, "that the trees pleasant to the sight and good for food in the garden correspond with the beautiful and the useful affections planted by God in the spirit of man?"

"It is very modest of you to put your instruction in the form of a question," said Willie smiling, "and perhaps, after that lucid exposition, you will inform us what is meant specifically by the tree of life in the midst of the garden."

"The tree of life," I said, speaking to relieve the confusion produced by this sally, "is evidently the symbol of the highest and noblest of all Divine perfections. It was in the midst of Eden. It is in the midst of the Paradise of God (Rev. ii. 7). It is to be in the midst of the holy city New Jerusalem (Rev. xxii. 2). In each case it means the same thing. It is that Virtue which God has planted in the soul and which is the source of life! It is PURE LOVE. Every soul which has pure love as its central force is an Eden with the tree of life in the midst of the garden. The state of the first people was one of primal innocence, and love to God and to the neighbour was their ruling and guiding power, the central life and quickening force of all their thoughts, words, and deeds. That community was thus a garden with the tree of life in the midst, and every tree pleasant to the sight and good for food around it. The state of the future peoples will be one guarded and protected against all hostile influences from without, and still Love to God and Love to the neighbour will be the quickening force playing through their spiritual constitution. That future community will be a walled-in city with the tree of life in the midst of the street of it."

"In fact," said Willie, "I assume that by the tree of life is signified the same as by the Bread of Life."

"Precisely so. They are the symbols of all DIVINE GOOD. To eat of the Tree of Life and of the Bread of Life is to receive and appropriate in the spirit the goodness of heavenly love."

"That is perfectly satisfactory," said Willie after a pause; "but why was a guard put around the tree of life to prevent Adam and Eve from touching it? The story says lest they should eat and live for ever."

"Don't you know, Willie, that it is dangerous to give that which is holy unto the dogs? At any rate, our Lord tells us that it is so. When the race had fallen, it would have been injurious to them to have access to a Virtue which they knew not how to use, and which they would have eternally abused. To live for ever in the possession of what they would have profaned would have been unmitigated torment. Hence to the fallen people guards were placed by Divine mercy around the tree of life; and hence, too, our Lord placed guards around His noblest utterances, that the profane Jews seeing might *not* see, and hearing might *not* understand."

"Very good," said Willie; "the signification of the tree of life is indisputable. The only wonder in my mind is that there should be any persons who can entertain the opinion expressed by Mr. Norton, that it was a natural tree, the fruit of which produced immortality. But what is the tree of knowledge of good and evil?"

"It is, I apprehend, perfectly obvious that Knowledge or Science is something that grows in the mind and not in the earth. It is a principle useful, nay, essential to humanity. It is the knowledge obtained through the medium of the senses. With the tree of life in the *midst*, the tree of knowledge is an important part of the garden. With Love at the heart's core, Science is not only harmless but orderly and beautiful."

"If it was so good and beautiful a thing, I am surprised that the command not to eat of it should have been so definitely and imperatively given."

"Well, that the knowledge obtained by the senses should be present with us is indispensable; but that we should appropriate it inwardly and build ourselves up with it is the deadly thing. For instance, such knowledge ignores God and the soul. The senses speak to us only of nature. To eat of the tree of knowledge is to make scientific facts our spiritual pabulum. At no age in the history of the world was the first sin so thoroughly repeated as it is at this day. The learned world make Science first. They put it, as Eve did (Gen. iii. 3), in the *midst* of the garden. They make it the central principle, to which all others, including Revelation, or the tree of life, are subordinate. They eat of it. They take it as their sole mental nourishment. The result is that they worship their own intellect. They make themselves as gods, knowing good and evil. From Science, for instance, they judge of the Word of God, and of what is good in it and of what is evil, in the pride of their own intellect accepting the one and rejecting the other. In short, Willie, the Tree of Life is all that we derive from God and the Tree of Knowledge all that we derive from Self. If we feast upon the latter we die, for Self is death and God alone is life."

"It is hardly necessary," said Willie, "to pursue the inquiry respecting plants and trees further. Without accepting all that you have just said about Science, I can plainly see that according to your theory plants of all

* Genesis ii. 9.

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sorts must correspond with Affections and Thoughts of various kinds established in the spirit. Thus, I suppose, the 'trees of righteousness' and the trees of the Lord that are 'full of sap' are affections of righteousness, and all kinds of divine implantations."

"In fact, Willie," I remarked, "the correspondence is so perfect that while the trees of Eden denote the Divine Virtues implanted by God in the loving Spirit, the thorns and thistles outside Eden denote the hurtful Vices that spring up in the selfish spirit. They describe the degeneracy of the mind. In Isaiah lv. 13 the opposite state is depicted. 'Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.' That passage describes the work of regeneration, the suppression of the evil and the growth of the good."

"Then," said Hettie, "there is the parable of the trees that desired to choose a king (Judges ix. 8-15). The olive, the vine, and the fig in succession refused to reign, but the bramble was quite anxious to do so, and in case of refusal on the part of the trees longed to send forth fire to consume the cedars of Lebanon."

"In this case," I remarked, "all the fruitful and useful trees denote the fruitful virtues of Christianity planted within, which aim at *use* and not at eminence. The bramble, on the other hand, signifies the corrupting vice which has no other object than self-glorification."

"Jesus also speaks of trees," said Hettie. "He tells of the axe being laid to the root of the trees, and of every tree that bringeth not forth good fruit being cut down and cast into the fire."

"Very suggestive. The trees that bring not forth good fruit are our selfish affections. The axe that cuts them down is the truth of Christianity which is aimed at and laid to the root of selfishness. The fire that consumes them is the fervour of the Divine love operative to free us from the presence of evil."

"It follows as a matter of course that all the particulars associated with the vegetable kingdom are in like manner symbolical," said Willie. "I am now thinking of the leaves and the fruit."

"All the particulars attendant upon a plant, both as to its origin and its end, have alike their correspondence," I replied.

"The tree of life is said to yield its fruit every month," remarked Hettie, "and the leaves of the tree were for the healing of the nations."

"The fruits of the tree of life are the good acts springing from Love planted in the heart. That they are for every month signifies that they are adapted to every state of the human spirit. 'By their fruits,' said the Lord, 'ye shall know them.' The character of every affection is determined by the deeds in which it finds expression. The leaves of the tree of life are the truths which grow out of love. These truths are as balm to heal our spiritual diseases and to mitigate the woes of mankind."

"And then the origin of trees and plants is seed," said Hettie.

"Yes. The grain of mustard-seed produced a great tree. Every affection that grows up in us has its origin in spiritual seed. Heavenly truth secretly inseminated into the mind by the Lord is the source of every vital principle growing in the soul."

"Well," said Willie, "I must confess my astonishment that there is so much to be said on behalf of your system. The Bible certainly appears to fit in with it in a wonderful manner. It has to a remarkable extent the appearance of truth. I am very nearly in the mind of Agrippa: 'Almost thou persuadest me to be a Christian.' But who can narrow his soul to the petty creeds of Christendom? What is a Book to the Immensities of nature?"

"And of what value are the immensities of nature to the sick girl whom we have just visited? Do they tell her that she has a soul in that poor disabled body, and that when the latter decays she herself will be flourishing in immortal youth? Are the immensities of nature what the old gentleman described as a hand reached down to us while we are groping in the dark to guide us on and give us confidence? Do those immensities touch our spirits? Do they speak to us in any language that we can understand? They say something possibly in the schools, but even there the message of the immensities is vague and each scholar interprets it at his own will, while in the cottage it is absolutely unheard. As to our destiny, the stars over us are silent and the earth under us hath no voice."

"Yes, Willie," said Hettie softly; "the immensities of nature are awful and overpowering in their grandeur, but they do not utter the simple truth needed by the child of sorrow. 'In My Father's house are many mansions: if it were not so I would have told you: I go to prepare a place for *you*.' Jesus, the Master of the 'Immensities,' has made Himself so low and simple that He can whisper that soft message into the ear of so insignificant a thing as a sick child."

SEXUALITY OF PLANTS.*

IT appears strange that after the lapse of a hundred years those who are botanists, and at the same time students of Swedenborg, should not be able to see clearly how far the statements of Swedenborg respecting the sexuality of plants agree with the facts of botanical science. Those who are lovers and students of botany know well what wonderful strides botanical science has made during the last century, and how at the present day the secrets of the vegetable kingdom are discovered by those who devote themselves to the study of structural and physiological botany. And if the same are also students of Swedenborg, and delight in the heavenly verities brought to light through his instrumentality, they cannot complain of the paucity of means for understanding *him*. Where, then, is the obscurity that prevents their reconciling the statements of Swedenborg with botanical science, or showing clearly and without difficulty their discrepancy? We have an easy access to all his writings, and the assistance of many eminent authors who have well understood and delighted in many ways to teach the doctrines presented to the world through his writings.

Several able writers have taken part in the discussion at different times on the sexuality of plants, and we should not have attempted to enter the arena had we not noticed that some very important facts have been overlooked by the writers on both sides—undeniable facts that may be easily seen, and if seen will at once set aside some of the dogmatic statements that have been made, and which have brought some unpleasant difficulties into the discussion.

The *facts* taught by what is called the sexual system of botany are very simple, and can easily be understood by the merest tyro. Doubtless these simple facts have

* The writer of the above article is a practical botanist, having been a seed-grower for over thirty years, and having had the entire management of Messrs. Carter's extensive seed-farm at St. Osyth for the last fourteen years.—EDITOR.

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been obscured by theory, whereas they ought to have been left in all their naked simplicity.

To illustrate a few simple facts of botany let us take as an example a blossom of the Common Columbine (*Aquilegia vulgaris*). The organs which constitute the blossom stand in the following order: The outer whorl consists of five *sepals*, which constitute the *calyx;* the next whorl consists of five *petals*, which constitute the *corolla*, which as a rule is the coloured part of the flower; the next whorl consists of *stamens*, thirty or more in number. A stamen consists of two parts, a long stalk called the *filament*, supporting a body on its summit called the *anther*. The inner whorl consists of five *pistils*. A pistil has three parts, the lower part is called the *germen* or *ovary*, and when fully developed becomes the fruit or seed vessel. On the end of the ovary is a small stalk called the *style*, which is terminated by the *stigma*. The stamens are considered the male organs, and the pistils the female. The anthers burst when they are ripe, and shed forth a kind of powder called *pollen*. The pollen consists of a large number of very minute grains, which are generally scattered profusely in all directions. Some of the grains lodging upon the viscid surface of the stigma cleave to it, and appear to be thereby stimulated into a kind of vegetation, as minute tubes called *pollen-tubes* are developed which pierce the stigmatic tissue and pass down through the style till they reach the ovary. Here the pollen-tube comes in contact with the ovule, when there is probably a transudation of the fluid matter of the *fovilla*, by which fertilization is effected. As some would say, the sperm-cell of the male comes in contact with the germ-cell of the female, and the result is the production of a new being. Thus, so far as the organs are concerned, one could easily imagine the one to be the male, and the other the female, and that the sexes are distinct and well defined. There is some kind of marriage union, and it forms a beautiful illustration of the universal marriage law by which all things exist. It is further alleged in confirmation of the sexual theory that if the pistil of one plant be fertilized by the stamen of another plant belonging to a different species or variety, the plants from seeds thus fertilized will partake of the characteristics of both plants. This argument is considered by many as conclusive.

The above are a few simple facts well known to all botanists, and I think they comprehend all that can be said with any show of reason in confirmation of plant sexes.

Our object will be now to inquire if Swedenborg denied those facts, and then examine them to see how far they can be made to prove the sexuality of plants, or rather plant sexes, and also examine some of the gratuitous statements made by those who object to the statements of Swedenborg.

It will be readily conceded by the readers of Swedenborg that he, above all other men, brought to light and expounded the nature of the universal marriage law. He says, "Without some species of marriage it is impossible for anything to exist or be produced" (*A. C.* 718). "Throughout the whole world nothing ever was or can be produced but from a marriage of two, one whereof has relation to good, and the other to truth; or, in the opposite sense, one to evil and the other to what is false" (*B. E.* 49). Again, "That this conjugial sphere fills the universe, and pervades all things from first and last, is evident from this, that besides being with human beings, it is also with all the subjects of the animal kingdom on the earth even down to worms; and, moreover, with all the subjects of the vegetable kingdoms from olives and palm-trees even to the smallest grasses" (*C. L.* 222). Here Swedenborg teaches that the marriage union pervades all things in the universe, which must include the so-called male and female organs in plants; moreover, Swedenborg not only saw this, but, from a higher standpoint than that occupied by any botanist to-day, he saw in the blossoms and fruits of the vegetable kingdom an especial manifestation of the conjugial sphere, a peculiar illustration of the universal marriage law. Let the beauty of the following extracts be an apology for their length: "The man who is re-born, in like manner as a tree, begins from seed, therefore in the Word seed signifies the truth which is from good; also in like manner as a tree, he first produces leaves, next flowers, and finally fruit; for he first produces such things as are of intelligence, which also in the Word are signified by leaves; next such things as are of wisdom, which are signified by flowers; and, finally, such things as are of life, the goods of love and charity in act, which in the Word are signified by fruits" (*A. C.* 5115). "The budding and fructification of a tree represent the re-birth of man; the growing green from the leaves represent the first state, the blossoming the second or the next before regeneration, and the fructification the third, which is the state itself of the regenerate. Hence it is that leaves signify the things of intelligence, or the truths of faith, for these are the first things of the re-birth or regeneration; but the flowers are the things of wisdom or the goods of faith, because these next precede the re-birth or regeneration; and the fruits the things of life, or the works of charity, as these are subsequent and constitute the state itself of the regenerate. If natural men knew anything concerning the re-birth or regeneration of man, or rather if they were willing to know it, they would also, from the similitude, see in those flowers a representative of the state of man before regeneration, viz. that at that time he in like manner blossoms from the good of intelligence and wisdom, that is, is in interior gladness and beauty, because he is then in the endeavour to implant the goods of intelligence and wisdom into the life, that is, to produce fruits" (*A. C.* 5116). Again, "That all things in nature have reference to the human form is also manifest from all things in the vegetable kingdom, in which kingdom all things are clothed with leaves, bearing flowers before they bring forth fruits, whilst fruits are the ultimate ends for the sake of which prior things existed, and to which they all tend, for leaves in that kingdom have reference to the lungs, and are as it were in the place of respiration, for by their means juice is attracted, wherefore a tree spoiled of its leaves bears no fruit; hence also it is that leaves in the Word signify the truths which are of faith, for in like manner by them is conveyed the vital principle whereby good is formed. The blossoming before fruit corresponds to the state of that age with man when the conjugial principle enters the mind and gladdens it, thus when truth is conjoining to good; but fruit corresponds to the good itself, which, so far as it ripens like fruit, so far it puts itself forth into works; hence it is that fruits in the Word signify works of charity, and that the blossoming before fruit is compared to the voice and joy of the bride and bridegroom" (*A. C.* 10,185). "In the re-birth or regeneration all truth tends to conjunction with good, not receiving life before such conjunction, consequently not being fructified" (*A. C.* 5117). In the above passages Swedenborg very plainly alludes to a unique "species of marriage" which takes place in blossoms previous to, and for the purpose of, bringing forth fruit; and not only that, but he invests the subject with a beautiful spiritual halo that sanctifies this department of botanical science by giving it spirit and life. Is it possible, then, that he could be

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ignorant of the nature and functions of the floral reproductive organs? We think not.

The functions of the stamens and pistils were observed by Grew as early as 1676. Grew was followed by a succession of authors till the time of Linnæus, who took up the subject and opened a new era in the history of botany by a classification of plants based on the peculiarities of the so-called sexual organs. No doubt it was very convenient for Linnæus and his followers to call the stamens and pistils of plants male and female organs respectively, and found a system upon their multitudinous peculiarities, and call it the *sexual system;* but it does not enable them to call one plant a male and another a female save in a few exceptional cases, which we shall presently consider. Linnæus first published his views in 1736, thirty-six years before the death of Swedenborg, who was also his countryman. The passage in *T. C. R.* No. 585, which has given offence to some of our friends, shows plainly that he understood the teaching of Linnæus and "many of the learned." It was an "opinion of the learned" that the "vegetations of trees and shrubs corresponded with human prolification." And does not Swedenborg teach the same thing in the passages quoted above from at least a spiritual standpoint? *They* saw those things by natural light only; *he* probably saw them from both a natural and spiritual standpoint, the latter enabling him to escape the fallacies of the senses. *They* chose to call the organs of prolification male and female; *he* chose to do no such hing, as he could see that in reality "there are not two sexes, male and female, but each particular subject is male." Here, then, is the "head and front" of Swedenborg's offence, and here we join issue with our friends who say there are male and female subjects in the vegetable kingdom. But I am not quite sure that I have not misrepresented them here, as they do not—they *cannot* —say that the vegetable kingdom consists of male and female *subjects*, but that plants have male and female *organs!* Now it is as plain as any axiom in Euclid that male and female organs constitute the essentials of male and female subjects, and cause a distinction in every part of the male and female subjects respectively.

Although some species of marriage exists in all created subjects, we are not to suppose that everything is either male or female. Oxygen and hydrogen have a strong affinity for each other, and chemically unite in a tight embrace and become one; but we are not justified in calling one the male and the other the female, in other words, we are not to say they are two sexes. A line then must be drawn somewhere to distinguish between those subjects of the kingdoms of nature that are sexual and those that are not sexual. It appears to us that sex cannot be truly predicated of any object that is not distinctly and unexceptionally either male or female, and that no object can be truly either male or female but in virtue of the possession and full development of the respective organs which constitute it either male or female in general and in every particular. Swedenborg says "the male and female differ as to the features of the face, the tone of the voice, and the form of the body. They differ also in their gestures and manners, in a word, they are not exactly similar in a single respect; but still, in every particular of each there is a tendency to conjunction; yea, the male principle in the male is male in every part of his body, even the most minute, and also in every idea of his thought and every spark of his affection; the same is true of the female principle in the female" (*C. L.* 33). If man is so constituted, why should not *any* or *every* object of which sex can be truly predicated be constituted in a corresponding manner? According to the sexual system of botany, *there is no object of the vegetable kingdom so constituted.* Surely those who advocate the theory of plant sexes ought not to complain because Swedenborg's statement in *T. C. R.* is in harmony with the passage quoted above from *C. L.?* We accept Swedenborg's definition of the distinction in sexes in all its entirety, and believe its existence in some corresponding manner can be traced wherever true sexes exist. Take any object of the vegetable kingdom and ask those who contend for plant sexes to which sex it belongs, and they are bound to say it belongs distinctly to neither one nor the other, but in some sense it belongs to both! Is this how we are to understand the nature of sex? and is this an evidence of the *analogy* that is to be found in sexual botany? It may perhaps be said, "There are some plants that are decidedly and distinctly either male or female; for instance, the whole of the class Dicœcia, where the male organs alone will be found in some plants, and the female in others." But botanical science teaches that "when the flower is complete it consists of four whorls placed alternately within each other. The two internal are the stamens and pistils, which are the essential organs of reproduction; and the two external are the *calyx* and *corolla*, constituting the floral envelopes or protective coverings. A flower becomes *incomplete* by the suppression or non-development, or by the transformation of one or more of its whorls." If, however, plants were really bi-sexual the above would be reversed, that is, dicœcious plants alone would be *complete*, and all others would have to be considered monstrosities. If the vegetable kingdom consisted of *diœcious* plants we might be called upon, with some show of reason, to believe in plant sexes. But even then the want of analogy between seeds, the produce of plants, and the produce of animals both oviparous and viviparous would constitute our practical objection. We readily admit that the external appearance of the reproductive organs in plants gives them such a resemblance to the sexual organs in animals that one may easily be led to believe in plant sexes. But it should be remembered that the organs of nutrition and reproduction in plants are external, but those of animals are internal. If the organs devoted to seminal secretion in animals could be seen to act externally they would be found to resemble in form, as they do now in function, the reproductive organs in plants. Animal seed as well as vegetable seed is formed by the concurrent action of various organs, and when brought to maturity in its proper vessel is preserved for use—animal seed in a fluid state internally, but vegetable seed in a dry state, which is its preservation.

Those who charge Swedenborg with scientific error upon this subject endeavour to prove their theory by showing an analogy which they affirm to exist between the product of plants and animals. We will give their own words: "Swedenborg's assertion that the earth is a common mother is as true of animals as it is of plants. Man derives his body quite as much from the earth as any plant does." Again, "The produce of male and female flowers or plants is seeds corresponding in every particular to the eggs of birds or insects or the spawn of fish." Again, "The plant ovule if not fertilized comes to nothing, if fertilized it becomes the ovum or egg, is in due time discharged from its receptacle, and generally in the earth, but often out of it, so to speak, hatched by heat giving rise to a new being" (S. T.) Again, "After fertilization, as in the animal, both the ovule and the containing capsule, or womb, take on a progressive growth, which ends in the ripening of the perfect seed fit for expulsion from that womb in which it has attained its

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perfection after its kind, and carrying with it, stored up, either in its cotyledons or albumen, the supply of nourishment for its infant life, just as much derived from the mother plant as the yolk and albumen is in the egg of the bird. If there is such a thing as analogy could it be more complete?" (S. T., *Intellectual Repository*, May 1878.) Again, "The oak is as truly in the acorn as the eagle is in the egg; and the earth contributes no more to the early development of the tree than the hen does to the development of the chick in the egg during the process of incubation" (*Intellectual Repository*, November 1877, p. 517). The above we consider a full and fair statement of the position of our opponents, and we think we shall be able to show that many of the above statements are quite gratuitous and opposed to well-known facts both theoretical and practical. Let us hear what science says upon the subject, and first as to seeds. There are two general kinds of seeds, the perispermic and the aperispermic. The latter has all the nutriment contained in its own substance, especially in its cotyledons, and when the coats of the seed are removed the embryo alone is found within. The perispermic embryo has a separate store of nourishment beside it; and when the seed coats are taken off the embryo is found surrounded more or less completely by this nutritive matter or perisperm. As to animals. During the embryonic and fœtal life of mammalia a continual supply is afforded by the mother for the continued growth and development of its young. The mother eats and drinks and breathes for it. The circulation of the blood through its veins depends upon the pulsation of the mother's heart. The breath of life, without which no animal can live, is every moment drawn by its mother till the moment when every vital organ is sufficiently developed to act independently. It is then expelled from the womb to eat and drink for itself, to breathe for itself, and the circulation of the blood through its veins must depend entirely upon the pulsation of its own heart. The anatomy of the egg ready for incubation shows that the chick depends as much upon its mother for its complete development as the young of the mammal does upon its mother. Reviewing the anatomy of the egg at the commencement of incubation, we find beneath the shell a membrane consisting of two layers, which, by their separation at the larger end, form a space filled with air especially rich in oxygen, this air-vesicle being destined to serve for respiration. Within the inner layer of this membrane lies the white, and within the white, enclosed in its proper membrane, the yolk; on the surface of the yolk-bag is a small, round, milk-white spot called the cicatricula or germinal membrane, from which the future being is developed. Evidently the mother hen eats and drinks and breathes as much for her young as the mammal does for hers. The supply afforded by the mammal is for immediate use; that which is afforded by the hen is stored up to be used at its proper time. There is the food both solid and liquid; yea, and the very breath is stored up there also for the respiration of the growing chick. The chick comes from the egg a complete animal; the contents of the shell are completely absorbed, and nothing to spare, showing that everything that was necessary had been provided by the mother hen, and nothing wasted. Now is it true that the produce of flowers, said to be male and female, *correspond in every particular* with the eggs of birds? Let us see. There is the mother hen; she has laid her eggs in a secluded spot, dry and warm, there she sits upon her eggs, pressing her warm bosom to them with maternal solicitude and exemplary patience. Twenty days she sits thus, only leaving them at times when the pains of hunger can be borne no longer. Now she begins to hear the faint piping of her coming brood. We can fancy her heart bounds with joy, and she begins to feel the reward for all her patience. A few more hours and she comes forth followed by her living brood, a marvel to all who think upon it. Now we will take a few seeds, which some would like to call vegetable eggs, and which are said to "correspond in every particular with the eggs of birds," and are also spoken of as capable of being "hatched," and place them, where? Where is the mother? Perhaps our friends will answer, "The mother is dead, and the plant mother does not represent the mother hen, who sits upon her eggs and brings up her young with so much care, but rather the cuckoo, which deposits her eggs and leaves them entirely to the care of another." We reply, The cuckoo's eggs are as perfect as other birds' eggs. She has done what no foster mother could possibly do, she has laid up a store of solid and liquid food sufficient for the complete development of her young within the shell, formed in her own body; yea, the breath of life is there also, without which the egg might as well have been a stone. Now where is the analogy or correspondence which is said to be so complete between the seed and the egg? There are four things that are absolutely essential to the existence and development of both the bird and the plant—solids as a foundation, to which must be added heat, air, and moisture. It is the office of the mother to provide them; they are as essential to the plant as to the animal; the mammal provides them all simultaneously; the hen provides air and moisture in the formation of the egg, heat can be applied afterwards either by the real mother or a foster mother. But how are these three essentials provided for the young plant, certainly *not* by a mother plant, but solely through the medium of the earth *as* a mother, or at any rate through the medium of something that is of the earth, earthy, even though the plants be aërial or parasitic. The earth breathes for the young plant in its embryonic state till she brings it forth into the open air, when its lungs are sufficiently developed to breathe for itself; and it is as necessary for the earth to breathe *as* a mother for the young plants as it is for the mammal mother to breathe for its young in its fœtal state. If seeds are buried too deeply in the earth for a circulation of the air to reach them, they cannot vegetate, although there may be a good supply of heat and moisture, but will retain their vitality to an indefinite period. We planted some seeds last spring during wet weather, and the surface of the soil became almost immediately washed into a paste, so that it was impervious to the air, and although buried no more than half an inch, they could not vegetate. The earth could not breathe, and consequently life was suspended. Some weeks after, from a change of weather and moving the surface-soil, the earth breathed, and the plants came up full of health and vigour. This often happens.

From the foregoing facts we come to the conclusion that there is a complete analogy between the functions of the earth, the hen, and the mammal, as mothers of the plant, the bird, and the beast, and challenge our friends to show us any other mother for the plant.

We cannot see that S. T. is justified in calling the pistil of a plant its womb, as it is the last thing produced, and the organs which immediately precede are called male. But how about the plant itself consisting of root, stem, branches, and leaves? If stamens and pistils are male and female organs it must be one of three, a male plant with female organs, a female plant with male organs, or a neutral plant with both male and female organs. We should like to hear S. T.'s definition of sex. We think the fully-developed pistil ought to be called

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as it is now called by common sense, the "seed-vessel."

Dr. Tafel speaks of seeds as containing only sufficient nutriment to cover the germ with matter, to which S. T. replies, "This is perfectly incorrect. Take as one instance the ordinary cocoa-nut. Few, if any, animal eggs contain as large a supply of nutriment for the germ or spiritual principle as this vegetable egg, if we may so call it." Does S. T. think that the contents of the cocoa-nut are intended solely for the supply of the germ, and that they are sufficient to bring forth the plant by an orderly development? If so, let him prove his theory by placing his cocoa-nut with some real eggs in the incubator. We have never tried it, but we are satisfied the chickens would come forth, living witnesses to the performance of the mother's duties, but that the cocoa-nut, or "vegetable egg," would not be "hatched," but would be losing, and probably by the time the chickens were hatched would have wholly lost, its vitality through having *no mother*. If he should succeed in hatching the nut it would certainly be a prodigy.

That one plant receives an impression from another we readily admit—call it fertilization if you will—and that thousands of new varieties of plants are raised from such cross impression we know to be a fact, but that such cross impressions prove plants to be bisexual we deny. All the floral organs, sepals, petals, stamens, and pistils, even to the ovule contained in the ovary, are modified leaves, in their origin the same, but made to assume varied forms to accomplish the designs of the Creator, each set of organs performing some special use. The concurrent actions of stamens and pistils produce seeds, and seeds only. As a rule seeds are produced by organs contained in the same flower; but as the organs are made to act from the external of one through space upon the external of another, there is a chance for one plant to make an impression upon another of an allied species or variety, and thus assist in producing new and beautiful flowers of varied forms and colour, and also new and useful varieties of fruits and vegetables. We say *assist* in producing because the cultivation of the earth has a great deal to do with it; indeed it would be difficult to tell which has done the most in producing new and useful varieties, cultivating the earth or manipulating the plants. All the organs of reproduction in plants are essentially male, and it need not excite surprise that male organs should act upon male organs, as the same thing is done internally in the male of all animals.

The leaf is the type of all the floral organs, which is proved by the appearance of some peculiar freaks of nature. Sometimes the floral organs are all petaloid; in other cases they are all in the form of leaves. Sometimes, by what is called *progressive* metamorphosis, sepals are changed into petals, petals into stamens, etc.; in other cases the reverse takes place by what is called *retrograde* metamorphosis. Where, then, shall we find the distinction of sexes?

In conclusion, we must refer to the beautiful parable of the Sower. Reading this parable we find ourselves in the presence of One greater than either Swedenborg or Linnæus. He who makes all seeds speaks of them as bearing fruit, not always according to *their* nature alone, but according to the nature of reception, conception, and subsequent nourishment by the ground upon which they are sown. "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear" (Mark iv. 28). "The earth alone, or ground, is their common mother, and consequently acts *as* a female" (*T. C. R.* 585).

We are sorry to see in a recent issue of *Morning Light* a denial of well-known facts in botanical science. Our good friend "S. J.," in his zeal to defend Swedenborg, has overleaped the bounds of propriety by attempting to prove, with insufficient knowledge of the subject, that the impregnation of plant pistils by the stamens is "preposterous," "all fudge," and "a pack o' nonsense." If we admit the testimony of his "practical" and "amateur gardeners," the whole argument based thereon is of a negative character, and can have no weight against the thousands of positive facts daily before the eyes of the practical botanist. Whether true "hybrids," according to the idea of "S. J.," are ever obtained or not, we have many crosses between plants of different specific names, clearly partaking of the nature of both plants crossed, and crosses innumerable between mere varieties. It is one of the principal departments of the business of practical botanists to attend to these crosses, to obtain and retain new and valuable varieties of fruits, flowers, and vegetables. You might as well tell the sailor who spreads his sails to the wind that the wind never blows across the ocean, as to tell the practical botanists that the impregnation of plants is all "a pack o' nonsense." R. GARDINER.

ORDINATION OF THE REV. THOMAS CHILD.

ON Tuesday, October 15, the ordination of the Rev. T. Child took place in conjunction with the forty-eighth anniversary of the Bath Society.

The ordination service was held at four o'clock—the Rev. R. Storry ordaining minister. Mr. Child was supported by Mr. Young and Mr. Pitman. The service of the New Liturgy was followed, and impressively rendered. After the ordination Mr. Storry preached from Jer. iii. 15—"I will give you pastors according to Mine heart, who shall feed you with knowledge and understanding." Mr. Storry having referred to the fact of all human power and privilege being the outcome of the Divine Love, dealt in the second part of his subject with the Scriptural conception of the pastor's duty, pointing out clearly and forcibly that that duty consisted in the work which the Lord here said He would give pastors to the Church for the purpose of performing, viz. feeding with or teaching knowledge and understanding. By feeding with knowledge, the presentation of the spiritual phenomena and facts of life, here and hereafter, was meant; and by feeding with understanding, the expounding of the entirety of spiritual principles which underlay and gave unity to these phenomena. In conclusion, the mutual duties of pastor and people were pointed out. The sermon was well received and appreciated by a good congregation. The service occupied an hour and a half, and was followed throughout with much interest, the choir also adding to that interest by rendering well the anthem, "Behold, how good and joyful!" Previous to the ordination Mr. Storry baptized Mr. and Mrs. Child into the New Church.

At six o'clock a large company sat down to tea in the school-room, and at seven a public meeting was held in the church. The chair was taken by the Rev. T. Child, and addresses were given by Mr. Child, Mr. Storry, and Mr. Pitman, a brief financial statement being made by the Treasurer, Mr. Chivers, a general statement of progress by the Secretary, Mr. Young, and reports of the Sunday-school and library tendered by Mr. Frank Spear. The Chairman, in the course of his address, remarked that he suspected that, from the fact of his seeking ordination, some doubted whether he had ever been ordained before. He had been sometimes asked why he wanted reordination. He wished them to understand that he had been regularly ordained into the Old Church at Castleford in Yorkshire. It was impossible to express publicly his whole reason for seeking reordination, but surely it was open to him to take advantage of any good there was to be had from the New Church ceremony, though he distinctly disclaimed even the occurrence to him in thought of any pecuniary motive. But was there not an influence from the spiritual world into the natural? Might not such spiritual influence pass through the Lord's appointed channels, as, for example, through the laying on of hands? Somewhere here lay his answer to the question asked him, but he would leave them to work it out for themselves from this general principle.

Mr. Storry delivered a long, able, and thoroughly interesting address, in which he carried the meeting with him—a result which was evident not only in the marked attention paid to the speech,

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but more particularly in the frequent bursts of applause with which it was received. We refrain from attempting to reproduce it, as it would be simply impossible to do anything like justice to it here. For the success of the meeting the Society is largely indebted to Mr. Storry, and not less for the pleasure of the other services.

Mr. Pitman announced that he had in preparation 10,000 copies of Parson's "Religion and Philosophy of Swedenborg" for gratuitous distribution amongst the clergymen of the Church of England. A friend had promised him £40, and he would appeal to the Church for as much as cover the cost of printing, which was all the help that he sought from without. It was a neat little four-penny book and could be produced at a cost of 2d. When the first venture succeeded he should be ready to proceed with another 10,000 copies. We cannot help adding that we trust Mr. Pitman will be well and quickly aided in this truly great and good work.

The choir enlivened the evening by several well-executed anthems, and by pieces of music from "Elijah" and Mozart's "12th Mass." Altogether the services were a success; they were well attended and greatly enjoyed by all present.

PUNCTUALITY AT CHURCH.

THE *Manual* of the Birmingham New Church has the following on the subject of punctuality at church. Without questioning for a moment the necessity which may exist of bringing it *specially* before the members of that Society, we are quiet certain that it is a point which requires to be brought before a wider public: "We have been asked to draw attention to the large number of people who come late to church; this, however, is not at all needed, as unhappily they always call attention to themselves. We would however beg to impress upon all our friends the great importance of always being in their places when the service begins. If the pew be not as punctual as the pulpit, there is a disturbance of the quiet, not only of the minister but of every devout breast turned toward him. All are conscious of the interruption; and one of the number who has most need to be calm and collected, must eminently suffer. The effect will be different in proportion to temperament; one will be affected more than another; but to all it must be more or less a disturbance. Nor is it enough to be in time for the chief part of the service and particularly the sermon. We make bold to claim for prayer and praise a place of the greatest importance. The pulpit will concur in the argument that supplication and psalmody, chapter and chant, heighten the value and deepen the emphasis of the sermon. They promote that receptive frame and attitude of mind which the preacher seeks to possess in the pew. The service which he conducts does not consist of unconnected parts; it is a compacted unity. It is a lyric piece, whose music should flow unbroken to the end, and when the last word of the benediction has fallen with its sweet influence on our ears, let us rest for a moment in hallowed silence, that the thoughts and feelings awakened and kindled within us may sink into our hearts, and remain with us. We should neither be slow to come, neither stand gossiping on the steps before entering the church, nor yet be in haste to go."

BURIAL CUSTOMS.

TAKING advantage of the large assembly of clergymen in Sheffield at the Church Congress, "The Funeral and Mourning Reform Association" called a meeting at the Church Institute on the last Congress day to consider the "Burial Customs" of the country.

The Bishop of Sodor and Man presided, and expressed his opinion that nothing could be more disgusting to humanity than the way in which funerals were "performed" now.

Upon the motion of Earl Nelson, seconded by Canon Clarke, Vicar of Battersea, it was resolved, unanimously, "That an association be formed called 'The Church of England Funeral and Mourning Reform Association,' the members of which shall *encourage* the adoption of such observances only as are consistent with a hope of resurrection to eternal life through Jesus Christ our Lord; and discourage feasting and treating on the day of burial, and all useless or extravagant expenditure in the coffin and its furniture on the occasion of the funeral and in the wearing of mourning; the members adopting the broad ground that funerals should be conducted and mourning worn without the unmeaning pomp, vain ostentation, and dismal pageantry of hatbands, scarves, plumes, mourning coaches, heavy crape trimmings, and the like, which involve unprofitable expenditure, inflict severe hardship upon persons of limited means, and neither mitigate grief nor manifest respect for the dead."

ARGYLE SQUARE CHURCH.

CHILDREN'S SERVICE.

FOLLOWING up the successful services in connection with the harvest thanksgiving on Sunday the 6th inst., a special children's service took place on Sunday the 13th inst. at four o'clock in the afternoon, which was attended with equal success.

The Sunday scholars were arranged in the front seats in the centre of the church, occupying about half of the centre seats. The remaining part of the church was soon fairly filled by the members and friends, and the general public, among whom were also a considerable number of children of various ages. The church was, as on the previous Sunday, tastefully decorated with wheat, flowers, etc.; and the service specially prepared and printed for the occasion partook of a harvest-thanksgiving character, although the sermon did not. The service consisted of five hymns, two prayers and the Lord's Prayer, two sermons from the Word, the Creed, and the Commandments. And the satisfactory manner in which the Sunday scholars joined in the Creed and the Commandments and sung the hymns bore evidence of previous training for the occasion.

The Rev. John Presland took for his text the words, "God heard the voice of the lad" (Gen. xxi. 17), and addressed himself particularly to the children. He wanted, he said, to tell them about something which took place four thousand years ago, and he described to them in a very pleasing and attractive manner that portion of the history of Hagar and Ishmael contained in the above chapter. He pointed out that a mode of rescue came to Ishmael just in time, and the reason for it was that "God heard the voice of the lad" as he lay in the wilderness under one of the shrubs. This showed the wonderful omnipresence of God. A gentleman once said to a little girl, "I will give you an orange if you will tell me where God is," and she replied, "And I will give you two if you will tell me where He is not." He directed attention to the 139th Psalm, saying that every boy and girl ought to learn it, for in it was shown how impossible it is to go anywhere from the presence of God.

He next touched on the importance of prayer. They should tell God all their faults, and that would help them to refrain from doing wrong. They should tell God about their blessings of home and health and so on, and go to Him in all times of trouble and distress. And if they asked in a proper spirit, God would hear them as He did Ishmael. The discourse was presented with homely illustrations adapted to the capacity of the children, who listened to it with attention and evident interest.

After the service, tea was provided in the schoolroom. And at the evening service the Rev. J. Presland lectured on the subject "Jesus Only," being the first of a course of nine lectures on the attributes of Jesus.

DALSTON NEW CHURCH SOCIETY.

QUARTERLY MEETING.

THE Quarterly Meeting of this Society was held at Albion Hall on Wednesday, October the 16th. Three new members were elected, and the reports presented were generally of a most satisfactory character: the Treasurer's financial statement was a cheering one, as it showed a good balance in favour of the Society. The arrangements for the forthcoming quarter display considerable activity. Four week-night lectures will be given under the auspices of the Missionary and Tract Society by the Revs. John Presland and Dr. Bayley; and a course of Sunday-evening lectures will be delivered by Mr. Dicks on subjects connected with "The Future Life." The object of the latter is to counteract the vigorous efforts lately put forth by the Christadelphian body at the Luxembourg Hall. It was resolved to advertise the Society's existence in the neighbourhood more freely than has hitherto been done, in the hope that of the many strangers who are certain to be attracted by that means, some at least may find in the teachings of the New Church the truth they have so long, and ofttimes painfully, sought in vain.

DERBY NEW CHURCH.

HARVEST THANKSGIVING SERVICE.

ON Sunday evening, October 13th, a harvest thanksgiving service was held in this church. The interior of the edifice was adorned in a most pleasing and effective manner, especially the platform and reading-desk. The decorations consisted of a variety of plants, flowers, ferns, and evergreens, with a rich supply of fruits. The pulpit lamps were neatly covered with fern leaves, and from the centre were suspended two splendid bunches of ripe grapes. On the communion-table were displayed two bouquets of rare beauty; the rails surrounding the table were gracefully entwined with evergreens

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and ferns, and here and there decked with dahlias, and other flowers. Within the rails were placed small sheaves of wheat, oats, and barley. The marble panelling in front of the pulpit was enriched with grapes and other ripe and delicious fruit. A wreath of flowers and moss, in which were laid pears and apples, crowned the large stone font. Also the bases of the windows of the church were beautified with a plentiful supply of flowers, etc. The effect of the entire arrangement was most exhilarating and wholesome, tending to increase and strengthen a spirit of thankfulness and gratitude to the Giver of all good and beautiful things. Manifestly the work of decoration was performed by earnest and loving hearts. On the occasion the sermon was preached by the Rev. J. Ashby, who took his text from Psalm cvii. 8, 9: "Oh that men would praise the Lord for His goodness," etc. His discourse was listened to with evident satisfaction by a large and appreciative congregation. The anthem, "Praise the Lord, O Jerusalem," was happily rendered by the choir. An offertory was taken at the close of the service which amounted to the sum of £4, 14s. 6d.

TO CORRESPONDENTS.

Job xix. 25-27.—"Query" writes: "Dr. David Thomas in his 'Book of Job: Exegetically and Practically Considered,' gives the following rendering of Job xix. 25-27:—

> 'But I know my Vindicator lives,
> And the last, He will arise over the dust:
> Yea, after my skin, when this (body) is destroyed,
> Even without my flesh shall I see God:
> Yea, I shall see Him for myself,
> Mine eyes shall behold Him, none other (shall do so),
> My reins pine within me.'

This is very different from the Authorized Version, the substitution of 'without' for 'in' in the fourth line completely taking away the ground of argument usually deduced from this passage. Can you inform me whether the version of Dr. Thomas is a correct one?"

In reply to this query we have to say that the Hebrew word *mibbesari*, which Dr. Thomas translates "without my flesh," when translated literally means either "*away from my flesh* shall I see God," or "*from my flesh* shall I see God;" the Hebrew particle *min* before *besari* (my flesh) signifying both "from" and "away from." Swedenborg in *A. C.* 3540 and 3813 translates this passage thus: *Ex carne mea videbo Deum*, viz. "Out of my flesh" (*i.e.* out of my vivified proprium) "shall I see God."

ITEMS OF INTEREST.

The forthcoming number of the *Words for the New Church*, the occasional serial published in Philadelphia by Messrs. Lippincott & Co. for the Academy of the New Church, will contain the first part of a most able and exhaustive paper on "Modern Science and Speculative Philosophy in the Light of the New Church." It is expected that this and the following two numbers in which this will be the leading paper will all be published before the end of the year.

The Academy of the New Church has reopened its Theological School after the long vacation with ten students. The students, we learn, have a gymnasium, the name being taken from the gymnasia in the spiritual world described in the *T. C. R.* 136. It is intended not for the development of the muscles of the body, but for the exercise and development of the mind in matters of wisdom. The students discuss in it, often with great ability, spiritual, historical, and literary questions. On September 27th, for instance, they had a discussion which it was delightful for all who were privileged to be present to hear. It was on "the end of the world," taking the much-discussed paragraph, *A. C.* 931, as a starting-point. It was shown pretty conclusively that Swedenborg does not mean in that paragraph to teach that the globe would perish. This was done by a critical examination of that and the two following numbers. The question hinges to some degree on the explanation of *constare potest*, "it can appear," or "it may appear." The question is to whom? The sentence immediately following, "*They* are deceived who believe," etc., would not make it illogical to apply the *constare potest* also to these mistaken ones and not to Swedenborg. The real difficulty is the word *potest*, for in such a connection we would rather look for "might appear" than for "can or may appear." Were the MS. of the *Arcana* in existence it would be interesting to turn to it and see whether instead of *potest* Swedenborg did not use *posset*, which would quite clear up the difficulty. The discussion was conducted in a most interesting manner, and was one in which all the students took part.

On Sunday, October 13th, the Rev. C. H. Wilkins preached the Sunday-school anniversary sermons in the Manchester New Church. The morning and evening, in the children belonging to the Sunday-school sat together in the gallery during the service, and the morning sermon was on the ever-perennial text, "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven."

"The Glasgow New Church Mutual Improvement Society" held its first meeting of the session on Saturday the 12th, in the hall connected with the church in Cathedral Street. The President, Mr. Andrew Eadie, read a paper on the benefits to be derived from a Free Trade policy as compared with Protection. The meeting was fairly attended.

On Tuesday, October 8th and 15th, Mr. Gunton gave the first and second of a course of three lectures at Wigan. The subjects were "The Bible a Revelation of God to Man, and the Law of its Interpretation shown," and "Heaven the Eternal Dwelling-place of Good; Hell, of the Wicked." Notwithstanding the unfavourable state of the weather on the opening night, the attendance was good at both. A large number of tracts, old magazines, and minutes were circulated, and about a hundred copies of the silent missionaries were sold. These lectures were delivered in the New Jerusalem day-schools, Warrington Lane, Wigan.

In the Concert Hall, Lord Nelson Street, Liverpool, Mr. Gunton began on Thursday, October the 10th, a short course of lectures in defence of revealed religion and Christian doctrine. The attendance was fair and the interest which was excited abundantly shown in the large demand for our missionary literature at the close of the lecture.

The Rev. J. F. Potts, B.A., is at present giving a course of Sunday evening lectures on the Correspondence of the Grand Man, in the New Jerusalem Temple, Cathedral Street, Glasgow. The lecture last Sunday evening was on the Brain in the Grand Man. It was fairly attended, a good number of those present being strangers.

Our correspondent at Mauritius writes on September 12th as follows: "I have little or nothing to report as to the progress of our Society save that at our monthly meetings and weekly lectures we generally see a few new faces, and that some two months ago we had the pleasure of meeting Lieutenant Smith of H.M.S. Fawn, whose father was once a member of Dr. Bayley's congregation. It is so rarely that we see any one from outside who takes an interest in our doctrines that when one does pass our way we are doubly glad to see him."

The Lord Mayor of London in his official robes presided at a "Mission Service" held in the Guildhall on Tuesday, October 15th. The service was intended mainly for the purpose of reaching the business and commercial men of the city, who filled the room to overflowing. A stirring address from the text, "Ye cannot serve God and Mammon," was delivered by the Rev. Mr. Aitken, a popular mission preacher.

The *Bulletin de l'Association de St. François de Sales* mentions among the most recent cures effected by the agency of the late Pope Pius IX. that of a young nun at Paris, who was relieved of a frightful attack of colic by the application to her body of a pair of white silk drawers which had belonged to the late Pope, and happened to be in the possession of the convent; also that of an Augustine nun at Sienna, who was cured of a bad cancer in the face by the application to it of a portrait of Pius IX.; and that of a medical man at Malaga, who was cured of a number of diseases by touching an old stocking of Pius IX., and who took immediately an oath never to apply to his clients any other means of cure but that which had succeeded so well with himself. In Texas, a stillborn child was brought to life by the touch of a cross blessed by Pius IX.; and in the Convent of the Enfant Jésus at Coire, near Lyons, a nun who had a cancer in the tongue and serious internal disease invoked one night, when suffering acute pains, the aid of the late Pope, and, after being comforted by his apparition, was found completely cured next morning. These cures are cited, among others, to make good the claim of immediate beatification set up for Pius IX.

Ministers frequently experience difficulty in procuring long holidays, on the ground that it is not easy to find "supplies." The following extract from an American paper shows how the matter may be arranged by those married ministers who desire complete rest: "Mrs. Jennie H. Caldwell will occupy the pulpit of her husband at Geneva, Illinois (Rock River Conference), while he is in Europe, on a vacation of three months."

The Bishop of St. Albans, in anticipation of his approaching "visitation," has issued a series of articles to his clergy, some of which are quite novel. For instance, he asks if Confession is recommended before Communion, and also if there have been any celebrations with less than three communicants.

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The following information will doubtless interest those of our readers who feel interested in Dramatic Reform. It is, we hope, the beginning of a new state of things. The London correspondent of the *Manchester Guardian* writes: "The Lord Chamberlain, 'after a careful and anxious consideration,' has come to the conclusion that he cannot recommend Mr. Arthur Matthison's play, 'A False Step,' for licence. He admits that the piece, 'in respect of its ultimate purpose, is without doubt profoundly moral,' but 'in its application to English life he fears it will give much offence,' and that 'our public and their critical guides would fasten on the situations, which are extremely strong, and would exclaim that the moral of the piece was only fit to be taught through the Divorce Court.' He adds, 'Of adultery we have had somewhat too much of late in the form of adaptations from the French,' and then goes on to say, 'It is, I assure you, not without reluctance and regret that I find myself obliged in the responsible exercise of a public duty to reject a piece which has so much merit in it as your version of this fine and powerful play.' 'A False Step' was to have been produced at the Court Theatre. Mr. Matthison has some thought of publishing the interdicted play."

One of Bishop Anderson's curates has been found fault with for saying that "the Lord Jesus in the early part of His ministry had many times tried to lead Judas to repentance." The Vicar of Horley has written a letter in defence of the said curate, in the course of which he says: "If the Lord Jesus did not try to lead Judas to repentance, what did He try to do? To drown him in the deeper depths of destruction? God forbid. We are told that the goodness of God the Father leadeth men to repentance, who after their hardness and impenitent heart treasure up to themselves wrath against the day of wrath. We know that God the Son wept over the doomed city, because it rejected His loving call when He would have gathered it beneath His wing. We find that God the Holy Ghost has striven with those who have 'resisted' Him." If it were not for the large number of Gods enumerated by the Vicar of Horley (God the Father—one. God the Son—two. God the Holy Ghost—three. Three what? Three Gods as plainly enumerated as possible!) we should be disposed to thank him for his timely defence of the great doctrine of Almighty love, that love which is manifested by "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth."

SUNDAY-SCHOOL LESSONS FOR NOVEMBER.

Date.	Text for Repetition.	Subject.	Chapter for Reading.	Lesson.
Nov. 3.	Rev. xx. 12. Hosea xiii. 4.	[worldly things. Jesus teacheth not to be anxious about Saul's malicious rage against David.	Matt. vi. 1 Sam. xix.	Matt. vi. 24-34. 1 Sam. xix. 8-17.
,, 10.	Jer. xvii. 9, 10. Rev. xxii. 12, 13.	[hearing. Jesus enforces doing and not merely Jonathan's love for David.	Matt. vii. 1 Sam. xx.	Matt. vii. 15-29. 1 Sam. xx. 11-23.
,, 17.	Matt. xvi. 26, 27. Isaiah xlv. 21, 22.	Jesus defines how mankind are to love. Saul, pursuing David, is frustrated.	Luke vi. 1 Sam. xxiii.	Luke vi. 27-36. 1 Sam. xxiii. 16-29.
,, 24.	Rev. xx. 11, 12. Col. ii. 9, 10.	Jesus asserts His equality with the Father. David's opportunity to slay Saul, proves his innocency.	John v. 1 Sam. xxiv.	John v. 17-29. 1 Sam. xxiv. 9-22.

*** Two plans of lessons are given to suit those Societies which have school both in the morning and afternoon.

JESUS TEACHETH NOT TO BE ANXIOUS ABOUT WORLDLY THINGS.

November 3rd, Morning.—Matthew vi. 24-34. There cannot be two ruling powers of our life: we cannot serve the true God and the god of the world (*mammon* meaning *riches, gain*). The love of God as the one ruling principle is alone compatible with right living. But if these two masters or principles exist, and we cannot serve both, we must make one of them serve *us:* "*Therefore* I say unto you, Be not anxious for your soul . . . nor for your body." This living above the outer, psychic, or soul-life can only result from a right estimate of the relative value of the inner and outer, or in Scripture phrase, pneumatic and psychic (spiritual and natural). The phrase itself, "Be not anxious" (as the words "Take no thought" should be interpreted), implies a proper exercise of thought but condemns the *worry* of thought. Is the outer life to be disesteemed? Not so; we *are* to "take thought" for the means of sustaining both soul and body, but we are not to be *solicitous* about either. It is the attempt to accredit the getting of spiritual and natural good to ourselves that is forbidden, and the placing of the inner life *first* that is enjoined. The fowls of the air are supplied with life and the means of sustaining it; must they not *gather up* the means of living? Every capacity of spiritual and natural life and the means of satisfying these are supplied freely to us by our Father. We have not to *create* them or to order their dispensing. Let us not then think of them as if they were ours or to be had merely by our own power. We must acknowledge whose they are while lawfully using the means of attaining them. The spirit of reliance and trust that we shall get from Him whose they are, what it is *right* for us both spiritually and naturally to have, and the endeavour to cast out worry when it intrudes, will practically be found the best temper in which to meet life in all forms. How humanly dignified is that mind which, while doing its best, would yet meet with trustful contentment every state in which it finds itself! There is no state on earth comparable to the large-hearted trust in the Best of a God-loving man. Such state the Lord would here lead us into—a living, holy, happy, unshakable and serene looking to Him, while using the means both spiritual and natural which He has put within our reach. This kingdom of God is the thing *first* to be sought—*the government of our minds* by Divine truth and goodness, developing unbounded trust and activity. Is there a heaven other than this?

SAUL'S MALICIOUS RAGE AGAINST DAVID.

November 3rd, Afternoon.—1 Samuel xix. 8-17. Here are two of Saul's attempts to kill David. There can be little doubt that Saul was subject to fits of madness. Though of fine physical proportions, his nature, intellectual and moral, was not strong enough to bear the strain of his exalted position: there are those whom eminence bewilders and who cannot "carry their heads." Passion, in fitful bursts, may take the place of an originally weak will. Such a man would, in Scripture, be said to have an evil spirit, and no doubt where the carcass is there the eagles will be gathered. An evil spirit—yes; but he was mad all the same. Contrast with him this other—energy of will, clearness of intellect, capability of sustaining dignity, intense susceptibility to all the facts of his nature and surroundings. Nervous energy is here the source of power and pledge of final dominance—not that he under or over estimates the facts, but he faces them *feeling their greatness.* Here then we have Saul and David—types of two spiritual characters. In Saul we have the natural man in his vacillating, weak-willed allegiance to truth, his incapacity of definite pursuit of it, his alternate fits of "goodiness" and wickedness, his suspicion of others thought to be better than himself, his fits of rage against such (who are what he half suspects he can never be), and his devilish willingness to crush them that he may reign alone and be rid of a hateful monitor and example. Saul's attempts to kill David, then, represent the natural man's antipathy to, and struggles against, the power of spiritual truth. Such men are open occasionally to better influences—Saul loves music and David plays before him. But let the devil enter and all such sentiments will be scattered by the swift javelin-stroke of passionate enmity. Nay, he will pursue them, rout them out of the inmost dwelling of the heart (David's house), but the things that can in such a case be destroyed are only teraphim on pillows of goat's hair—appearances of truth that rest on faith alone, while the spiritual truths—the Davids—escape unhurt through the exertions of a Michal—that merciful love of truth which prevents the wicked from finding the truth which they would only desecrate and destroy.

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No. 44.—Vol. I. SATURDAY, NOVEMBER 2, 1878.

THE CREED OF THE NEW CHURCH.

CHAPTER X.

THE SACRED SCRIPTURE.

"I believe in the Sacred Scripture, as being the Word of God, or the Divine Truth itself; which is the fountain of wisdom to angels and men, and is able to make me wise unto salvation."

THE LAW OF CORRESPONDENCE.

IN our previous papers on the New Church doctrine concerning the Divine Word, we have stated the belief that the Scriptures contain a spiritual or internal sense, and have urged, in justification of this conviction, the claims which they themselves advance to such an inward meaning, and the arguments furnished in its support by the testimony of analogy and reason, and by the almost universal opinion of the Christian Church during its primitive and purer ages.

But, it may be objected, to what purpose is a knowledge of the fact that God's Word contains an inner meaning, if no systematic rule be communicated by which this hidden sense may be deduced from the statements of the letter? Surely, unless a definite law of interpretation be revealed, the way will be opened, by this theory of a spiritual significance in Scripture, for the enunciation of all manner of wild and erroneous speculations! Each student of the sacred records will deem himself free to accept such an explanation as best harmonizes with his peculiar tastes and opinions; and, in a great majority of cases, the crotchets of a conceited, ignorant, self-derived intelligence, and the perverse inclinations of the deceitful and desperately wicked unregenerate heart, will so tinge and warp the Divine message as to render it the ally of mere human folly and corruption. Indeed, it may be urged, has not this danger been already realized? Have not some enthusiasts, impatient of the difficulties and rebellious against the restraints of the letter of the Bible, so neutralized its power by their vain and fantastic allegories, as to have brought discredit on a religious profession, and exposed the Word itself to contempt and ridicule? Against these undeniable facts, however, should be arrayed the equally obvious truth, that even greater mischief, and far more widely productive of disastrous consequences, has resulted from an indiscriminate, irrational adhesion to certain statements of the plain natural sense of Scripture, when sundered from their context, and divorced from the Spirit which can alone give them life. Thus the slaveholders of America used to vindicate that "sum of all villanies," their "peculiar institution," by many striking references both in the Old and New Testaments. The polygamy and other degrading practices of Mormonism have been defended by arguments drawn from the same source. The Papal power of the keys, and the doctrines of purgatory and priestly absolution, are likewise similarly sustained. The cruelties of the Inquisition, the wholesale massacres of Protestants by Papists, or, as in Ireland, of Papists by Protestants, have all been ostensibly warranted by the same appeal. Yet we readily admit the necessity for a systematic rule in the interpretation of the Divine Word, and acknowledge that ignorance of such a rule has rendered the general perception of a spiritual sense in Scripture to which we have already referred,* and the various attempts which have been made for its interpretation, so frequently vague and unsatisfactory. Believing, however, that the Lord in His good Providence is now revealing a knowledge of the true nature of Inspiration, and of the laws according to which His Word is written and by which alone its teachings can be adequately understood, we now invite the thoughtful attention of every earnest and candid reader of these pages to the New Church doctrine on this interesting and important subject.

What, then, is the law according to which the Divine Word is written? What is the purpose of that Word? To bridge the gulf between God and man; conveying, from Him, the Highest, help, counsel, and light even to the very lowest, and to all intermediate degrees of intelligence and virtue. Now how can this be effected? How shall that Divine wisdom which, in itself, is infinite and ineffable; too wonderful for us, and so high that we cannot attain unto it (Ps. cxxxix. 6); like the noonday splendour, "dark from excess of light," and blinding and dazzling the puny faculties which are incompetent for its perception—how shall this transcendent truth, the radiance of the mind of God, be rendered available for the comprehension and use of beings so weak and fallen, so ignorant and foolish, as men and women in their state of unregenerated nature? It will assist us to answer this inquiry, to remember how the noonday blaze is itself accommodated. If we wish to gaze upon the sun, we look upon his face when it is veiled behind some cloud or mist, or we interpose between his glory and our eyes a smoked or darkened glass, which, intercepting the intolerable excess of his rays, allows only such moderate proportion of their splendour to stream through as our vision can accept with ease. The clouds are not of a celestial nature, like the light they so beneficently modify; intrinsically they are gross and earthly, mere watery exhalations drawn from the surface of the ground. Yet how essential they are! without their mitigating influence none could endure the brilliance and purity of the solar beams. It were a cruel kindness which, out of an inconsiderate appreciation of the inestimable blessedness of light, should seek to disperse from the sky the mercifully obscuring clouds which temper the light for our use. In an analogous manner, then, the glorious refulgence of Divine truth shines through an accommodating veil of natural description and narration, not spiritual in its quality, like the truth which it conveys, but derived from the objects and phenomena, the history and experience, of this material universe. In other words, the letter of the Sacred Scripture serves a purpose in relation to the conveyance to mankind of illumination from the Lord's wisdom, precisely similar to that of the clouds in the transmission of physical light. Thus it is twice declared in the Psalms, "Thy truth reacheth unto the clouds" (Ps. lvii. 10; cviii. 4); because the literal sense of the Word is the utmost extension of Divine wisdom, its last and lowest form. Streaming forth from its Infinite Source, it descends, in gracious adaptations to various orders of perceptive capacity, until it becomes finally fixed in the language of our written or printed Bibles. This language constitutes, therefore, the clouds to which God's truth reaches, and by which its dazzling light is graciously qualified and subdued, and fitted for the comprehension even of the gross and sensual intellect, and for the obedience of the stubborn selfish will.*

But, it may be appropriately asked, what definite connection, if any, exists between these clouds of the literal sense of the inspired Word, and the Divine light which it is their function to convey? Admitting that every portion of the sacred page is intended to com-

* See *Morning Light*, P. 392.

* The scriptural signification of the Clouds will be treated more fully in connection with the *Lord's Second Advent*.

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for them may not be even true for us, not that truth changes, for truth is infinite and unchangeable, being altogether Divine; but the forms, the dogmas, the creeds with which truth clothes itself, and by which it expresses itself, do change—they are merely the garments and not the living substance of truth itself; and as garments are changed and modified according to age, climate, and the varying necessities of men, so creeds and systems, forms of government, customs and fashions change with changing time, but truth itself endureth for ever. The safe way, then, in this, as in everything else, is to avoid extremes and to hold to the middle course in which there is safety, to reverence the present without undervaluing the past, and to reverence the past without undervaluing the present. Without, then, over-estimating the present, we still may safely say that it is a wonderful age; but the point to be determined is, in what sense is it wonderful—for good or for evil? is its path leading onward and upward, or onward and downward? is it filled with the elements and conditions likely to lead to disorder and decay, or to a higher and truer civilization, to a nobler state of society than what the world has yet seen? This is an important question for every one to decide, for according to the way in which he decides it will he regulate his conduct. If he thinks that the spirit that pervades the present age is a dangerous spirit, and not likely to be for the good of society, he will, of course, do all he can to repress it and prevent its extension; but if, on the other hand, he thinks that the spirit of the present age is a noble one and full of blessing to mankind, he will look upon it kindly, wisely guide its movements, and do all he can to foster and extend it.

What, then, are the characteristics of the present age? for an age as well as a man must be judged by its character; but as a man's character is a mixed thing, containing in it both good and bad elements so mixed and blended together that it is not easy to separate them, so it is with any age of history; it is never so good but what it has some blots and foul deformities, and it is never so bad but what it has some bright redeeming features. A man's character, however, is to be judged by its leading and predominating features; if these are good we say the man has a good character, and if they are bad that he has a bad character; so in like manner according to the leading features of an age must its character be determined.

In inquiring, then, into the leading features of the present age, the first thing that strikes us is, that it is *an age of free-thought*. Thought itself cannot be restrained, but the free expression of it can be restrained, and history shows us that this has very often been the case. There have always been men whose thoughts and ideas did not altogether conform to those sentiments and opinions which were popular with their time; and these men, though very often they have been the noblest of their time, have speedily brought down on their heads political or ecclesiastical vengeance. They were not permitted to express their thoughts freely, and so the world lost all the good these thoughts would have accomplished. How much richer and further advanced the world would have been to-day if men had been permitted to express their thoughts freely! What are known as the dark ages are a melancholy instance of the terrible stagnation and paralysis that befall all progress when free-thought is restrained. During the middle ages the human mind was locked up as by a frost, and so for ten centuries science and every art for the amelioration and welfare of mankind were rendered impossible; the belief had gone abroad that all truth, whether religious or scientific, was in the keeping of the Church, and no opinion was permitted to be expressed that did not agree with her standards; but no amount of outward compulsion can altogether restrain truth. Truth is great and will prevail in spite of all opposition, and truth is most likely to be attained by the freest expression of opinion. No man, nor no set of men, whether called Church or State, can grasp the whole of truth, whether religious or scientific. If any one thinks he grasps the whole of truth, he must necessarily believe that whoever differs from him can possess no truth at all; but if he believes that he only grasps his own measure of truth, then he will be willing to grant that others may also possess their share. Truth is infinite and many-sided. One man sees one side of it, another man sees another, and we may as well try to grasp the ocean in our span as to grasp the whole of truth. This is the attempt, however, which the Roman Church made, and in which attempt she committed cruelties at which the world now stands aghast. It is different, however, with the present age. Every one may now express his feelings and opinions with comparative freedom, men having awakened to the belief that the free dissemination of opinion is the best security for truth. It is true that in some civilized countries the expression of opinion is as yet only comparatively free. Both in France and Germany, great as they both are, political opinions are not altogether free, and Spain seems relapsing into its old state of bigotry and intolerance; but in England and America, both in the van of civilization, we may say that opinion is wholly free. In either of these countries, whatever opinion a man has conscientiously arrived at he may freely express, so long as he avoids personalities and maintains that decency and politeness of language which common sense teaches us should be maintained in the expression of all our opinions, and it is very seldom that this liberty is abused. He who abuses it is very quickly condemned by the free common sense of the community. Under this invigorating influence of free opinion there is now being developed in England a healthy and wise popular opinion that nine cases out of ten is on the side of justice, morality, and right. Popular opinion is a most powerful thing. Many a man who would willingly defy both Church and State trembles under the verdict of popular opinion, having perhaps a belief in the proverb that "the voice of the people is the voice of God." The voice of the people is the voice of God only when that voice is on the side of justice, truth, and purity; but still this proverb expresses what a power popular opinion is, and if it is such a power, it is necessary that it should be purified, educated, and enlightened. This process is going on in England now, and the newspapers, those organs of public opinion, show how far that education has advanced. The newspapers are now a mighty power in the land, showing the daily workings of our many-sided life; and, by showing that one man is dependent on others, and that every man's own interest is bound up with the good of the community, leads a man out of selfishness, widens his aims and sympathies, and thus exerts a beneficial influence on the minds of all. The newspapers are daily becoming less and less mere party organs, and are more and more helping to teach men to strive after the general good. They do not confine themselves to their own country alone, but espouse the cause of the distressed in all countries. How often has it been the case, when both Church and State have been on the side of oppression and exclusiveness, that popular opinion expressing itself through the newspapers has stood forth as the champion of humanity. How little, for instance, would we have known of the real facts of the Bulgarian massacre but for the newspapers, which not only

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informed us of the facts, but roused a general feeling of indignation in England against those who "had played such pranks before high heaven as might make the angels weep;" and as for the Church, blinded, as she has often been, by bigotry and self-interest, conscious or unconscious, how often has she been rebuked by the common sense and popular feeling of mankind. History tells us that even the Church of England, great and good as she has been and is, has fought against movements that are now regarded as the noblest and greatest of modern times. For instance, she was against the amelioration of the Criminal Code, in favour of the principle of vengeance as against that of reformation; she was in favour of hanging for almost any offence for which a man is now fined at the assizes; she was in favour of the slave-trade, and afterwards of slavery as a domestic institution; she was against the repeal of the Tests and Corporation Acts; she was against Catholic emancipation; she was against Parliamentary reform and municipal reform; she was against the repeal of the Corn Laws and of the Navigation Laws; she was against free-trade generally; she was against public cemeteries and extra-mural interments; and at the present moment she is against permitting dissenters to be buried with the services of their own ministers in the parish burying-ground;—these are proofs how even the best of the Churches may err unless controlled by the broader and truer sentiments of public opinion. We may then look upon this as the greatest and most Divine boon which Providence has granted to our age, the boon of the free expression of opinion, so that a man, conscious that he has within him a message for the good of his fellow-men, may freely speak it out whether they will hear or whether they will forbear.

D. GENTLE.

THE BELIEVER'S CREED.

AS we consider ourselves not only the true Unitarians, but also the true Trinitarians, this Creed of the believer, written by a Unitarian, will be of much interest to us. There is much which we might wish to add, but with the exception of some half-dozen words, there is nothing we would desire to expunge or alter:—

"1. I must serve the Lord my God with all my heart and with all my soul, with all my mind and with all my strength. By these words, I understand, is meant, I must have no object or purpose to be reverenced or loved before God, and that I must consecrate myself to Him. His laws are the laws of my being, and I must live in harmony with those laws. I must serve God in every thought and deed; in labour and in rest, in every imagination, desire, and affection; and must form every plan of life according to His will.

"2. I must live in the habit of communion with God; for He will aid me in every good thought, and help me in every temptation. He knows my heart and has means of entrance into it, to give me thoughts, to quicken my affections, and to inspire me with strength. And all these blessings He will give according as I seek them.

"3. Prayer is not only spoken words or inefficient desires; it is active work; it is effort, life, and character, as well as word and desire; and, in order to have communion with God, or to be capable of praying to Him, and to become conscious of His presence, I must make the effort, live the life, and do the work which He appoints.

"4. I must speak the truth, do justice, and show kindness to all men; to the old, and to the young, and to little children; to the unjust and the unamiable, as well as to the agreeable and the good.

"5. I must pay regard to the feelings of others in my words, manners, and actions, and must not, in being just and speaking truth, unnecessarily wound the feelings of any one. I must honour all men, and respect every one as a child of God.

"6. I must be superior to merely worldly and social ambition; the approbation of God must be a sufficient honour. And in raiment and in style of living, in opinions I entertain, and in respect to party, sect, or Church, I am responsible not to men, but to God.

"7. I must live an unselfish life, in some occupation useful to others and the world. I must be industrious in labour of the hands or the mind. I must, if possible, lay by for others, and must give heartily according to my abilities, without hope of human gratitude or earthly reward. I must remember the poor, the sick, and the afflicted, and do what I can to redeem others from poverty and ignorance, from sin and misery, and must help in bringing people into the kingdom of God.

"8. If I serve God I shall have the peace which passeth understanding, the fullest satisfaction I am able to enjoy; and if I neglect to serve Him I shall meet with evil, and that evil greater than I can understand.

"9. The presence of God is ever with me, as with all. His providence never fails. The condition He puts me in, the outward sufferings He lays upon me, the inward retribution He visits me with are all best for me; I should know them as blessings if I could see them as He sees them. I am surrounded and penetrated with Infinite Love.

"10. In studying the words of the Lord Jesus Christ, and in waiting on God's Holy Spirit as dwelling in the heart, as manifest in nature, and declaring itself in the lives and words of the wise and good, I am to learn the truth which sanctifies and saves; and my mind must be always open to truth.

"11. These things are my belief. They are not doctrinal opinions, but they are an account of God's commandments and revelations. They are not human theories about God and Christ and the Holy Spirit, nor about the Scriptures or human depravity or future punishment. Sects divide on the letter rather than on the spirit. Doctrinal opinions, like other scientific results, have their importance; but it is more important to have faith. Faithfulness, or fulness of faith, is found among all denominations; and to be faithful to God's commandments is the saving faith of the world."

THE SPIRITUAL CREATION OF MAN.

Notes of a Lecture by the late Rev. O. Prescott Hiller.

NO. I.

"In the beginning God created the heaven and the earth," etc. —GEN. chap. i.

THE Word of God is, like Himself, Divine, and must therefore be infinite in its stores of wisdom. It relates to spiritual, and not to mundane, things, except so far as these latter things are representative of spiritual truths.

Some, however, of its contents are purely allegorical, and though apparently descriptive of historical, and even physical, events, have no reference to any such things. Of this character are the opening chapters of Genesis, down to the call of Abraham, when real Biblical history

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first begins. Thus, for example, the account of the creation in the 1st chapter of Genesis is not to be considered with reference to the material universe, for this is in no way connected with man's spiritual life, and cannot therefore be considered a fit subject for Divine inspiration. To what, then, has this detailed account of the six days of creation reference? This has been more or less of an enigma to mankind for many centuries. Some few have indeed had a dim perception that it could not be intended to refer to the outer world at all, but all attempts to satisfactorily explain it have been futile and profitless. In recent years, more especially since the truths of geology have been understood and recognised, numberless good men have been sorely troubled and perplexed. Science and revelation were found to be apparently irreconcilable; the works and the Word of God seemed in direct antagonism; and thus various ingenious theories have from time to time been resorted to, in order, if possible, to escape from the dilemma. The letter of Scripture has been twisted to make it mean what it clearly did not and could not mean. Still the difficulties remained.

For instance, the paradox involved in the creation of light and "the tender herb bearing seed" before the sun, the source of light and heat, was created, has been an insuperable difficulty, besides many other things equally startling, which are involved in the literal account. In fact, men of science, and a great portion of the Christian world, have in the present day given up the inquiry, and have come to regard this part of the Bible as traditional only, or as it has been irreverently called, "a bundle of pamphlets full of human imperfections." This, however, is simply a denial of its Divine origin, and must, therefore, to those who believe in the truth of Divine inspiration, be an explanation worse than unsatisfactory. To them, indeed, it ought to be a source of joy, if it can be shown that, underlying the mysterious *letter* of Scripture, is a spiritual sense, which removes all apparent contradictions and difficulties, and imparts wisdom and life where before all was dark and dead.

The New Church claims to have this power through the knowledge imparted to the world by the Lord in the writings of Swedenborg. In the introduction to his great work, the "Arcana Cœlestia," on this subject, we find the following remarks:—

"That the Word of the Old Testament containeth the mysteries of heaven, and that all and everything therein regardeth the Lord, His heaven, the Church, faith, and whatever relateth to faith, is inconceivable from the *letter;* but that all and singular things, yea, the most singular, not excepting the smallest jot and tittle, signify and involve spiritual and celestial things, is a truth to this day deeply hid from the Christian world, the consequence whereof is that little attention is paid to the Old Testament" (*A. C.* 1).

Dismissing, therefore, from our minds the idea of mundane things, let us endeavour to ascertain what is the spiritual sense as regards this particular chapter; for surely this must be a subject of far greater importance to us, and far more ennobling, than the common idea that the account of the creation refers merely to the origin of matter and organic beings. This will lift our thoughts from nature to heaven itself. Geology and physical science will be left behind to be studied in their own proper and lower sphere; and those difficulties which have puzzled both Christians and philosophers will be cleared away as by a single sweep, and light will flow in to dispel the gloom which has so long prevailed.

The account of the creation, as explained in this work, is descriptive of the new creation, or regeneration of man; and the six days which are enumerated, with all their various particulars, are the progressive states or stages whereby man is gradually purified from his evils and brought into a state of heavenly love and life.

"*In the beginning*" means in the most ancient time, but refers more particularly to the first dawn of the new life in the soul. The "*heavens* and the *earth*" refer to the internal or spiritual and the external or natural parts of man's nature. These exist even prior to regeneration, but are in a state of darkness. There is an entire absence of all spiritual knowledge. "*The earth is without form and void;*" as yet the heavens are without light, and "*darkness is upon the face of the deep.*"

It is this state to which the Prophet Jeremiah so strikingly alludes: "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light" (iv. 23). This can, of course, only have a spiritual signification, identical with what is described in almost the same words in Genesis.

When, however, the first yearning for the life of heaven is described, how beautiful is the image used! "*The Spirit of God moved upon the face of the waters.*" There are no unmeaning symbols in the Divine language. Every word has an exact spiritual correspondence. By *waters* are meant Divine truths, as might be abundantly shown by reference to numberless passages of Scripture. But what truths are here particularly alluded to? The explanation of this point involves an important doctrine not heretofore understood, viz. what Swedenborg calls the doctrine of "Remains." "There are," says he, "implanted in every mind during infancy and early childhood some slight rudiments of truth and goodness. This takes place by means of those celestial influences, with which, unknown either to the child or his parents, the Lord specially surrounds all infants, and these remains are most carefully stored up for future use so soon as the mind will admit of their being unfolded for the purpose of initiating the new work which is now to begin." This doctrine throws much light on that curious and beautiful passage in Matt. xviii. 10, where it is said with reference to children, that "their angels do always behold the face of My Father which is in heaven."

Without these remains, as they are called, regeneration would scarcely be possible. These are the waters that have hitherto been enveloped in darkness, but which are now to be troubled and revivified by the Spirit of God moving upon them. Then it is that the fiat goes forth, "*Let there be light,*" and forthwith there is light! This clearly refers, in the spiritual sense, to the perception which the mind now begins to have as to the character of goodness and truth. Previous to this it was in obscurity, confounding good with evil and truth with falsity, nay, even loving darkness "rather than light," as is said to be the case when our deeds are evil.

"*And God saw the light, that it was good.*" It is so said because the light came from the Lord Himself, who is essential goodness; the darkness, from which it was to be divided, alludes to the perverted natural ideas of man's mind, or *proprium*, which prevented his distinguishing good from evil, as before said. He can now, however, discern with some degree of clearness between them. The first stage of his new life has been attained. "*The evening and the morning are the first day.*"

The evening is said to precede the morning, because the darkness had preceded the light. Man ever advances from the former to the latter. In Scripture language the term morning is used to denote the coming or dawning of a new state, and in a supreme sense the coming of the Lord, who is called in the Divine Word "*the bright*

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and morning Star," and also "*a Morning without clouds.*"

The *second* day or stage of regeneration refers to the more exact division or separation of man's mind.

"Man," says Swedenborg, "before he is regenerated, doth not even know that any internal (spiritual) man existeth; much less does he know the nature and quality thereof. In consequence of his immersion in corporeal and worldly things, he cannot conceive that there is any distinction between the internal and external man, and then he formeth one obscure mass out of two things, which are totally distinct" (*A. C.* 24).

It is therefore commanded that a firmament or expanse should be created in the midst of the waters. The firmament is called *heaven*, having reference to the spiritual degree of man's mind, in which alone heavenly perceptions and thoughts can be received. By means of this man can now know and acknowledge that all his goodness and wisdom comes from God alone. He can distinguish between his own *proprium*, or selfhood, and the heavenly principles which flow into his renewed spiritual nature. This is in itself a most important stage in the regenerate life. The waters which were above the firmament have thus been divided from the waters which were under the firmament. "The evening and the morning are the second day."

The *third* day or stage in the regenerate life is descriptive chiefly of the work of repentance and its immediate effects upon man. His mind has now been reduced to some degree of order, as expressed by the metaphor of "gathering the waters together into one place," in order that the "dry land" may appear. This dry land, or earth, alludes to that part of man's mind which is receptive of Divine instruction. In the Prophet Zechariah occurs the following passage: "Jehovah stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of a man in the midst of him" (xii. 1). This would seem to be a figurative description of the same process alluded to in our text.

The command now goes forth, "*Let the earth bring forth the tender herb, the herb yielding seed*," etc., for man's mind being at length prepared to receive celestial seeds from heaven, and to produce somewhat of goodness and truth, the Lord now causes some tender thing to spring forth, some little attempts to do right, which are described in the text as the "*tender herb.*" After this, deeds of still greater usefulness and value follow, which again bear seed, and are called the "*herb bearing seed*," and at length defined acts of goodness succeed, which bear fruit, and are aptly described as the "*tree bearing fruit, whose seed is in itself, each according to its kind.*"

A corroborative text as to the spiritual meaning of this passage is found in the Gospel of Mark (iv. 26-28), where an exactly similar metaphor is used; for after comparing the kingdom of God to a man who should cast seed into the ground, it is added that "the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear," which precisely corresponds to the three degrees above described.

As yet, however, it is only *inanimate* things which have been brought forth. "Man," says Swedenborg, "when he is regenerating, is at first such that he supposeth the good which he doeth and the truth which he speaketh to be from himself, when nevertheless the real truth is that all goodness and truth are from the Lord alone."

This is the reason why at this stage of the new life man's good actions are compared to inanimate things. They are not really dead, any more than trees or flowers are dead, but their life is of the same low type, because he has not yet received into his heart the great animating principles of *love* and *faith*—love to God and to his fellow-man, and faith in the Lord as the only source of life and goodness.

This is the state which is to succeed on the *fourth* day of man's spiritual life. Hitherto, though indeed animated by the desire to do good, it has chiefly been from selfish motives. His good actions are prompted less from the love of goodness than from the hope of reward and the desire to escape the punishment of his sins. In this state he has thought but little of the Lord, and has attributed his good works mainly to himself. It is now, however, that the *two great lights*, the sun and the moon, are to be set in the expanse of his heavens. These symbolize the principles of celestial love and the faith thence derived, by which he now begins to be influenced. "*Love* is the great luminary which ruleth by day, and *faith* the lesser light which ruleth by night; and whereas these two should make a *one*, therefore in the original language they are spoken of in the singular and not in the plural number" (*A. C.* 30).

To show that this explanation is neither fanciful nor arbitrary it needs but to refer to a multitude of Scripture passages where the spiritual meaning is clearly the same. We will, however, quote but two or three. In the first place, the Lord Himself is frequently spoken of as a *Sun* in reference to His Divine love—"the Sun of Righteousness," etc.

In the Book of Isaiah (lx. 20) it is also written, "Thy *sun* shall no more go down, neither shall thy *moon* withdraw itself, for Jehovah shall be thine everlasting light," which is predicated of the same principles in relation to the Church.

In a similar sense the sun and moon are called upon to praise the Lord (Psalm cxxxvi. 5-9), which would be a meaningless expression without such a spiritual idea. In several other passages both in the Old and New Testament the sun and moon are spoken of as being darkened and turned into blood, etc., by which expressions, allusion is made to the extinction of love and faith in the Church.

From these and other passages it may now be understood why the principles of love and faith should be spoken of as "*great lights*" in man's heaven, and also why their creation should not take place until so late a period. The greater light ruling by day and the lesser by night refers to the changes and fluctuations which occur during the regenerate life.

When spiritually gladdened by the performance of our duty in life, and by the study of heavenly things, it is the sun or greater light which is warming and illuminating our hearts; but when cast down by temptation or external afflictions we lose for awhile the light of the sun, and our saddened path is then illuminated only by the cold clear beams of the moon or lesser light, which rules by night.

We are walking in fact by *faith*, which in these times of depression is alone able to sustain us and prevent our sinking into the dark night of despair. Such times, however, are not evil but good, or at least necessary: they are permitted for our spiritual welfare. Without them we should become self-exalted, and should fall away. We must therefore expect these alternations of state, and welcome them as essential to our spiritual progress, just as in the natural world the changes of season and temperature are necessary for the orderly development of material life.

"*He made the stars also.*"—This is of course most true in a literal sense, as all things were undoubtedly made by Him. But we are not treating now of natural

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things, and must therefore seek for the spiritual signification. By *stars* are meant the different forms and varieties of heavenly knowledge derived from the Divine Word, which sustain and illumine the mind, when not only love but even faith seems, for the time being, eclipsed from our view. It may be remembered, in illustration of this point, how frequently the stars of heaven are alluded to in this way. In one of those prophecies already quoted it is said, "The stars and the constellations shall not give their light;" also in Matthew, that "the stars shall fall from heaven." This, in the mere literal sense, would be both untrue and unmeaning, but spiritually it refers to the utter extinction of all heavenly knowledge, which took place at the time of the destruction of the Jewish Church.

"*And God saw that it was good.*"—All the states that have been described are said to be *good*, because, as previously observed, they emanated from the supreme source of goodness. As yet, however, the work is still incomplete, and, as we shall subsequently see, it is not until the consummation of this new creation of man's spiritual life that it is pronounced to be "*very good.*" F. A.

SWEDENBORG AND MONTANISM.*

THE subject of Montanism is one that has evoked a considerable amount of discussion. It seems, however, generally conceded that it originated in the second century, some writers dating it as far back as 132, and others fixing its commencement in 175.

From the mass of somewhat conflicting evidence adduced upon the subject, it appears that Montanism originated with one Montanus, a native of Myria, on the borders of Phrygia, who shortly after his conversion to Christianity pretended to an extraordinary degree of inspiration, giving out that he was the instrument or mouthpiece of the *Paraclete*, through whom would be revealed truths that the Apostles were not able to bear. Some writers affirm that Montanism included many very heretical ideas. Dr. Pinnock, in his "Analysis of Ecclesiastical History," is of opinion that "the Montanists attempted no alteration in the Christian doctrine, but introduced great changes in external order, and pretended to a superior and most extraordinary degree of spiritual illumination" (p. 162).

This, upon the whole, seems to be the opinion of the author of the learned essay before us. Mr. De Soyres collates and criticises the various testimonies of ancient writers upon the subject of Montanism, giving a history of the system, and then proceeding to carefully consider its tenets and its influence upon the Church. His judgment is that Montanism cannot properly be regarded as a heresy, since there was nothing in it opposed to the Creed of the Church, or that taught ill life. He summarizes the character of Montanism as a claim to having received revelations from the Holy Spirit, and that the spiritual Church comprised those alone who accepted the higher teaching of the Paraclete by the mouth of His prophets, and that each one of those belonged to the order of spiritual priesthood.

The essay is interesting to us on account of the fact that it contains several references to Swedenborg. In the introduction he asserts that the student of ecclesiastical history will find that the principle of Montanism was but the first of a vast series of similar manifestations, which, fraught with good or evil, have been permitted by Providence to break forth in the Christian Church, and amongst the "manifestations" thus enumerated he classes Swedenborg. "Swedenborg with his vast theosophic system simply gives form and definition to the revelations of the Phrygian prophets sixteen centuries before" (p. 3). Again he says that "Montanism is not to be regarded as a sect growing from within, though virtually without the Church, but as the exaggerated statement of fundamental and original principles, which in a period of transition would excite as much antagonism as the most violent novelty. To use an "illustration, it would be quite inaccurate to compare it to such a phenomenon as Swedenborgianism, the founder of which system made no appeal to antiquity, and though not forming a sect, prepared his followers to dispense with all ecclesiastical forms" (p. 110). Again, "The eighteenth century once more affords a mirror of almost the same phenomena. While Zinderdoff and the Brethren of Herrnhut developed the simple primitive views and life of the first century, Eva von Buttlar and her friends revived the excesses of the Anabaptists; and, on the opposite side, Swedenborg, after exhausting the world of science as here known, proceeded to evolve an enormous scheme of theosophy upon the foundations of Origen, Richard of St. Victor, and Boehme. How far Swedenborg really unites in himself all, or any of the notes of Montanism, we shall attempt briefly to examine in an appendix" (p. 127). This appendix is devoted to an examination of the statement made by Schwegler, that "Swedenborgianism is a renovation of the Montanistic system." He says, "Swedenborg claimed to have received direct revelations. He relates that from his earliest childhood he had seen flames, heard admonitions, and had remarkable dreams. But the year 1745 (when he had attained the age of fifty-seven) was the beginning of his seership. From that time he noted all visions in his Dream Book, and regarded them as the materials for the most careful investigation. His theory of seership is that every man possesses while in the body spiritual senses, which may be, and in many cases have been, opened: contrary to the usual notion, that angels and spirits render themselves visible by a temporary assumption of a material form, dissipated as soon as the purpose of the vision is accomplished. (He naturally referred to Numbers xxiv. 3, 4, and 2 Kings vi. 16, 17, in confirmation of this opinion.) Swedenborg claimed to have enjoyed the privilege of seership for twenty-seven years; and that he was thus enabled to live consciously in both the natural and spiritual worlds, to converse with the inhabitants, and to have cognizance of the affairs of both. He erects a distinction between prophets and seers. Some seers were prophets, but all the prophets were not seers. Indeed, it by no means follows that 'seers' must necessarily be good men or women. Seership is the normal condition of all, and, according to Swedenborg, will become the actual condition in the future. It does not involve a sixth sense, but the twofold condition of each of the five senses, with the addition only of an internal consciousness of the truth" (pp. 153, 154).

Mr. De Soyres next proceeds to give a summary of the object for which Swedenborg asserts that the revelations were given through him, in a series of eight articles, which, generally speaking, are calculated to give a correct idea of the said "objects." "The second question is as to the object for which these revelations were afforded. Swedenborg answers it thus: 1. 'To learn the true doctrines of the Christian religion by entering intellectually into the things of faith, that thus I might teach them authoritatively to mankind.' 2.

* Montanism and the Primitive Church: A Study in the Ecclesiastical History of the Second Century. The Hulsean Prize Essay, 1877. By John De Soyres, of Gonville and Caius College, Cambridge. London: George Bell & Co.

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'To learn the true and internal signification of the Word of God, and show that therein consists the genuine inspiration of the Scriptures,'" etc. etc. (p. 154). Mr. De Soyres calls these the "articles of belief:" this is a mistake. Neither is it quite correct to place anything between " " after the words "Swedenborg answers it thus," unless the sentence or words between the " " are a direct quotation. (We say this to prevent any misunderstanding arising from the phraseology of these "articles," some of which we do not recognise as the exact language of Swedenborg.)

The essayist thus speaks of the points of contact between Swedenborg's belief and Montanism: "In these articles of belief we trace several notes of similarity to Montanism, and also some striking differences. In both the non-finality of the Gospel dispensation appears, and in both the possibility of the direct intercourse with the Divine Spirit; but the mode of revelation is widely different. The Montanist prophet falls into a trance or ecstasy, and there receives the higher instruction, which he sometimes communicates in a fragmentary, oracular form. The Swedenborgian is armed with the two theories, viz. of the three senses of Scripture, literal, spiritual, and Divine, and of correspondences, and with these he operates upon the Bible in the coolest and most matter-of-fact mental condition. There is a remarkable similarity between the ideas of Swedenborg and those of Tertullian on the subject of marriage. It is true that the special polemical discussions of the latter are wanting in the former, but there is the same lofty ideal of the spiritual as well as carnal union of the Christian man and wife. Finally, it was neither intended by Montanus, nor by Swedenborg, to found a sect or separate Church. In the Church of the future Swedenborg declared that there would be slight doctrinal differences, but a far broader charity; at present his doctrines are fitted to be the esoteric creed within the worship of any religious community. But the great gulf is in the region of pure dogma. The Swedenborgian conception of the Trinity can only be described as Sabellian, and Tertullian would certainly not have welcomed into the ranks of the Pneumatici one who asserted "that Jehovah Himself, and not a Son born from eternity, became incarnate in the world; that the Divine Trinity is a Trinity of Essentials in the one Person of the Lord Jesus Christ; that He, as to the Divinity, is the Father, as to the Humanity is the Son, and as to the Divine proceeding, operative energy, or overflowing Spirit, is the Holy Ghost; that during His sojourn in the world He made His Humanity Divine from the Divinity which was in Him, and which thus became one with the Father," etc. This doctrine was developed by Swedenborg in his treatise published in 1763 (*Doctrine of the New Jerusalem respecting the Lord*), and sufficiently prevents any complete approximation with the original Montanists, although possibly there may be analogies with the Æschinist sect. The obvious reaction against the vulgar rationalism of the eighteenth century (as also in Lavater and St. Martin) must not be disregarded (pp. 155, 156).

Upon the whole, we are pleased to see these allusions to Swedenborg in such an unexpected quarter. They are at least respectful, and evince a desire to treat Swedenborg in a fair and candid spirit.

If to lay claim to having received a special message from heaven is to be a Montanist, then certainly Swedenborg was a Montanist. But he was a Montanist of a very different order to Montanus. Swedenborg paid very little regard to the mere questions of external order, which were the chief considerations of the Phrygian agitation. Swedenborg never sought a temporary notoriety by pushing himself into prominence, as did Montanus. Swedenborg sank the messenger for the sake of the message, Montanus used the message to exalt the messenger. As Mr. De Soyres shows (in what he calls the "articles of belief") the object of Swedenborg's revelation was to present to the world a means of attaining to "an age of clearer light, more fervent love, more intelligent faith, and more devout charity."

The question whether the writings of Swedenborg are calculated to promote such an object is a question that each reader must answer for himself after a careful perusal of those writings. Of one thing we are quite sure, that in the whole of his "vast system of theosophy" there is not a single sentence that can be fairly considered to lend support to the desire for spiritual supremacy, which was the base of Montanism, and which is the curse of *Ultra*montanism.

The writings of Swedenborg deserve careful consideration, since, not in frenzy, but in a cool and logical manner, he claims to be the bearer of a Divine revelation, *not in any sense to supersede the Bible and the faith once delivered to the saints*, but to interpret the Bible and to further develop the principles of the Apostolic Church. Swedenborg may be classed as a specimen of Montanism —we do not object to the name if its meaning be rightly understood—but he is the best expounder of *Christianity* we ever read. If "Swedenborg simply gives form and definition to the revelation of the Phrygian prophets," he does so in a form that the Phrygian prophets never shadowed; his system is utterly at variance with theirs. The only point of contact is that they put forward a *claim* which they could not justify by the utility of their revelations; while Swedenborg puts forward a claim for different objects, supported by different manifestations, and capable of being justified by different results. In short, Swedenborg presents the world with a vast SYSTEM, while Montanus only gave expression to fragmentary and disjointed utterances, and it is as a SYSTEM that Swedenborgianism must be tested and valued.

Mr. De Soyres says that "Swedenborg, after exhausting the world of science as then known, proceeded to evolve an enormous scheme of theosophy upon the foundations of Origen, Richard of St. Victor, and Boehma," and in a "note" in the chapter in the Appendix he explains: "There can be no doubt but that Swedenborg, probably through ignorance, ascribed to his own revelation a theory of inspiration which very many earlier writers had already adopted. Möhler, who devoted a considerable portion of the *symbolik* to an examination of his tenets, has a very good passage on this subject" (p. 154). The passage from Möhler is one that attempts to identify the *doctrine of correspondence* with the *Sod*, *Demseh*, and *Phasenth* of the Cabbala, and with the *Soma*, etc., of Philo, and which asks, "What shall we say to the astounding assertion, that in the first centuries of the Church the allegorical-mystical exegesis was unknown." "Mr. Clissold," adds the essayist, "the learned and able champion of the New Church, wisely thinks that it is not desirable to divert the attention from the main subject by entering into the questions here raised by Möhler, and which, after all, are very superficial." Mr. De Soyres probably imagines that Mr. Clissold felt discretion to be the better part of valour, and that the New Church has no answer to the plea that *correspondence* is simply (or chiefly) a revival of the views of Origen and others. We might just as well argue that because Mr De Soyres says, "It does not concern us to inquire into the substance of these revelations, except," etc. (p. 154), that *therefore* Mr. De Soyres feels their position impregnable. This would be a strained inference: it is better to

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stick to the point at issue; and Mr. Clissold and all members of the New Church have been taught to regard the question of the *truth* of a system as much more important than the question of its *novelty*.

The members of the New Church have never pretended that the idea of there being an inner meaning in the Scriptures was unknown to the early Fathers. Mr. Clissold himself, in his "Voice from the New Church Porch," quotes the testimony of St. Augustine, and alludes to that of other Fathers (p. 26); and, indeed, it is a common practice for New Church writers and preachers to appeal to the views of the Fathers and the Apostles. The recent article on "The Creed of the New Church," by the Rev. John Presland (*Morning Light*, No. 40), is a case in point. And yet the system adopted by Swedenborg differs widely from the interpretations of Origen and the early Fathers. Swedenborg's doctrine of correspondence is a SYSTEM with a definite principle of interpretation, whereas the other authorities alluded to were admittedly open to the charge of dealing in fanciful and arbitrary modes of interpretation. Swedenborg seeks to interpret the Scriptures by means of a definite and fixed law founded on the nature and uses of things; and there is such a wide difference between this law and the method adopted to a very large extent during the first eight centuries of the Christian era, that he cannot justly be convicted of plagiarism. It is a feature of New Church belief that though the Apostles and Fathers were generally aware of the existence of an inner sense, they were not in possession of the key by which it could be unlocked and made manifest.

Again, the statement that Swedenborg from the year 1745 noted all visions in his Dream Book, and regarded them as the materials for the most careful investigation, is liable to be construed into meaning that the "revelations" of Swedenborg upon the matters alluded to in the "articles of belief" were visions recorded in this Dream Book. Swedenborg did keep a diary in which many of his dreams were recorded, but this is quite distinct from the theologic writings in which he conveyed to the world his "vast system of theosophy." Hence Swedenborg in speaking of his visions says, "These are not visions, properly so called, but scenes beheld in the most perfect state of bodily wakefulness" (Arcana Cœlestia, 1885), a statement entirely in harmony with his doctrine of seership as described by Mr. De Soyres.

We demur from the idea that Swedenborg never intended to found a separate Church, though we know that several readers of Swedenborg are inclined to agree with Mr. De Soyres. A separate organized external Church we hold to be a necessity to enable us to worship the Lord in agreement with the truths of the New Church doctrines, and Swedenborg was far too clearsighted not to see this. In a note on this point Mr. De Soyres says, "The Swedenborgianism of the present day has degenerated into mere sectarianism, nor are there any signs in England or Germany of future vitality. The only two men of note since Swedenborg's time were Dr. Tafel of Tubingen, who wrote an able reply to Möhler, and Mr. Clowes of Manchester, a clergyman of the Church of England." It is probably useful that occasionally we should be favoured with the opportunity of being permitted "to see ourselves as others see us;" and we are quite consoled for this somewhat unflattering description of the *men* of the New Church by the knowledge that the *principles* are permeating the religious world. There may not seem to be any signs of vitality in what is termed Swedenborgianism, in the opinion of our essayist, but we *know* that the old prejudice against Swedenborg is wearing away, that his works are being extensively read by the leaders of every school of religious thought, and that they are gradually becoming better understood, and as a consequence more thoroughly appreciated. We are sorry that Mr. De Soyres should state that "Swedenborgianism has degenerated into mere sectarianism." There is no "sectarianism" in Swedenborg; there can be none in the system which he founded. The New Church is not a sect, but a dispensation; and it neither tries to win converts by the plea of "authority," nor to frighten doubters by Athanasian anathemas, nor to stigmatize unbelievers as heretics. The New Church is, in the fullest sense, Catholic in principle and in practice, inculcating a far broader charity than that of the ancient Montanus, or the Modern Anglican Church.

"The Swedenborgian conception of the Trinity" is said to be "Sabellian." This has very frequently been said before, but its reiteration does not make it true. The Sabellian doctrine differed from the doctrine of Swedenborg in one most vital point—the Glorification of the Humanity. Swedenborg's doctrine is very different from that which Sabellius illustrated by the same saying, that "God, like the sun, issued forth a beam (His Son), which returned to Himself (at His Ascension) as the beam to the sun; after which, and in the stead of His Son, He communicated Himself to individual souls through separate and distinct beams of the same Divine life by means of the Holy Ghost."

Mr. De Soyres also affirms that the "Brothers of the Free Spirit" promulgated "an anticipation of the Swedenborgian theory that the Resurrection is not future, but past, having taken place in Christ's person" (p. 122). We fail to recognise this doctrine as being the New Church doctrine of the Resurrection.

We should require a new definition of Gnosticism e... we could accept the opinion that among the moder... Gnostics, "perhaps, strictly, Swedenborg" should be classed (p. 142).

Yet, after all, we are not so much concerned about some of these things—Montanism, Sabellianism, Gnosticism, etc., as some people may imagine. The foremost question with us is, Does Swedenborg rightly interpret to us the Divine Word? This is the "main question" which we wish to be put. D.

OPENING OF THE NEW CHURCH, KEARSLEY.

THE dedication and opening service of this place of worship took place on Wednesday afternoon, the 4th inst. The church will seat 800 persons, of whom 300 are to be accommodated in the gallery. The building is faced throughout with Kerridge parpoints, the whole of the dressings being of Alderley stone. The nave arches, supported by iron columns, are of buff and brown bricks; the walls are plastered, and the roof is open, and lighted by four clerestory windows. All the glazing is in lead lights with tinted quarries, and was supplied by Mr. J. Jones, of Manchester. The chancel, divided from the nave by a lofty arch, is octagonal, and lighted by three single-light windows with traceried heads. The ceiling is of pitch pine boards, and the floor is laid with mosaic by Mr. Oppenheimer, of Manchester, after a design of the architects. The whole of the internal woodwork is of pitch pine, with baywood introduced in the seat-ends. The pulpit, of pitch pine, oak, and baywood, stands on a shaft of polished red granite, with cap and base of Bath stone. The font is of Bath stone on a shaft of red Runcorn stone. The gas-fittings were supplied by Messrs. Freeman & Collier, and the other ornamental ironwork by Mr. T. Ashworth, all of Manchester. The heating is by Messrs. Perkins, of London. Over the vestry is a room suitable for a class or committee meeting. The total cost (including the spire, not yet completed) will be about £6800, or a little over £9 per sitting. The general superintendent of the work was Mr. G. Napier, of Manchester, and the whole has been carried out from the designs and under the superintendence of the architects—Messrs. Colley and Beaumont, of Manchester.

The opening ceremony commenced with an organ voluntary,

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"Andante with variations," by Mozart, which was followed by the hymn "Rise, every heart and every tongue," and prayer by the Rev. P. Ramage, the minister of the Society. A chant was followed by an address pointing out the general uses and purposes for which the church had been erected, by the Rev. Dr. Bayley, and the dedication prayer by the Rev. J. Boys. The "Te Deum" having been sung, the Rev. R. Storry read the lesson, which was taken from 1 Kings viii. 22-61. An anthem and hymn, "To Jesus, God above," having been sung, the Rev. P. Ramage preached the sermon, taking his text from Hag. i. 7, 8.

The large congregation listened with rapt attention to the impressive discourse, and to the solemn manner in which the rev. gentleman dedicated the house to sacred uses.

At the close of his sermon he said the religious community meeting in that place had for the last four years contributed, for building purposes, £2100 a year, making £8400. That, of course, included the school and the church, and now they were desirous, if it were possible, to raise a large sum during the opening services. Of course the cry everywhere was that times were bad. The Lord had blessed them in times past, and good times were nigh at hand, and they would keep getting better and better. Let him, therefore, ask them to do what they could to help those who had so liberally and generously helped themselves. The collection was then made, and a hymn sung, after which Mr. Ramage announced that the collection had realized the handsome sum of £100, 7s.

PUBLIC MEETING.

A tea-meeting followed in the schoolroom, to which about 400 sat down, after which a public meeting was held in the same room. The Rev. P. Ramage occupied the chair, and he was supported by the Rev. Dr. Bayley, of London; Rev. R. Storry, of Heywood; Rev. J. Boys, of Radcliffe; Rev. T. Mackereth, of Bolton; Rev. S. Forrest (Wesleyan minister); and the Rev. G. S. Ordish, (Congregational minister). There was a very large attendance.

After singing and prayer the rev. Chairman said that since they began building many of their members had entered the immortal life. Among those who had recently passed away he might mention the familiar names of Mr. Samuel and Mr. Isaac Gee, and just as they were preparing for opening Mr. Joseph Grimshaw had also entered into his rest. But they really entered the land of the living, and would no doubt influence for good those they left behind. They should best honour the memory of those good men by carrying on with earnestness the work in which they were so deeply interested. His first pleasing duty was to give a cordial welcome to all the friends who had favoured them with their presence that day. In the name of the members of the church it was his duty to thank the Building Committee for their earnest and persevering labours, which had that day been crowned with ample success. The building which they had just opened was the expression of their faith in the necessity of a truly religious life. At the present time, when the fundamental truths of Christianity were being attacked with great vigour, religious bodies were more than ever called upon to give a reason for their existence. In the present transition state of the Christian faith many earnest souls were being swept from their anchorage, and were looking anxiously for more light on the great truths of life. It was not his intention to occupy much of their time; but it might be useful just to say that the New Church believed firmly in the plenary inspiration of Holy Scripture, in the supreme Divinity of the Lord Jesus Christ, and in the necessity of a life in harmony with the Divine Will. They were aggressive only on the empire of Satan; and desired to unite with all good and true men in enlarging the realm of goodness, promoting the glory of God—peace on earth, and goodwill among men.

The Rev. T. Mackereth congratulated them on having erected such a structure, and the Bolton friends heartily wished they might soon be out of debt.

The Rev. R. Storry congratulated his friends on the success of the work in which they had been engaged. He had long felt, as a minister of the New Church in Lancashire, that they were able to do a great deal more in this part of the country than they had yet done, and he hoped the effort that was being made at Kearsley would stimulate others to increased zeal and earnestness and activity in building up and strengthening the Society with which they might be connected, and providing and extending the knowledge of the truth to other parts of the country, where the New Church was either not known at all or was but little known. He was quite aware that when they spoke about extending the knowledge of New Church doctrines, and building up the New Church in other places, they were open to the charge of proselytism. He took it a person was seeking to proselytize when he was acting from his own self-love, from his desire to swell his party irrespective of the moral and spiritual condition of the people he was endeavouring to influence. He concluded by urging those present to become thoroughly acquainted with the teachings of that Church.

The Rev. S. Forrest (Wesleyan minister) expressed the great pleasure he had in being present that day. He had enjoyed the impressive opening service. He had come there that evening to show his respect and esteem for their beloved pastor, Mr. Ramage, and to wish him every success in his new and beautiful church.

Mr. Francis Smith then briefly addressed the meeting.

The Rev. Dr. Bayley said his recollections of the early circumstances of that Society and neighbourhood were of very considerable extent and interest. He remembered once visiting that neighbourhood when the little company of friends met at Cinder Hill in a little room in a cottage. If he recollected aright it had been a place for Nonconformists to meet in since the days of Charles II. There were then about a dozen friends. After that he preached a charity sermon, and they made a collection and got £6, and that astonished them. After that they determined to build a place, and in 1837 he, Mr. Howarth, and Mr. Smithson were called upon to take part in the service. They had admirable success, and that had continued. There were some thought that as their views were spreading it was their duty to put them down, and lectures were given. He was requested to come and reply, and a very warm series of addresses and discussions went on, the result being of a very cheering and promising character. Many of the surrounding population were by no means pleased at the New Church people being molested in any way in their efforts. There was one gentleman, famous at that time in the neighbourhood, who was particularly annoyed at the attacks made by a neighbouring curate on that Church, and he and many others signified their great sympathy with the New Church people. The result was a most encouraging state of progress, and in a very short time Mr. Woodman was invited to come there. He did, and the rest of the history of the Society they of course knew as well as he did. He concluded by dwelling upon some of the leading points of their religious belief.

Mr. James Fletcher, in the course of a few remarks, said they were only just beginning their work; having got a large building they must now make efforts to fill it with earnest worshippers. He trusted they would all cordially work together for this end.

Rev. G. S. Ordish (Congregational minister), in a short speech, congratulated the friends on the opening of this new building. It was well known that their esteemed pastor and himself were warm friends. They had in Mr. Ramage a warm-hearted and earnest worker; and if they would sustain and aid him in his work, he had no doubt but that they would be abundantly successful.

Mr. Samuel Lindley, of Manchester, in a humorous speech, challenged the congregation to raise the entire sum required for clearing off the debt by promising to give a certain portion of it.

The proceedings were interspersed by the singing of hymns and anthems, the latter by the choir.

On Sunday, the 8th inst., there were three services—the Rev. Dr. Bayley morning and evening, and the Rev. R. Storry in the afternoon, when the collections amounted to £100, 11s. It is anticipated that at the close of the opening services the debt will not amount to more than £700.

ITEMS OF INTEREST.

The services at Sparkbrook have been conducted with attendance and interest certainly, if slowly, improving. The Bible class has made notable progress, and the need for increased study and discussion of the writings of the Church has been so sensibly felt by the members that it was considered desirable to arrange for a week evening meeting. This was accomplished by the Committee, and on Tuesday, November 19th, the first meeting was held at the house of Mr. Garlick, Bolton Road, and was in every way encouraging. It will be continued weekly. The Sunday-school is also advancing, and the Committee was of opinion that in order to provide the teachers with books and appliances, which as yet had been very inadequate, a collection should be made on its behalf. This was fixed for Sunday, November 24th. A selection of hymns and anthems was prepared under the conductorship of Mr. Wolverson, whose constant presence and earnest efforts deserve all praise. A number of members of the senior classes in the Wretham Road Sunday-school were present, and assisted the choir, in spite of the serious inclemency of the weather. The sermon in the morning was by Mr. J. W. Tonks, and in the evening by Mr. J. T. Freeth. In the afternoon there was a gathering of the children and friends, addresses being given by Mr. Brittain, Mr. Tonks, and Mr. Freeth. The total collections amounted to £2, 5s. 6d., and in addition to this sum subscribed for the Sunday-school in the room, the Wretham Road friends devoted the contents of the offertory box for the same day, amounting to £3, 8s. 1d., to the use of the mission.

In the *Daily Telegraph* of December 3rd a notice of a new play at the Haymarket Theatre begins with the following quotation therefrom: "'Believe me,' says the earnest philosopher Bernard in M. Emile Augier's play, 'Les Fourchambaults,' 'marriage is the most degraded of human institutions when it is merely the union of two fortunes; it is the grandest of Divine institutions when it is the union of two souls!'" It is interesting to find Swedenborg's teaching on the

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subject of Conjugial Love brought prominently before the public by so popular a means as the stage.

Mr. Gunton's lectures at Tottenham have not been attended with the usual success. The persons who have come, at least some of them, seem thoroughly immersed in the dogmas of Three Persons, Faith Alone, and Substitution, and a somewhat vehement hostility to the views presented by the lecturer has been manifested. One of the representatives of the so-called orthodox views has been allowed several opportunities for expressing them, and on each occasion they have been well replied to by the lecturer. Mr. Jobson acted as chairman at the lectures. It is a very unusual thing for uncharitable hostility to be manifested at our lectures; but at Tottenham quite an antagonistic spirit was shown, the Solifidian advocates denouncing not only the lecturer and his chairman, but imploring those present not to purchase or read the books, as works containing damnation. The field for missionary effort seems to be of the most barren kind, and had better be left over for the present.

The Scotch section of the Hymn-Book Committee met for the first time on November 30th. It began its sitting at ten o'clock and sat till five, and thoroughly revised about 250 hymns. If the other sections of the Committee approve the work of the Scotchmen very little of "the good old book" will remain.

The Rev. J. F. Potts' fourth lecture at Greenock, on Tuesday, December 3rd, was attended by the largest audience the New Church has ever drawn together in that town, the hall being packed as full as it would hold, about 300 being present. The subject was, "The Nature, Scenery, and Eternity of Hell." The answering of questions that were put to the lecturer by persons in the audience at the close of the lecture again occupied three-quarters of an hour; and on Mr. Potts intimating that this would be the last lecture he should deliver at present in Greenock, a gentleman, one of the city missionaries, who had made himself conspicuous by asking questions on three nights, rose and moved a vote of thanks to the lecturer for the "great amount of tact and kindness he had shown in answering the questions that had been put to him." Mr. G. L. Allbutt, B.A., will now follow with a course of lectures in the same place.

"People expect such perfect crucifixion of self from little children, and the total-depravity people require the most. I remember when some one gave me a reason, once, for being perfectly willing always to leave my dolls and run upstairs for her eyeglasses, which were always somewhere else. 'Little girls should be obliging. They are obliged for everything, you know. They could not get or make the least thing they need for themselves. The least they can do is to run little errands cheerfully.' It was perfectly true; that was the reason it stayed in my mind all day, and that I rushed up to Cousin Arthur when he came in at night, and asked him with absolute fierceness, 'what I could do to earn five dollars.' 'What do *you* want with five dollars?' he asked, with exasperating grown-upness. 'I want to earn five dollars *somehow*,' I said, in furious earnest, 'and live a disobliging life!'" Life has been compared to machinery which needs the oil of love to make it not necessarily run correctly but certainly to run smoothly. In teaching this child to do its duty the precepts were laid down all right, but the oiled feather was forgotten, and the consequences were, and always will be, as Mrs. Whitney has so graphically narrated them, to admit their truth but to rebel against their performance.

We must consult the gentlest manner and softest seasons of address; our advice must not fall like a violent storm bearing down and making those to droop whom it is meant to cherish and refresh. It must descend as the dew upon the tender herb, or like melting flakes of snow—the softer it falls the longer it dwells upon and the deeper it sinks into the mind.

At a meeting of the National Association of Spiritualists, held December 2, Captain R. F. Burton gave a lecture on the subject of Spiritualism in Eastern Lands. In the course of his introduction he said that personally he ignored the existence of soul and spirit, feeling no want of a self within a self, an I within an I. If it was a question of words, and his *ego* or subject, as opposed to the *non-ego* or object, or if his individuality, the concourse of conditions which differentiated him from others was called a soul, then he had a soul, but not a soul proper. For some years, however, he had managed to live without what is popularly called a soul; and it would be hard to find one violently thrust into the recusant body.

In the "Exposition of the Thirty-nine Articles, Historical and Doctrinal," by Harold Browne, Bishop of Winchester, occurs the following (p. 101, ninth edition): "One of the peculiar views of Emanuel Swedenborg in modern times, and of his followers, who call themselves the Church of the New Jerusalem, was that the passages of Scripture concerning the Judgment are not to be literally interpreted. Swedenborg taught that all men are subject to two opposite influences, one from God and good spirits, the other from evil angels; that according as they yield to one or the other influence, the soul rises or falls. Heaven and hell, then, are not the result of Divine appointment, or of a future judgment, but the necessary conditions of a man according as he is good or evil. The passages of Scripture concerning the last Judgment are to be understood of the end and consummation of the Church which now is, and the establishment of a purer and better Church, which is called the descent of the New Jerusalem from God out of heaven." This passage occurs in the chapter on the Fourth Article, which treats of the Resurrection of Christ and His Return to Judgment. And as it has not, to our knowledge, been quoted before in any New Church book or periodical, we have thought it of sufficient interest to bring it before the notice of the New Church friends.

The *Church Times* is in an agitated state, as appears from the following: "The Bishop of Rochester last week administered confirmation to forty-nine of the elder lads in training on board the Chichester and Arethusa. We wonder whether these boys were ever baptized. The children when in Great Queen Street attended a Baptist chapel in Bloomsbury." The great enormity of attending a Baptist chapel ought, we suppose, to have required that if the lads had been baptized they should have been baptized again. Doubtless the lads were rescued from scenes of squallor and wretchedness, and irreligion; and we should think that to raise a sectarian wrangle about the poor little fellows was the very extreme of bigotry.

The Irish Sunday Closing Act appears to be working in a very satisfactory manner in those places where the Act is in full force. There is, generally speaking, a large decrease in drunkenness and disorder. But in the towns exempted from the operation of the Act there is a large increase of drunkenness. An association has been formed for the purpose of securing the repeal of the "exemptions." There has been none of the "rioting" confidently predicted by the opponents of the Act.

SUNDAY-SCHOOL LESSONS.

JESUS AND HIS TRUE KINSFOLK.

December 22, *Morning.*—Luke viii. 19-21. This is a beautiful instance of how the Lord turned an earthly incident into a heavenly lesson. The true disciple in all times has been called "a son of God," because it has been universally perceived that though all are children of the heavenly Father, those who have believed on the Lord and have striven to do His will, are from this trust and obedience His sons indeed. But all true figurative expressions are derived from correspondences, and so is the expression here used by our Lord, "My mother and My brethren are these which hear the Word of God, and do it." A man, and particularly a brother, is the representative of truth, and a woman, and above all a mother, the representative of affection; and so to connect them together as "my mother and my brethren" is sufficient to indicate a knowledge of the truth and a desire to do it, or in the very words of the lesson, they "are these which hear the Word of God, and do it."

DAVID BY GOD'S DIRECTION MADE KING IN HEBRON.

December 22, *Afternoon.*—2 Sam. ii. 1-7. The anointing of David king over Judah, and his going up and dwelling in Hebron in royal state and power, are in many respects a marked contrast to the immediate and easy possession which followed the choice of Saul. In every other respect too their reigns contrasted strongly with each other. Though Saul's began easily, it overcast and ended in trouble and disaster. It was also very short. David's, which began with trial and hardship, became firm and fixed when he was publicly anointed king in Hebron, and was, though not without its stormy times, ever getting stronger and more secure throughout his life. David represented the Lord, and as the Lord is our great exemplar, so also spiritually may David in many of his acts; not in his natural acts, many of which were very bad, but in a number of the spiritual acts to which his natural actions correspond. Here we have a beautiful instance of dependence upon the Lord and simple obedience to His commands. For "David inquired of the Lord, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And he said unto Him, Whither shall I go up? And He said, Unto Hebron." Obeying this command he goes, and the men of Judah came and anointed him "king over the house of Judah." Let us too hearken to the Word through which the Lord now speaks to men and obey it, and the royal truth will be anointed king in our souls, and under it we shall live long, live peacefully, and when not peacefully we shall live to conquer what opposes.

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No. 51.—Vol. I. SATURDAY, DECEMBER 21, 1878.

THE STORM OF GALILEE.

I. THE STORY.

'TIS evening:—by the tranquil deep
His roll-call doth the sunset keep.
Swift must'ring shadows haste around
And drive the light from lower ground;
Up hills, ablaze with later gleams,
Their swift advancing legion streams;
And soon the topmost peaks of pride
In vain their cohorts have defied;
Till,—mourning o'er the sunbeams dead—
The skies a cloudy pall have spread;
A moment's glare, an instant's fire,
Then darkness hath his whole desire.
But ere the eventide is o'er
A bark hath left the mountain's shore;
'Tis manned by fishers stout and brave,
And swiftly cleaves the silent wave.
One-half the course is scarcely spanned,
And either seems the nearer land,
When, like a giant fierce and dread
Down plunging to his ocean bed,
Forth leaps the storm, nor omen sent
Forewarns them of its dire intent,
One moment sees the rising surge,
The next,—for life their course they urge!
In whirl and roar and fierce turmoil
With instant rage the waters boil,
And voice of man perforce is mute
While hold the waves their wild dispute.
Here seas with seas contending clash,
And thunders answer thunders' crash:
There cataracts upleaping rise
To meet the deluge from the skies,
Till fury of the tempest's might
Is writ in ocean's black and white.
The curling crests of waves in strife,
Sharp severed by tornado's knife,
Rush hissing o'er the seething flood,
Whirled into clouds of driving scud;—
Dust from the tempest's chariot wheel,
His steeds' fierce gallop to conceal!
While countless foam-streaks, dusky white,
Bedeck the billows 'mid the night;
Thus fury oft her robe doth grace
With fringes of primeval lace.
Bewildered echoes vainly leap
In eager haste from steep to steep,
For faster forth commotions pour
And drown their offspring in the roar.
And if the waves their war assuage,
With angry blast the winds engage;
Their piercing clarion rends the sky,
From hostile fife the woods reply,
The shores resound the surge-beat drum
Whence earth's unmuffled thunders come,
And tempest-tones the discord swell,
Lent from the orchestra of hell!
May heaven sustain the fragile bark
Unharmed by floods as ancient ark!
Strong are their arms the storm who breast,
High are their hopes as breaker's crest,
But lab'ring oar in vain they ply,
The threat'ning winds advance deny.
Now, tossed as flow'ret's seed of down,
They mount the billow's awful crown,
Now plunge to hollow of the wave
Dark looming as infernal cave.
And soon the seas, no more content
On meaner objects to be spent,
Foam o'er the vessel's groaning side
And pour within their deadly tide.
What power can save the toiling crew,
On death they gaze in closest view!
Well may the towering seas o'erwhelm
When sleeps the Pilot by the helm!

Hark the entreaty—"Master, save!
We perish in a speedy grave!"
And hush! what means this instant pause?
Divine o'ermaster Nature's laws!
Who rises from that slumber light
To face the tempest's fearful night!
He that hath poised the dome of air
Can calm its turbulency there;—
He that compelled the garnered deep
To yield the mountains from its keep,
Shall bid once more the waters know
That voice of centuries ago.
He speaks!—the tempest quells its sound,
All silent as a chidden hound;
That silv'ry voice, those golden tones
Are heard above creation's groans,
Like trumpet, sounding 'mid the fray,
To call the combatants away.
List to His accents: "Peace,—be still!"
Down sinks at once each wat'ry hill,
Instant the mountain-waves flow down
In terror of their Maker's frown.
The waters, smooth as sea of glass,
Divide to let their Master pass,
And, swift their rev'rence to learn,
Glide humbly to the vessel's stern.
The winds not e'en a breath allow
To stir around th' advancing prow,
Transforming fierce and deadly strife
To Sabbath calm of perfect life.
The eddies leave their circles bright
To taste tranquillity's delight,
And sea looks upward unto sky
With gaze of blue and tranquil eye,
That owns a pure and truthful aim
And meets responsive glance the same.
Alas! the peace that lulled the sea,
Such peace again shall never be!
The peace perceived when first hath smiled
A mother on her infant child;—
When love at length its haven knows;
Or freedom's nobly-won repose;—
The rest that comes from vict'ry sweet
When tempting fiends awhile retreat;—
The peace which patience learns to share;—
The calm of sweet submission's prayer;—
Such calmness on the waters fell,
Such rest, the voice in vain would tell!
But ah! the human soul is last
To feel the calm around it cast,
And stormy questionings of doubt
Prevail within, where peace without.
"What man is this, that winds and seas
Obey His mandate when He please!"
"What *man* is this?" A Man Divine!
In Him the Godhead's glories shine,
The mountains tremble at His nod,
'Tis Man; ay more; 'tis manhood's God!
Waves of the sea or of the soul,
Throughout the universe that roll;—
The seas of passion or of pride,—
Of gladness,—every heaving tide
That sweeps, with good or evil fraught,
The ocean vast of human thought;—
These lie in hollow of His hand,
Whene'er they rise, His calm command
Can still their rage, forbid their roar,
And spread His peace from shore to shore.

II. THE PARABLE.

O Saviour, when the light of truth
Has fled the mountain-peaks of youth,
And doctrine lends her craft, to guide
(Amidst opinion's adverse tide)
To Duty's shore,—the further strand
Of Love's own heav'nly Holy Land,
Then enter Thou, and deign to be
Our passenger across the sea.
Ah, if with Thee we seek to sail,
Not ours the gentle fav'ring gale,

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lines on the ocean Hettie has just recited, was a spiritual or religious man. He is known to have been professedly a worldly man. In his mind you discern all the magical play of intellect—the life and stir and motion—so fitly emblemed by the sea in its finest aspects. He was for a time the wonder of the earth, and in him you see the heights of beauty to which the *natural* mind is capable of being exalted. Take another instance. The great Napoleon had no religion or spirituality in his character. He was the embodiment of worldliness. Yet in him there were vastness, mystery, and grandeur. There was in his movements all the roll and sweep of the ocean. Might, irresistible force, destruction, were all manifested in him. His life was a sea now lashed into a tempest, and now slumbering in majestic restlessness and beauty. You could not aptly compare the mind of a Napoleon to a garden, or a field, or a hill covered with verdure; the restless rolling sea is alone a fit symbol of such a man."

"That the sea really denotes a natural state," said Hettie, "may be seen from what is written in Isaiah lx. 5, where, speaking of the Church, it is said that 'the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.' It there means that those who are natural and worldly shall be brought into a spiritual or religious state, and so be converted to the Church."

"I think, lassie," said Willie, "it may mean that those who dwelt in the isles of the seas, or in lands beyond the seas, should be converted to Judaism."

"I daresay the Jews thought so," I remarked; "but you are to observe that the people to whom the abundance of the seas was to be converted dwelt in a city whose walls were Salvation and whose gates were Praise—a city which had no need of the sun or moon, but which had the Lord for its everlasting light (Isa. lx. 20). I prefer to think that this city is the Spiritual Church, and that the abundance of the seas to be converted to it signify the innumerable children of the world and nature who are to be introduced into Christ's fold."

"'Follow Me and I will make you fishers of men,'" said Hettie. "The sea denotes the natural or worldly state in which men are living. Those who teach spiritual truths are working to draw men out of that state, and are therefore spiritual fishers."

This view of the case greatly pleased Mr. Freeheart and Mr. Thomson, whose faces gave lively evidence of the effect this illustration produced on their minds.

"Again," said Hettie, "John says in the Revelation that he saw 'a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.' That which blasphemes God rises up not out of the spiritual, but out of the worldly state."

"But there is to be no more sea according to the Revelation," said Mr. Morse.

"No," I remarked; "when the spiritual city descends fully from heaven and the tabernacle of God is with men, the great sea of natural-mindedness which Paul says is death will be no more. But now I wish you all to look seriously at this subject, and to consider how fully this correspondence of the sea is confirmed by reason and by the nature of things, and how it is illustrated by reference to the Divine writings. You know in Isaiah lvii. 20 the wicked are said to be like the troubled sea when it cannot rest, whose waters cast up mire and dirt. The waters of a troubled sea are likened to the floods or torrents of falsehood poured forth from the wicked or worldly mind, and those falsehoods cast up or make manifest the mire and dirt of the soul, which are its internal and external evils. In the forty-seventh chapter of Ezekiel there is a description of a river that issued out of the sanctuary in heaven and went down into the sea to heal it. The waters out of the sanctuary are of course the truths flowing from God, and these go forth to heal the natural mind. In Revelation xx. 13 it is said the sea gave up the dead, and it is just possible that a materialistic Church may imagine that this has reference to the dead bodies of drowned men; but a spiritual people will perceive that it describes the yielding up of the men of the world and nature for judgment. Again in the seventh chapter of Daniel there is a description of four terrible beasts rising out of the sea, and these denote all the foulnesses and deformities arising out of the worldly state."

I was proceeding with my remarks amid the lively attention of my friends when Mr. Thomson interrupted me by asking whether I thought Jonah was cast into a real sea and was swallowed by a real whale.

"Why, of course he was," said Lilian, "everything is possible with God."

"But, Lilian," I said, "everything is not possible with man. Do you think you or I could get from the Divine sight by taking the train for some distant city?"

"Nonsense, Mr. Romaine," she said, "does not the Psalmist ask, 'Whither shall I fly from Thy presence?'"

"He does. But Jonah fled from the presence of the Lord by going only to Tarshish."

"Of course it does not mean that he really went out of God's presence."

"I should think not," I answered; "it means that he disobeyed the Divine command and followed his own will. Whenever we run in our own courses we flee from the presence of the Lord."

Lilian was silent.

"You must elevate your conceptions of the Sacred Scriptures," I continued, "if you desire to see the things of the Spirit of God in them. Jonah was a type of those who pursue their own designs in preference to those of the Lord, and who get involved in moral tempests, and are ultimately cast into the great sea of worldliness."

"The literal sense is enough for me," said Lilian.

"My dear, you said so once before, but you soon found it was not. It is not enough for you in this case, for you acknowledge it does not mean that Jonah really fled from the presence of God. And then, my dear, if you read the prayer of Jonah from the belly of the fish you will see that it has reference to his desire to be delivered from the state of temptation into which he had been cast and the state of darkness in which he had been swallowed up."

"Ah," said Mr. Thomson; "I can understand that. Robins is swallowed up in conceit and ignorance, and there he'll remain, for he'll never pray to be taken out of it."

"Well done, Harry," said Mr. Freeheart, laughing; "we'll have you in a parson's frock and banns before long."

"The symbolism is striking," said Mr. Morse; "in fact, it is much more so than I expected when we began to talk of the subject. But what do you make of the narrative of Christ stilling the sea? Is that also mythical?"

"That is both literal fact and representative imagery. So also is His success in walking on the sea and Peter's failure."

"But," said Hettie, "we are not rubbing our corn. The net that was cast into the sea which gathered of every kind——"

Her remarks were interrupted by an exclamation from Mr. Thomson. A line of fishing-boats were running

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rapidly for the adjoining village with all their sails set. The scene was an exciting one. The billows were rolling grandly on, and the boats, now riding on the crest of the mounting wave, and now almost lost in the trough of the breaking seas, were speeding rapidly before the wind. As we stood and watched the scene the rain gradually ceased, and the light broke out of the clouds, playing on the white sails of a vessel moving majestically on in the distance.

"'She walks the waters——'what's the rest of it, Hettie?" exclaimed Mr. Freeheart enthusiastically.

"Why, uncle," said Hettie smiling, "the couplet is—

'She walks the waters like a thing of life,
And seems to dare the elements to strife.'

The rest would hardly be applicable to a poor coasting vessel."

"Why, Hettie," said Willie, "what would Byron say if he heard his grand heroics applied to a collier schooner?"

"Well," I answered, "a collier schooner is a less ignoble craft than a pirate cruiser. But the poet's conception is, notwithstanding, very fine and suggestive. Like a thing of life the Ark of our Safety floats eternally over the perpetually boiling surges of falsehood, and dares the elements of passion roaring through the ages to overwhelm her or even to arrest her ceaseless progress."

"But the net that was cast into the sea," said Hettie, as we were preparing to go out again, "and gathered of every kind?"

"Well, Hettie, that is plain enough. The net cast into the sea is the truth—Christ's Gospel—cast into the world. Christ's disciples are fishers of men. When they teach the truth they are spreading forth into the great sea of worldliness the net of the kingdom of God. The fishes gathered in it are the men attracted by it. The sorting the good from the bad is the process of judgment which determines quality according to conduct, not according to belief. The good preserved in vessels are the regenerate who are saved, and the bad cast away are the unregenerate whose nature and quality are such that they cannot be saved. You might have another and deeper exposition of the subject, but the rain is over, the sun shines, and as your uncle is panting for the fresh air, we will reserve the matter for further comment."

THE SPIRITUAL CREATION OF MAN.

Notes of a Lecture by the late Rev. O. Prescott Hiller.

NO. II.

"In the beginning God created the heaven and the earth," etc. —Gen. chap. i.

OUR last lecture closed with the *fourth* day of creation, after the two great lights had been set in the firmament; which we endeavoured to show were representative of the two great leading principles of man's spiritual nature, viz. *love* and *faith*.

We have now to consider the results which immediately follow on the *fifth* day or stage in man's regeneration. Hitherto his spiritual life has been of so low an order as scarcely to be deserving of the name of life; "inasmuch as the good actions which he performed and the truths which he spake were supposed by him to have been done and spoken of himself, whereas man of himself is dead: there is in him nothing but what is evil and false, and therefore whatever he produceth of himself is not alive" (*A. C. 39*).

As soon, however, as his actions begin to be governed by a principle of heavenly love and truth, the command goes forth, "*Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth.*" This represents the first-fruits of his present advanced stage in the regenerate life; for these progress in an orderly series, and not, as is often supposed, in an arbitrary or sudden manner. Man cannot be regenerated instantaneously, his whole nature being corrupt and evil, and we need not therefore marvel at the apparently complicate process which is described in this chapter.

It would be tedious to explain the exact meaning of the metaphors used in this and the following passages, though it would be easy to adduce many passages from the Scriptures to show that they are not intended to be literally understood. In the Book of Psalms, for example, occurs the following: "Glorify Jehovah, all ye angels of His, glorify Him from the earth, ye whales, fruitful trees, wild beasts and all beasts, creeping things and birds of the air." Here we find a recapitulation of those very things which are enumerated in the first chapter of Genesis, and "which, unless they had signified things which are alive in man, could certainly never have been called upon to praise the Lord." Again, without such a signification, how are such passages as the following to be understood? "I beheld, and, lo, there was no man, and all the birds of the heavens were fled" (Jer. iv. 25); or, "I will make a covenant for them in that day with the wild beast of the field and with the birds of heaven," etc. (Hos. ii. 18.)

These passages have clearly no meaning in their literal sense, and a little reflection must convince us that the Divine Word cannot possibly be intended to treat of birds and four-footed animals. Its proper and only subjects are, first, the Lord Himself, of whom in its inmost sense it exclusively treats; and, secondly, man as to his mind or soul considered in either a collective or individual capacity. All these descriptions, therefore, of beasts and birds and creeping things are to be understood as referring to the various affections in the human mind, to which they specifically correspond. Our Lord Himself, it may be remembered, is compared to a *lamb*, as representing the inmost principle of innocence; and in His discourses with His disciples, He frequently uses the names of animals to illustrate the characteristics of different individuals. The good are compared to *sheep*, and the wicked to *wolves* or *goats*. Herod is called a *fox*, etc. It is by many supposed that these expressions are merely figures of speech or Eastern hyperbole, but it must be always borne in mind that He who used them "*spake as never man spake*," and that, as the Divine Truth itself, He clothed His thoughts in words exactly corresponding to their spiritual meaning.

Reverting, therefore, to our text, we may possibly now see more clearly what is signified by the waters bringing forth abundantly the moving creatures that had life. These in a general sense correspond to the various forms of scientific knowledge after they have been animated by the two great luminaries already spoken of. The regenerating man now ascribes these to God alone, and not to Himself or to nature, as is so generally the case with men of science. It may not appear at first very clear why these things should be compared to "fish of the sea" and to "creeping things," nor would it be possible within the compass of a short lecture to give any lengthened explanation of this point. Suffice it to say that such, on comparison with various other passages of Scripture, appears to be the spiritual meaning of these expressions (*vide* Arcana Cœlestia, Nos. 39, 43). *Birds* refer in the same manner to the rational and intellectual principles of the mind. By their power of soaring in the air they aptly symbolize the capacity of man's mind to

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investigate and examine all things of earth and sky. These, then, are what are called into life on the fifth day, and represent a late stage in the great work of regeneration. In the previous stages every act of man was more or less mixed up with man's *proprium* or selfhood; "but now" (to quote again from Swedenborg) "that he is vivified by love and faith, and believeth that the Lord produceth all the good that he does and all the truth which he speaks, he is compared, first, to the creeping things of the water and to the birds which fly above the earth. . . . Whatsoever things are from the Lord contain life in themselves, because they contain faith towards Him, and are here signified by the *creature that has* life, and they have also a species of body, here signified by what moveth itself or creepeth. These things, however, are at the present day mysteries (*arcana*) to man" (*A.C.* 39, 41).

We need not stop to dwell on the command given to these newly-created things to "*be fruitful and multiply*," as we may justly conclude that whatever receives life from the Lord, whether it be corporeal or spiritual, must needs fructify and multiply itself immensely. We pass on, therefore, to the last stage of the regenerate life, the sixth day, as it is termed in Scripture language. On the previous day it was the living things of the *waters* and of the *air* that were called into existence.

We come now to the living things of the *earth*. "The beast of the earth after his kind, and everything that creepeth upon the earth after his kind." This represents a much higher stage, as the things here enumerated have reference to the affections of the *will*, whereas the former corresponded solely to the intellect or understanding.

This may appear a somewhat vague statement until it is understood that man's spiritual nature consists in the complex solely of these two parts, and, therefore, that throughout the whole of the Divine Word everything is written with reference to one or other of these faculties. This accounts for the frequent apparent repetitions of the same idea in the Scriptures, synonymous expressions and terms being coupled together with no very evident object. This is strikingly the case in the Book of Psalms, where almost every verse contains its matter in duplicate. In no case, however, are such expressions really synonymous, but refer the one to the will and the other to the understanding, or rather, to the two great principles of goodness and truth (already alluded to at some length), of which these two faculties are respectively the receptacles. Reverting, therefore, to the words of our text, we quote again from our author: "The things belonging to the will are signified here by the living soul which the earth produceth, and by beast and creeping thing, and also by the wild beast of that earth. Such was the method of representing the things relating to the understanding and the will with those who lived in the most ancient times; hence amongst the prophets, and constantly in the Word of the Old Testament, the like things are represented by different kinds of animals."

The final act of man's spiritual creation is described in the subsequent verses of our chapter, beginning, "*And God said, Let us make man in our own image*," etc. To epitomize all the various *arcana* included in this description is impossible. The author already quoted explains that in the earliest times the term *man* had a different signification from that now used, and referred to the Lord alone, or to such things as were derived from Him. The ancients, therefore, did not call themselves *men* except in so far as they became images of the Divine goodness and truth. It was from this reason that in the prophets by Man and Son of Man is meant in the supreme sense the Lord. When, therefore, it is said, "Let us make man in our own image," it does not allude to the mere creation of man as an organic being, but to the time or state when, having become regenerate, he might fitly be called a true spiritual man, an image and likeness of God Himself. It was in this sense that Jeremiah used the word man in a passage already quoted. "I beheld," says he, "and, lo, there was no *man*, and all the birds of heaven had fled" (chap. iv. 25); also in Isaiah, where by man is meant a regenerate person, and in the highest sense the Lord Himself (chap. xlv. 11, 13).

At the conclusion of this great work, when man is said to have been created in God's image, and when God had further blessed him and given all things under heaven into his keeping and dominion, it is added, "And God saw every thing that He had made, and, behold, it was very good." Here it is called *very good*, where before it was only *good*. This is on account of the work being perfected. Prior to this it was in an incomplete stage, "for in his unregenerate state man is not really man, and hath nothing of man about him; but as he advances in the regeneration he acquireth by little and little that which constituteth him a man, until he attaineth to the sixth day, in which he becometh an image and likeness of God" (*A. C.* 62).

"In the meanwhile the Lord fighteth continually for him against evils and falsities, and by such combats confirmeth him in truth and goodness: the time of combat (or temptation) is the time of the Lord's operation. Wherefore a regenerate person is called by the prophets the work of the fingers of God; nor doth the Lord cease to work until the principle of love has become the chief agent, and then the combat is over" (*A. C.* 62, 63).

With this quotation we close our remarks. Our endeavour has been to give, as briefly as possible, a general outline of the six days or stages of man's re-creation from the period when his mind is "without form and void" to the blessed time when, having passed through the combats of temptation and through much tribulation, he becomes at length "an image and likeness of God." It is impossible in so short a compass to do more than glance rapidly at the various particulars enumerated in the chapter which we have been considering; but to those of our readers who desire to study the subject more in detail, we would strongly recommend a careful perusal of the work from which we have so frequently quoted—Swedenborg's "Arcana Cœlestia." In this is unfolded the spiritual sense of the books of Genesis and Exodus, from which a key to the whole of the Divine Word may be obtained. In our third and last lecture we shall consider the particulars contained in the second chapter of Genesis, which describe a still higher development of man's nature, viz. the *celestial*.

F. A.

ON SOME OF THE CHARACTERISTICS OF THE PRESENT AGE.

III.—AN AGE OF RELIGION.

THE last characteristic of this age which we shall notice is that it is *a religious age*. It would avail us little that this is an age of free-thought or that it is a scientific age, if it were not also a religious age; for however much free-thought or science may enrich and satisfy the intellect and improve man's worldly condition, they can never satisfy the heart; and, after all, it is the heart, those spiritual longings and desires which are man's chief distinction, and which separate him, by an impassable gulf, from all animals lower in the scale. Nature may hold and

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enthral man for a time, but sooner or later he will turn to that spiritual world from whence he came, as flowers turn to the sun, or as waters rise to their source. To our natural minds earth has many seductions, as Wordsworth finely expresses it—

> "Earth fills her lap with pleasures of her own,
> Yearnings she hath in her own natural kind,
> And even with something of a mother's mind,
> And no unworthy aim.
> The homely nurse doth all she can
> To make her foster-child, her inmate man,
> Forget the glories he hath known,
> And that imperial palace whence he came."

But earth and all its belongings cannot fully satisfy the heart, for as St. Augustine says, "Thou madest us for Thyself, and our hearts are restless until they find Thee."

But some one may say, How can you call this a religious age? is there not a general loosening of men's belief? is infidelity not being sown broadcast through the land? can we take up a newspaper or a magazine without seeing doubt thrown on some belief in which we have been wont implicitly to trust? can that be a religious age which questions almost every doctrine looked upon as religious? And yet I firmly believe that perhaps the chiefest characteristic of this age is that it is a religious age. We see little now of that bold and defiant spirit which characterized the last century, when men like Tom Paine and Voltaire did not only sneer at revealed religion, but sneered at that goodness and truth on which religion itself is built. They had no belief themselves, and they laughed at the belief of others. They seemed to think that the best service they could do man was to rob him of every belief in which he trusted, to leave him without God and without hope in the world, and thus to leave him a prey to falsehood, selfishness, and sin. Their infidelity was the infidelity of the heart, which is a deadly thing. The infidelity of the head may also be dangerous, but it may be remedied, and often cures itself, being often a mere temporary process which some minds pass through on their way to higher beliefs and truer views of God's character; but the infidelity of the heart, that infidelity that sneers at goodness and truth itself, is like some deadly cancer eating into the vitals of the soul itself. The spirit of the present age is in striking contrast with all this. Even those men who now differ from us in our beliefs do so in a kindly and tender spirit; they follow boldly wherever their convictions lead them, but they do not sneer at those who hold to beliefs altogether different from their own; they are men, very many of them of great singleness of aim, following what they believe to be true with a patient persistency; and, above all, they are animated by a broad spirit of charity, and when they are reviled in controversy they revile not again. It is customary to speak of John Stuart Mill, Professors Huxley and Tyndall, as infidels, but I would not dare to brand such men with such a name. However much their theological beliefs differ from our own, if indeed they have any theological beliefs, one cannot read any of their books without perceiving that these are men who set before themselves high ideals and lofty purposes in life, having such a strict reverence for truth that, as W. Tyndall remarked in the preface to his Belfast address, the only fear he permitted to act on his mind was the "fear of uttering a single word in which he could not take his stand either in this or any other world." These men's intellectual beliefs err through probably being constituted with an excess of the scientific intellect, and so they exclude from their vision all that cannot be proved by the methods of science, and so they give the go-by to all the great truths of religion; it is not that they do not want to believe them, but apparently they cannot believe them, but in this matter I believe their hearts are truer than their heads. It would be hard to call any man an infidel who, though perplexed in faith yet pure in deeds, is in a humble spirit earnestly seeking truth, who is daily trying to overcome that selfishness of which we are all the victims, and which is the root of all evil, who is disinterested in his actions, and continually sacrificing himself for the welfare of others. It may probably be found in the future that these men are nearer the kingdom of heaven than what we or even themselves imagined; and although they did not say, "Lord," "Lord," yet still, inasmuch as they strove for the welfare of men, they did it unto Him who is not ashamed to call men His brethren. The real infidel, however, who is truly dangerous to society, and who may be found in every Church in the land, is he who glories in his creed yet is blind to the spiritual life which that creed expresses, who while making a strong profession of belief yet shows by his life that he has no reverence for goodness and truth, whose life is full of low aims and selfish purposes, and who believes in one being, that is to say, himself. That is a deep form of infidelity, the infidelity of the heart which closes the soul against goodness, truth, and every heavenly influence, and leaves the man with only the name of life, while in reality he is dead. While putting in a plea for the scientific men of the present day, who, being greatly misunderstood, are unnecessarily condemned, I would be careful to say I do not agree with them. The best spirit, I hold, is that which does not dogmatize, which gives to creeds their due place and value as merely human interpretations of truth, but yet holds truly to all the great doctrines of revelation; and, above all, takes one great life for its model, that only life of perfect manhood which has yet been lived on the earth. We might say with Tennyson—

> "Our little systems have their day,
> They have their day and cease to be,
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they.
>
> Thou seem'st human and Divine,
> The highest, holiest, manhood Thou,
> Our wills are ours, we know not how,
> Our wills are ours to make them Thine."

It is because this sincerity of spirit is abroad at the present day, that spirit that may hold creeds loosely but yet cleaves to that inward spirit of religion without which creeds are sounding brass and tinkling cymbals, that I venture to call this a religious age. When, for instance, was there ever such a wide recognition of the two great truths on which religion itself is built—the Fatherhood of God and the Brotherhood of man? when was the Christian law of self-sacrifice for the good of others so insisted on and more practised than now? Are men not now more and more awaking to the fact that every man is his brother's keeper; that as physical nature is one, so also human nature is one and indivisible; and that, in a Christian spirit, to work for the general good is the highest function of man? was there ever such a widespread philanthropy, so many agencies employed to meet and overcome evil, so much ferment in politics, such a horror of war as letting loose the worst and basest passions of mankind?—these and a thousand other proofs bear witness that this is a religious age, and that, having grasped the essential spirit of religion, it will continue to move forward "along the path of order and of good."

I have said nothing of the evil characteristics of he age, not that they do not exist, or that I do not believe

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in them, but that space will not permit. They exist in abundance, hideous in their foul deformity, and it would be a good subject for any writer who may wish to point them out. Only a few of them, however, are characteristic of the age; they exist more as an evil legacy from the past, but without shutting our eyes to the evils of the present, I think them small in comparison with the ever-increasing spirit of good. There is a slow, patient, but infallible Providence overruling all things, bringing good out of evil and making the errors of one age the warning of the next, making the very wrath of man to praise Him, and guiding man himself forward towards a great and glorious destiny. D. GENTLE.

SWEDENBORG AND THE SO-CALLED SEX OF PLANTS.

THE Editor informs me that it is now time to bring to a close the interesting discussion of this question. I will therefore briefly review the position as it now stands in relation to the arguments advanced in my article of August 17th, which inaugurated the discussion of this question in *Morning Light*. The first thing I have to say is that those arguments remain entirely unanswered. They are not only unanswered—they are untouched. The plant-father of the common pea, which I asked to have shown to us, has never so much as been heard of. The reason is obvious, not only to scientific botanists, but to the people I wrote for, and that is all the readers of *Morning Light*. The reason is that there is no plant-father. The only plant-father that exists is *a part of the plant-mother*. This is an absurdity so egregious that no one would have the courage to face it, and that is the obvious reason why no one has ventured to touch the point that I then made. That being the case, the whole theory—no, I will not say the whole theory, for there isn't one, but the whole talk about the sex of *plants*—is in my opinion completely exploded.

I shall not, therefore, enter any further into the subject. Others have done so with far greater knowledge of its technical details than I can lay claim to. I am sincerely glad that this discussion has taken place, if it were only on account of its having been the means of calling forth the splendid article of Mr. Gardiner, who is both a scientific botanist of recognised authority and a careful student of Swedenborg. I think that as time goes on it will be found that that article has virtually settled the question for ever; but however that may be, this fact has been incontestably proved, namely, that Swedenborg hasn't got *all* the scientific botanists against him. While that is the case it must further be obvious to all that to assert that Swedenborg has in this particular advanced a false doctrine is a highly dangerous procedure.

I, like Mr. Gardiner, have not found it pleasant to my feelings to attack anything that has been said by Mr. Bruce. But the fact is, I attacked Mr. Bruce's statement that Swedenborg had taught false doctrine just because it *was* Mr. Bruce's statement. If that statement had been made by anybody of less weight than Mr. Bruce, I should, to quote his own native language, have "let the jaw gae bye." Mr. Bruce says he has no interest in making Swedenborg wrong. Certainly not. We have none of us, I hope, any interest to serve but that of the truth. Still, in the heat of discussion, especially with a leviathan like Dr. Tafel, ill-considered statements may be made by the wisest finite creatures, and I think this is one of them. Mr. Bruce undoubtedly stated the case rightly when he said that Swedenborg's *doctrine* was involved in this question. Swedenborg's assertion as to the male sex of plants is no mere passing allusion, but a deliberate and formally stated doctrine, which he paused in his general argument to deliver at length. To charge Swedenborg with being in error in this case, therefore, is not merely to charge him with being in error, but it is to charge him also with intolerable presumption. It is to make Swedenborg out to be capable of mounting the high horse, and heralding forth in an authoritative manner a doctrine that he was himself ignorant about, and that he didn't know he was ignorant about. It is to make him out to be capable of going out of his way to lecture the world on a subject he wasn't properly qualified to speak about. That I can never believe. If Swedenborg hadn't known most thoroughly well that all plants, as "subjects of the vegetable kingdom," *i.e.* as plants, are male, he would never have said so. If he hadn't known it as he knew everything else, *i.e.* from heavenly light and instruction, he would never have broached the subject at all. What a conception must we form of that great and wise man to suppose him capable of such, I say it again, of such intolerable annoyance and presumption!

Let Swedenborg's doctrine be taken as it stands, let him not be forced to say anything he never did say, and then it will be found that there isn't the least conflict between him and modern science (I don't say modern theories) in any respect. My dear friend Mr. Bruce has written a subsequent article in *Morning Light* of November 9, which, like everything else that proceeds from his pen, is in many respects pleasant to read and profitable to meditate upon. But what is the main argument of that article based upon? Why, upon a complete misconception of Swedenborg's doctrine as to the sex of the earth. Mr. Gardiner has shown this in his reply of December 7th, where he points out that what Swedenborg really does say is that the earth is *as it were* a female (*sicut femina*) (*T. C. R.* 585). To this allow me to add another very interesting proof from the *T. C. R.*, that Mr. Gardiner is right in this position also. It is found in section 308 in connection with Swedenborg's exposition of the commandment "Honour thy father and thy mother:" "That the Lord might operate into inanimate things, He created the sun, which is *as it were* a father in the natural world, and the earth, which is *as it were* a mother, and from the marriage of which all the generations exist that adorn the surface of the planet." I quote this passage, which precedes the famous one that is in question, to prove that when Swedenborg said the earth was "as it were a female," he didn't mean, as Mr. Bruce has argued, that it is actually the wife of plants. This being so, the whole of Mr. Bruce's argument, based on that interpretation of Swedenborg's meaning, falls to the ground. As an argument against Swedenborg's doctrine, it is, as Mr. Gardiner says, of no application. And now to bring this long, but not unprofitable, discussion to a close, I will give here a literal, exact, and reverent translation of the whole of the now celebrated passage where Swedenborg formulates his doctrine of the (male) sex of plants. I daresay it will be nearly all new to many, even of those who have entered into discussion, whether publicly or privately, about it. In these calm, majestic, and beautifully clear words; in this carefully chosen and precisely accurate language, I hear the voice of heavenly wisdom speaking. I hear the voice of profound knowledge, of sagacious and ripe experience of Divine Truth, and of real science. If some there are who cannot hear it, I am sorry, but it is enough for me at present to say that *I* hear it, and that I hope many others will now be able to do the same:—

"That the vegetations, not only of this, but also of all

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shrubs, correspond to the prolifications of men, has been propounded by means of the learned, wherefore, by way of appendix, I will add something about it. In trees and in all other subjects of the vegetable kingdom there are not two sexes, male and female, but every one of them is male; the earth alone, or the ground, is the common mother, thus is as it were a female; for she receives the seeds of all plants, opens them up, gestates them as it were in the womb, and then nourishes them and brings them forth, that is, puts them forth into the day, and afterwards clothes them and sustains them. When the earth first opens the seed, she begins from the root, which is like a heart, and from that she sends forth and circulates the sap, which is as it were the blood. Thus she forms as it were a body furnished with members, the stem itself being the plant's body, and the branches and their twigs its members. The leaves, which she puts forth immediately after the birth, are in place of a lung; for as a heart without a lung does not produce motion or sense and thus vivify a man, so a root does not cause vegetation in a tree or shrub without leaves. The flowers which precede the fruit are the means of decanting its blood, the sap, and of separating the coarser from the purer parts of it. For the influx of these purer parts into their bosom the flowers are also the means of forming a new little stalk, through which the decanted sap may flow in, and thus initiate and successively give conformation to the fruit, which may be compared to a testicle in which the seeds are brought to perfection. The vegetative soul or prolific essence of the sap, which reigns inmostly in every particle of it, is from no other source than the heat of the spiritual world, which, being from the spiritual sun there, breathes nothing else but generation, and by that a continuation of creation; and since it breathes essentially the generation of man, therefore upon whatever it generates it induces some likeness of a man. Lest any one should wonder at its being said that the subjects of the vegetable kingdom are nothing but males, and that the earth or ground alone is as it were a common mother, or as it were a female, this shall be illustrated by a similar thing in the case of bees. With them, according to the testimony of Swammerdam in his *Biblia Naturæ*, there is only one common mother, from whom all the progeny of the whole hive is produced. If these little animals have only one common mother, why not all plants? That the earth is a common mother may also be spiritually illustrated by this, that the earth in the Word signifies the Church, and the Church is the common mother, as also she is called in the Word. But the reason why the earth or ground is able to enter into the inmost of the seed even to its prolific [essence], and to draw it forth and set it free, is because every grain of dust or earthy particle exhales from its essence a subtle somewhat like an effluvium which penetrates [the seed]. This is done by means of the active force of the heat from the spiritual world."

JOHN FAULKNER POTTS.

THE INTERMEDIATE STATE.

THE columns of the *Rock* have for some time past contained frequent references to the subject of the existence of an intermediate state, the editor of that paper maintaining that such a state must of necessity exist. The *Wiltshire Protestant Beacon* was immediately ignited with indignation at the idea of such a doctrine being taught by a *Protestant* paper, and felt bound to show a light to warn the unwary of the dangerous *Rock* ahead. The result is a characteristic article in the *Rock* of November 8th, where both sides of the controversy are indicated with sufficient fulness to give the reader a general idea of the sapient manner in which these worthy brethren deal with the subject. The editor of the *Beacon* urges his readers not to receive the doctrine of an intermediate state "unless they are prepared for a leap into Purgatory," and mildly suggests that the sentiments of the *Rock* are "abominable trash," and that "the editor is surely gone 'off his head,' or the enemy has got him safely in his trap." The editor of the *Rock* solemnly protests that he never misses an opportunity of denouncing the blasphemous, though lucrative, doctrine of the Romish Church.

We sympathize with the *Rock* in its protest, for as far as we can make it out the *Rock's* idea of the intermediate state possesses many traces of originality.

"Hades . . . is situated in the centre of the earth; . . . there is doubtless an ocean of liquid fire at a certain depth below the earth's surface, and jets from this break forth here and there into volcanoes. The mass of earth has been carefully weighed, and all the latest experiments go to prove that there is a great interior cavity. *It is here that departed spirits find a temporary resting-place, under conditions which it is scarcely possible for us to conceive.*" We quite agree with the *Rock that it is scarcely possible* to conceive under what conditions existence could be endurable, nay more, *it is absolutely impossible.* The editor of the *Rock*, in reply to the *Beacon*, proceeds to defend this view of the location of Hades by contending that the doctrine of the resurrection "necessarily implies, as regards departed spirits, an *intermediate* state—neither on earth or in heaven—where the spirits are detained for awhile, waiting, as the case may be, for their perfect consummation of misery or of bliss. *But if this temporary abode be neither in the heaven above, or on the earth below, it must needs be in the centre of our planet!*" We are assured by the *Rock* that a belief of this kind is the only alternative in view of the results of modern scientific research. A correspondent having raised the question of the capacity of the "central cavity," the editor suggests that "this difficulty may be solved as Milton solved it when he represented all the millions of fallen spirits squeezing themselves into Pandemonium." And the editor of the *Beacon* for calling such sentiments "abominable trash" is rewarded with the following *crushing* reply: "Surely even the *Wiltshire Beacon* would not maintain that a disembodied spirit requires as much space as the same spirit in its covering of clay. Still the objection as to space we regard as entirely preposterous. It was calculated a few years ago that England and Wales would supply standing room for our resurrection bodies placed as closely together as people in an ordinary crowd. But the interior of the earth—if the same be hollow—must furnish room for a thousand times that number."

The *Rock* is quite right in asserting that the Scriptures teach the existence of an intermediate state, but gets into error in supposing that none of those who have passed away from earth have entered upon their final reward. The *Beacon* is right in supposing that the saints have already entered upon the rest in heaven, but wrong in imagining that this can have been done without passing through an intermediate state.

The primary cause of error upon this subject is connected with the belief of the future resurrection of *dead bodies*, and the consequent failure to realize that "the spirits of just men made *perfect*" cannot need to reassume the cast-off garments of mortality.

It is pure materialism to speak of the *space* required for "disembodied spirits," a phrase that has no Scripture warrant. The Apostle speaks of a *spiritual body*, but

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never of a spirit without a body. And the idea that "Hades" is a cavity in the centre of the earth is more akin to the spirit of the "Arabian Nights" than to this plain common-sense teaching of the Scriptures. Such conceptions are of the earth, earthy. SEDAN.

THE PRINCESS ALICE.

THE Grand Duchess of Hesse, the Princess Alice, the second daughter of our beloved Queen, passed away into the spiritual world on Saturday, the 14th of December, in the thirty-sixth year of her age. Known to the nation as the devoted nurse of the late Prince Consort, and of her brother the Prince of Wales, the Princess was generally esteemed and loved for her many kindly qualities; and we feel sure that there will be but one feeling present in the minds of Englishmen of every shade of political and religious creed—a feeling of deep sympathy with those who have been bereaved. May the God of all comfort be with those who now mourn.

SPARKBROOK NEW CHURCH MISSION.

SPECIAL SERVICES.

THE following is a fuller notice of the special services held on Sunday the 24th November at the New Church Mission-Room, Sparkbrook, near Birmingham. The attendances, both morning and evening, were exceedingly good, notwithstanding the inclement state of the weather, which served, however, as an excellent test of the estimation in which the effort is held by the friends around.

The subject of the morning's discourse, treated by Mr. J. W. Tonks, was the statement of our Lord (Rev. xxi. 5), "Behold, I make all things new!" Showing that the Lord was, by the infinite newness and variety of nature, man, and the scenes of life, ever making "all things new," he then explained the text as a prophecy of the Second Coming of the Lord. Referring to the locality, it would be interesting to note that Dr. Priestley computed the date of His coming to be the year 1757. The wonderful newness of intellectual, moral, social, and national life since that period was shown; and then the religious evidences that the Lord was indeed coming in the power and glory of His Word. Speaking of the present active state of religious thought, he asked his hearers to give their aid to the grand object of bringing about a newer and better state of things, when, as declared of old, "the knowledge of the Lord shall cover the earth as the waters cover the sea." He gave, as his opinion, that it is through the Sunday-schools that this is to be done; for by the culture of the rising generation, and not merely by books, was the great change to be effected.

In the evening Mr. J. T. Freeth, speaking on the text (Jer. iii. 4) "My Father, Thou art the guide of my youth," enlarged upon the necessity for children to learn what the Lord is and does before they can really acknowledge Him as their "Guide," and therefore it is of the highest importance that they should be taught in an orderly and Christian-like manner; this can only be done by their being as it were schooled. The period of youth is the spring-time of existence. As nature then puts forth tender green leaves, giving promise of a ripe fruitfulness to follow, so is it with the young. Youth has all the loveliness of spring, but, like that season, has also its dangers and perils. With frost and the icy breath of the wind the early beauty of nature vanishes as a dream. In like manner, if the young, with their wealth of affection and their vivid fancy, are taught carelessly, and if, through the neglect of parents or teachers, they choose the deadly guidance of sin, true spiritual life will be choked within them. The Lord Jesus, as the Truth, is the true, the only Guide who will lead to happiness, and to parents and teachers is intrusted the holy work of training children to choose aright as to whom they will serve.

The Mission-Room, itself, is progressing most favourably. An adult class has been formed for the purpose of aiding those who are inquiring after the grand truths of our Church. This already consists of eight or nine regular attendants, and is frequently swelled by chance comers, who, it is to be hoped, find some modicum of good from what they may hear. The spirits of old and young who have any connection with the effort, seem to be all working in the same direction, and therefore in unity and good feeling. This being one of the most necessary states to ensure success, with it and the truths we have to communicate we hope ultimately to form a flourishing and, as far as man permits, a perfect Society.

DERBY NEW CHURCH.

ANNIVERSARY SERVICES.

THE anniversary services in connection with this place of worship were held on Sunday, December 8th. The Rev. J. Ashby, the resident minister, was the preacher on the occasion. There was a good attendance both morning and evening. In the evening the rev. gentleman chose for his subject "The Life-giving Waters which issued from under the Threshold of the Sanctuary" (Ezek. xlvii. 1). In his opening remarks he observed that God's revelation to mankind assumed many forms, now it took the form of history and narrative, then of prophecy and psalm, and again, of dreams and visions. All these methods being necessary to give fulness and completeness to the unfolding of Divine truth. The writings of the Prophet Ezekiel had been supposed by some to be the least interesting and instructive of the Old Testament records. But this vision of the holy waters, at all events, must be regarded as both interesting and instructive. An authority declared that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." The preacher proceeded to speak of the "house" which was beheld by the prophet as a glorious temple, whence issued, from under the threshold of the door, a stream of water, which gradually increased to a mighty flowing river. This, he said, would doubtless image to the prophet's mind, who was then in captivity, the abundant blessing which might yet be realized by the faithful Jews. The stream ran from the temple, because this was the source of all their national prosperity. Every Israelite knew that if faithful to the rites of the temple all would be well. Jehovah, who there had His appointed dwelling-place, would bless them. They would be "blessed in the city and in the field, blessed in the increase of ground, of cattle, and of flocks of sheep." From the temple flowed, like this water in Ezekiel's vision, the stream of commercial prosperity, of agricultural fruitfulness, and of domestic, social, and national wellbeing. But the Divine teaching involved in this vision was grander and more universal than this. It was for those who "were not Jews according to the flesh, but according to the spirit, whose praise is not of men, but of God." The things of the Old Testament dispensation were symbolical of substantial realities. The blessings enjoyed by the Jews were "a shadow of good things to come." Their privileges and advantages were but as the small rivulet, which issued from under the door of the sanctuary, when compared with those of the true Christian dispensation, which were like the magnificent river whose waters ran through the country down into the sea. The waters issuing from the holy place denoted that all living and true things flowed from the Lord. Principles of love and wisdom descended from Him which filled the heavens with light and glory, and the Church on earth with life and fertility. The vision was further prophetic of the progress of Divine truth among men. The waters were said to proceed from the house, or the temple, because this was representative of the real dwelling-place of the Lord, which was the Church, being composed of all those who acknowledge the Word and sought to obey the Lord in all things. These, as Paul says, "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth into a holy temple in the Lord." "The forefront of the house stood toward the east" to signify that the Church looked continually toward the Lord, who is "the day-spring, or the east from on high." The "threshold" of the door of the house typified the lowest means provided for the admission of mankind unto the Lord's Church, even the human nature which Jehovah assumed in the world. The Lord Himself declared that He was "the door; if by Me any man enter in he shall be saved." Thus the waters coming from under the threshold were representatives of those lowest Divine truths which proceeded from the Lord, such as the commandments in the letter of the Word, of which it was said, "They are your life." As these waters caused "everything to live whithersoever they came," so did the waters of truth conserve and impart spiritual life. "The words I speak unto you, they are spirit and they are life," said our Lord. The "living waters," so often spoken of in the Bible, were those truths which flowed from the Lord through the Church into the world, and which preserved therein all that which was truly living. The truth, existing in the minds of individuals filled with spiritual life, was the great healer of the world's "wounds and bruises and putrifying sores." This truth preserved and vivified governments, and was the soul of all great and noble institutions. It gave vitality to science, and to art, and to industries. This truth flowing down from the Lord through the Church was the means by which our heavenly Father could move the hearts and consciences of men to all that was good and wise in human life. They composed the heart of humanity, and were the vital force in society. Unless these truths were received and obeyed, all that which was sacred and holy and beautiful and truly great in the world would die. Hence the truths of the Church were life-giving waters, and everything

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lived whithersoever they flowed." By the reception of these truths human society would be elevated and quickened, and men would enjoy "the days of heaven upon the earth." After referring to the signification of the gradual increase of the waters until they became "waters to swim in, a river that could not be passed over," Mr. Ashby concluded his discourse, which was listened to by the congregation with marked attention. The collections of the day amounted to £10, 16s. 9d. The choir sang the anthem "Glorious is Thy Name" in a most pleasing manner at the evening service.

CAMBERWELL (LONDON) NEW CHURCH SOCIETY.

RESIGNATION OF MR. E. AUSTIN.

WE mentioned among our "Items of Interest" on November 30th that Mr. E. Austin, the talented and successful minister of the Camberwell New Church Society, had been compelled by the stress of his secular avocation to announce his intention to resign the ministerial duties, which have for the last fifteen years been the occupation of his leisure. This important step led to the summoning of a special general meeting of the Society, which took place on the evening of Friday the 13th instant, Mr. I. J. Alvey, one of the original founders of the Society, occupying the chair.

A resolution placing upon record the Society's high appreciation of Mr. Austin's services, its regret at being now compelled to forego those services, and its hope that Mr. Austin will still retain his membership of and active interest in the Society, was first submitted, and in due course carried unanimously. This resolution was supported by several speakers in terms of high but well-merited eulogium, one gentleman reminding his hearers that but for Mr. Austin's all but gratuitous services at its commencement the Camberwell Society would not in all probability have attained to half its present prosperity.

The next resolution empowered the Committee to introduce from time to time to the Society gentlemen qualified to become its minister. This subject provoked no little discussion, but chiefly upon the side issues involved, such as the method of advertizing the Society's wants; the names of several gentlemen were also during this stage of the proceedings mentioned as suggestions to the Committee. The proposition which followed—naming a definite sum as a maximum amount to be mentioned to candidates for the vacant office—was described by its introducer as the only *practical* decision possible to be arrived at by the present meeting, since it would not only to a great extent be an indication as to the calibre of the minister the Society was prepared to support financially, but it would also be a means of impressing upon the members that they must contribute additional funds to secure their object. To this an amendment, naming a smaller sum, was opposed, and during the discussion which ensued several gentlemen volunteered to double their present subscriptions, one of them stipulating, however, that the new minister must devote the whole of his available time to the duties of his office. The larger sum was eventually carried.

A Committee was then appointed to collect a small fund for the purchase of a suitable testimonial to be presented to Mr. Austin in token of the high respect entertained for him by the members of his congregation, and their gratitude for the signal services he has rendered to the cause of the New Church in the south of London. The meeting, which comprised all the leading members of the Society, then terminated.

TO CORRESPONDENTS.

The Correspondence of Numbers.—J. P. Berry (Northampton) writes to us as follows: "Allow me the pleasure of contributing something, in answer to your correspondent's query, with reference to the origin of the Correspondence of Numbers. When a student in London, I attended lectures on chemistry, and noted the fact that the combining proportions of gases and other chemical compounds were *in*variably the exact numbers which represented the various states of conjunction between 'Good and Truth;' so that the conjugial principle is the origin of representative and correspondential numbers."

ITEMS OF INTEREST.

The monthly meeting of the Glasgow New Church Mutual Improvement Society was held in the hall below the church on Saturday, the 14th inst., at eight o'clock. A discussion on "Amusements, their *Use and Abuse*," was introduced by Messrs. J. Nicol, J. M'Dougall, and R. F. Potts reading short papers on the subject. All the essayists agreed that amusements could only be *used* when partaken of in moderation, and moderation in dancing, for instance, was defined as "stopping at eleven P.M." All were agreed, too, that amusements were necessary, and the idea seemed to obtain that for young people they should be mostly of a physical kind, and for older people mostly social and intellectual. The subject was appropriately set down for discussion on the Saturday immediately preceding the annual social meeting of the Society. After the business proper was over the meeting forthwith proceeded to put their moderate principles into practice by voting that the social meeting shall begin at seven P.M. prompt, and terminate positively at eleven. It was announced that Mr. D. Freeland would read the next paper on "Are the Working Classes Improvident?"

The second of the winter series of monthly social meetings of the Glasgow Society was held in the hall below the church on Friday evening, 13th inst., at 7.30 o'clock, Rev. J. F. Potts in the chair. After tea, instead of the usual essay and discussion, a programme of music and readings was submitted. A quartette party led off, and was followed by reading and song in quick succession. It was a bitterly cold night, and when the programme indicated an "interval of fifteen minutes," the minister proposed a dance, which was at once and eagerly agreed to. Then Mr. Andrew M'Donald exhibited the microphone: wires were led upstairs, where a watch was attached, and its ticking heard by each in turn holding an instrument to his ear in the hall below. More songs and readings followed till half-past ten, when the programme was exhausted. But the young folks must have just one more dance; and so they had,—then they went home happy. The meeting was a most enjoyable one. The Chairman said they had all done their best, and a very good "best" it was.

The Rev. J. F. Potts, Glasgow, exchanged pulpits with Mr. G. L. Allbutt, Paisley, on Sunday, 15th inst. The subject of Mr. Allbutt's evening lecture was "The Sacrifice of Jesus Christ: was it to appease Divine Wrath or to satisfy Divine Love?" The audience was not so large as we have seen of late. Doubtless this was partly owing to the inclement weather, and partly owing to the fact that the subject was not advertised in the newspapers, but such as it was, the audience was held spellbound by the masterly lecture.

The third and last of the opening services held in connection with the newly-erected church at Kearsley took place on Sunday the 25th, the Rev. John Presland being the preacher. Notwithstanding the severe cold and the heavy snow which fell for a good portion of the day, and prevented the attendance of many visitors from a distance, the congregations both morning and evening were good, and the collections amounted to the handsome sum of £103, 2s. 6d.

While in the North Mr. Presland placed his services as lecturer at the disposal of the Manchester and Salford Missionary and Colportage Society, who arranged for the delivery of two lectures. The first, on "Heaven, Hell, and the Intermediate State," took place at the Temperance Hall, Grosvenor Street, on Friday the 13th; and the second, on the "Second Coming of the Lord," at the Pendleton Club, on Monday the 16th. The attendance on both occasions was small, but the lectures were apparently listened to with interest.

On leaving Manchester Mr. Presland proceeded to Keighley, where his brother, Mr. W. A. Presland, has officiated as leader for the last two months. Here he repeated the same lectures previously delivered at Manchester, the Keighley friends having engaged the fine hall of the Mechanics' Institute, and well advertised the visit, procuring, in consequence, attentive and interested audiences of about 300 and 400 persons respectively. At the first lecture, on "Heaven, Hell," etc., the Rev. J. R. Rendell of Bradford presided. The chair on the second evening was occupied by the Rev. A. B. Morris, minister of the Congregational Church in Keighley, who took occasion, in opening the proceedings, to express his sympathy with most of the leading doctrines of the New Church, signalling for especial approbation the belief in One Personal God, in the eternal distinction between right and wrong, and in the necessity to salvation of a life according to the Divine commandments. In acknowledging the vote of thanks, which on the proposition of the lecturer was unanimously accorded to him, Mr. Morris further intimated his general acquiescence in the view which had been presented of the Second Advent, and stated that he had long been acquainted with the Writings of Swedenborg, to whom he acknowledged himself indebted for much spiritual illumination, and whose books he strongly recommended to the study of the meeting.

Mr. R. J. Tilson, one of the students at present preparing for the ministry at the New Church College, preached at Argyle Square on December 15 in place of Mr. Presland, who was officiating at Kearsley; and on December 22 at Camden Road Church, in consequence of Dr. Tafel's indisposition. On both occasions, in the matter and manner of his discourses, he gave the greatest satisfaction. The New Church will have in him, we are happy to think, a valuable addition to its not very long roll of teachers and preachers.

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Mr. G. L. Allbutt, of Paisley, lectured again at Greenock, on Tuesday evening, in the Temperance Institute, his subject being "The Divine Wisdom contained in the Narrative of the Disciple who, before following the Lord, proffered the request 'Suffer me first to go and bury my father.'" The lecturer showed that the objections of Secularists to the answer the Lord returned to this request are altogether groundless, inasmuch as the Lord's Word is not to be regarded simply in its literal sense; but as containing an inner or spiritual sense, relating to our daily life, and applicable to us at all times. The "father," it was pointed out, mentioned in this passage, represented the disorderly love of self which is the father or originator of all our evil states, and which, in Luke xiv. 26, we are told we must hate, before we can become the Lord's disciples. Burial is typical of preservation. The Jews and Egyptians used to embalm their dead in order to keep them as long as was possible. To bury one's father is thus expressive of the desire to preserve selfishness as long as one can. Even when we have discovered what a dead corruptible thing it is, and are resolved that it shall be no longer a *living* power within us, making us sensual and greedy in the eyes of the world; yet are we not prepared to make a full surrender of it, but like to put it away as delicately as we are able. The Lord, however, cannot accept half-and-half service. "Follow Me," He says, "and let the *dead* bury their dead." It is not consistent with a disciple of the Lord to wish to preserve evil in any form. To have such a desire, and cherish it wilfully, is a sign that *we ourselves* are still dead, not yet recipients of the Lord's true life. What we ought to do is to let the evil spirits, bad men and women who have passed into the other world, and are by their own free choice dead for ever in trespasses and sins, perform the work of burying or preserving our dead. Let us, by fighting against our corrupt selfish desires, resign them into their hands, and suffer them to carry off all such devices to their own dark abodes. Our part should be to strive, by Divine strength, to live a pure, noble, and God-like life, endeavouring to imitate our Master and utterly repudiating everything opposed to His Laws.

At the weekly meeting of the Melbourne New Church Mutual Improvement class, held on Wednesday evening, the 4th instant, Mr. W. H. Cook of Derby gave a lecture on "Martin Luther," which was both entertaining and instructive. The Rev. C. Fairweather presided. In connection with this church, Mr. Fairweather is delivering Sunday evening lectures on special subjects. Last Sunday evening the subject was, "Is Hell Eternal?" The attendance was better than on ordinary occasions. The two remaining subjects to be treated of are, "Is there a Personal Devil?" and "What is the New Church Doctrine of Employment in Heaven?"

SUNDAY-SCHOOL LESSONS FOR JANUARY.

Date.	Text for Repetition.	Subject.	Chapter for Reading.	Lesson.
Jan. 5.	Isa. lv. 6, 7. Isa. lv. 8, 9.	The True Light. Daniel at Prayer.	John i. 1-34. Daniel vi.	John i. 1-44. Daniel vi. 1-17.
,, 12.	Isa. i. 16, 17. Isa. iii. 10, 11.	Nathanael. The Ancient of Days.	John i. 35 to end. Daniel vii.	John i. 43-51. Daniel vii. 9-14.
,, 19.	Isa. v. 11, 12. Isa. v. 20, 21.	The First Miracle. Daniel's Vision by the Ulai.	John ii. Daniel viii.	John ii. 1-11. Daniel viii. 1-12.
,, 26.	Isa. viii. 19, 20. Isa. xii. 2.	The Condemnation. The Desolations of Jerusalem.	John iii. Daniel ix.	John iii. 14-21. Daniel ix. 1-15.

*** Two plans of lessons are given to suit those schools meeting both morning and afternoon. The chapters for reading are selected from the Lessons of the Day in the Calendar of the Conference Liturgy.

THE TRUE LIGHT.

January 5, *Morning.*—John i. 1-44. Light is the emblem of truth. The Lord Jesus Christ is called the True Light, because He is the Divine Wisdom or Word, the Source and Origin of all truth. John the Baptist came to bear witness to the truth, but the Lord *was* the truth, the Word made flesh which came to dwell among men.

In this lesson we have a clear testimony to the Divinity of the Lord—"the Word was God." The work of creation prompted by Divine Love was effected by Divine Wisdom (verse 3). At the time of the Lord's Advent the knowledge and love of truth had almost entirely ceased in the Church, darkness covered the earth, and gross darkness the people. The Lord came as a light to lighten the Gentiles, and the glory of His people Israel, but the world did not understand Him (verse 5). This was because men had closed their eyes and ears and hardened their hearts against the truth (verses 10, 11). By the aid of truth we are able to see our evil states, and to learn the manner in which evils may be removed. This was the Lord's design in coming into the world. The True Light is in its highest sense the Lord Himself; in a secondary sense the truth which the Lord reveals to us in the Word (hence the Word is described as a lamp unto our feet and a light unto our path).

Illustrative passages—Genesis i. 3, 4; Psalm iv. 6; xxvii. 1; xliii. 3; cxix. 130; Isaiah viii. 20; xxx. 26; lx. 1, 3, 19, 20; Matthew vi. 22; John iii. 19-21; viii. 12; Rev. xxi. 23.

DANIEL AT PRAYER.

January 5, *Afternoon.*—Daniel vi. 1-17. King Darius had appointed Daniel as the first of the presidents to whom was given the supervision of his kingdom (verses 1-3). His colleagues and the subordinate princes were moved to jealousy and sought to detect him in some wrongful act, but could not do so (verse 4). His conduct was so faithful that they came to the conclusion that if they were to destroy him it must be on account of his doing right (verse 5). They therefore sought to persuade the king to issue a decree forbidding the asking of any petition either to God or man for a period of thirty days. They did this in the belief that nothing would prevent Daniel from praying to the Lord. They were right in their surmises, for (verse 10) Daniel preferred the praise of God more than the favour of kings, and was quite prepared to take the consequences of his acts. He *knew* that the writing was signed.

There is a beautiful lesson in the manner of this prayer. He was in "his chamber." (See Isaiah xxvi. 20; Matthew vi. 6.) This withdrawal represents the shutting out of external cares and influences, and a desire to be alone with the Lord. But the *window was open.* In prayer, though the noise of the world is a hindrance, the light of heaven is a help. We need the light of truth to enable us to know ourselves and our needs; we can only see light in His light. (References to windows, Genesis vi. 16; viii. 6-8; also Isaiah liv. 11-13.)

The window was open *towards Jerusalem.* (See 1 Kings viii. 30, etc.; Psalm v. 7; Jonah ii. 4.) Jerusalem is the type of the Church, the New Jerusalem coming down from God out of heaven. The Church is the centre from whence the Lord dispenses spiritual blessings. To set the face towards Jerusalem is to love the things of the Church, the love and wisdom that come from the Lord out of heaven. With our faces towards Jerusalem we can pray to good purpose.

Daniel *kneeled on his knees.* This posture indicates humility of heart and life, the state most receptive of Divine blessings. He prayed *three times a day.* The number three denotes that which is complete. Complete prayer is the prayer of faith and love and life. While in prayer Daniel *gave thanks to God*, so our prayers should always abound in the spirit of thankfulness to the Lord.

DEATH.

At Centenary Place, Embsay, on Dec. 17th, Mr. Robert Wilson.

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